# THE VEDA OF THE BLACK YAJUS SCHOOL

entitled

# TAITTIRIYA SANHITA

## PART 1: KĀṆḌAS I–III

TRANSLATED FROM THE ORIGINAL SANSKRIT
PROSE AND VERSE

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TO

CHARLES ROCKWELL LANMAN

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IN RECOGNITION OF HIS ADMIRABLE WORK TOWARDS THE INTERPRETATION OF INDIAN LIFE AND LITERATURE

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# INTRODUCTION

## § 1. The Kāṇḍānukrama.

In the *Kāṇḍānukrama*,[1] which claims to be a product of the Ātreyī Çākhā of the Black Yajurveda, is given a summary of the contents of the texts of the Çākhā: in it the *Brāhmaṇa* and the *Āraṇyaka* are considered as well as the *Saṅhitā*, and the whole division as explained by the commentator runs as follows:

1. Puroḍāçīya, i. 1. 1–13.
2. Adhvara, i. 2. 1–13; 3. 1–13; *Brāhmaṇa*, i. 4. 8; 1. 1.
3. Grahāḥ, i. 4. 1–42, omitting 32–34 (see 17) and 35, 36 (see 24).[2]
4. Dākṣiṇāni, i. 4. 43–45.
5. Ādhāna, *Brāhmaṇa*, i. 2. 1; 1. 7; 1. 2–6, 8–10.
6. Punarādheya, i. 5. 3, 1, 2, 4; *Brāhmaṇa*, i. 3. 1.
7. Agnyupasthāna, i. 5. 5–10 (2).
8. Aiṣṭika Yājamāna, i. 5. 10 (2)–6 6.
9. Tadvidhi, i. 6. 7; 7. 1, 3–6.
10. Vājapeya, i. 7. 7–12.
11. Tadvidhi, *Brāhmaṇa*, i. 3. 2–9.
12. Rājasūya, i. 8. 1–21; *Brāhmaṇa*, i. 5. 5.
13. Kāmyāḥ Paçavaḥ, ii. 1. 1–10.
14. Kāmyā Iṣṭayaḥ, ii. 2. 1–11; 3. 1–13; 4. 1–13.
15. Dārçya Brāhmaṇa, ii. 5. 1–6; ii. 5. 11. 3–9; ii. 6. 1–6; *Brāhmaṇa*, i. 3. 10.
16. Upānuvākya, iii. 1. 1–10; 2. 1–10; 3. 1–10; 4. 1–10; 5. 1–10.
17. Agni, iv. 1. 1–10; 2. 1–10; 3. 1–12; 4. 1–11; 5. 1–11; 6. 1–5; 7. 1–14; i. 4. 32–34; *Brāhmaṇa*, i. 5. 7, 8.
18. Tadvidhi, v. 1. 1–10; 2. 1–10; 3. 1–11; 4. 1–11.
19. Tadvidhi (Upānuvākya), v. 5. 1–10; 6. 1–10; 7. 1–10.
20. Adhvarādīnāṁ trayāṇāṁ Vidhi, vi. 1. 1–vii. 1. 3; *Brāhmaṇa*, i. 5. 9–12; 6. 1; 5. 4.[3]
21. Yājyāḥ, i. 1. 14; 2. 14; 3. 14; 4. 46; 5. 11; 6. 12; 7. 13; 8. 22; ii. 1. 11; 2. 12; 3. 14; 4. 14; 5. 12; 6. 11, 12; iii. 1. 11; 2. 11; 3. 11; 4. 11; 5. 11; iv. 1. 11; 2. 11; 3. 13. For iv. 4. 12; 7. 15 see 24
22. Rājasūyavidhi, *Brāhmaṇa*, i. 6. 1–8. 10; 4. 9, 10; 5. 6.

[1] Edited by Weber, *Indische Studien*, iii. 375–401; xii. 350–357; and in the *Bibliotheca Sanskrita* ed. of the *Saṅhitā*, vol. i, Appendix, pp. 1–10.

[2] The *Bibl. Sansk.* ed. adds *Araṇyaka*, iii. 16–21, which is = *Saṅhitā*, i. 4. 31–36.

[3] The *Bibl. Sansk.* ed. adds ii. 2. 1–4 as Grahavidhi, and ii. 2. 5 as Dākṣiṇavidhi, but in error.

23. Satträyaṇa, vii. 1. 4–10; 2. 1–10; 3. 1–10; 4. 1–11; 5. 1–10; *Brāhmaṇa*, i. 2. 2–6; 4. 5–7.

24. Açvamedha, (α) vii. 1. 11–20; 2. 11–20; 3. 11–20; 4. 12–22; 5. 11–23.
(β) iv. 4. 12; 6. 6–9; 7. 15 (Mahāpṛṣṭha).
(γ) v. 5. 11–24; 6. 11–23.
(δ) v. 1. 11; 2. 11, 12 (Daharapṛṣṭha).
(ε) v. 7. 11–24; i. 4. 35, 36[1]; v. 7. 25, 26.
(ζ) v. 3. 12; 4. 12.
(η) vii. 5. 25.

25. Pravargya, *Āraṇyaka*, iv. 1–42.
26. Tadvidhi, *Araṇyaka*, v. 1–12.
27. Agnihotravidhi, *Brāhmaṇa*, ii. 1. 1–11; i. 4. 3, 4.
28. Hotāraḥ, *Āraṇyaka*, iii. 1–13.
29. Tadvidhi, *Brāhmaṇa*, ii. 2. 1[2]–11; 3. 1–11.
30. Upahomāḥ, *Brāhmaṇa*, ii. 4. 1–8; 5. 1–8.
31. Kaukilī, *Brāhmaṇa*, ii. 6. 1–20; i. 4. 2.
32. Savāḥ, *Brāhmaṇa*, ii. 7. 1–18.
33. Sūktāni, *Brāhmaṇa*, ii. 8. 1–9; *Araṇyaka*, iii. 14, 15.
34. Nakṣatreṣṭayaḥ, *Brāhmaṇa*, iii. 1. 1–6; i. 5. 1–3.
35. Puroḍāçavidhi, *Brāhmaṇa*, iii. 2. 1–10; 3. 1–11.
36. Nṛmedha, *Brāhmaṇa*, iii. 4. 1–19.
37. Pitṛmedha, *Araṇyaka*, vi. 1–12.
38. Dārçya Hautra, *Brāhmaṇa*, iii. 5. 1–13; *Saṅhitā*, ii. 5. 7–11; i. 7. 2; ii. 6. 7–10.
39. Pāçuka, *Brāhmaṇa*, iii. 6. 1–15.
40. Achidrakāṇḍa, *Brāhmaṇa*, iii. 7. 1–14.
41. Açvamedhavidhi, *Brāhmaṇa*, iii. 8. 1–23; 9. 1–23.

Then follow three Upaniṣads, the Sāṅhitī (*Araṇyaka* vii), the Yājñikī (*ibid.* x), and the Vāruṇī (*ibid.* viii and ix). After that the tradition of Tittiri ends, and there are eight Kāṭhaka sections, the Sāvitra (*Brāhmaṇa*, iii. 10), the Nāciketa (iii. 11), the Cāturhotra (iii. 12. 5), the Vaiçvasṛja (iii. 12. 6–9), the Āruṇa (*Āraṇyaka*, i) being five modes of fire-piling; the Divaḥçyenayaḥ and Apādyā Iṣṭayaḥ (*Brāhmaṇa*, iii. 12. 1 and 2; 3 and 4) and the Svādhyāyabrāhmaṇa (*Araṇyaka*, ii).

It will be seen from the above list that the text of the *Saṅhitā* was apparently before the compiler of the *Kāṇḍānukrama* in much the same order as to-day with certain important exceptions. Thus the Yājyā verses are collected as one Kāṇḍa (21), and not scattered over the first four books of the *Saṅhitā* as at present, being added to the several Praçnas as their last Anuvāka. Then the Açvamedha is gathered as one special portion; in the

[1] Omitted in *Bibl. Sansk.* ed. which has *Āraṇyaka*, iii. 20, 21 (already included in 8 above).
[2] 6 in *Bibl. Sansk.*; see p. xxvii, n. 3

present text room has been found for the passages at the end of the Praçnas of the fifth and seventh books with some scattered sections in iv and i. Again, the treatment of the Hotṛ's duties in the new and full moon sacrifice is collected as Kāṇḍa 38, whereas it now stands in ii. 5 and 6 and in i. 7. On the other hand, the *Brāhmaṇa* and the *Āraṇyaka* are treated with little ceremony, the only part of the former which is taken consecutively being ii. 2–iii. 12.

It appears to be a fair conclusion that the *Kāṇḍānukrama* knew the *Saṅhitā* practically in its present form, but hardly in the exact order of the text as it stands, or if it knew that order it preferred to deviate from it with the end of bringing into their proper place those parts of the *Brāhmaṇa* which should complete the ritual; the most obvious defects of the *Saṅhitā*, the omission of the ritual of piling the fire (Kāṇḍa 5), the omission of the description of the Vājapeya (Kāṇḍa 11), and of the Rājasūya (Kāṇḍa 22) are thus made good, and the supplementary chapters of the *Brāhmaṇa* receive due place. Moreover a Kāṇḍa omitted in the first section of the *Kāṇḍānukrama* is mentioned in ii. 8 as Vaiçvadeva, and it is nothing else than the *Mantrapāṭha*, Praçnas 1 and 2, preceded by the Pariṣecana Mantras and the Vaiçvadeva Mantras.[1]

The only omission from the list of Anuvākas is that of vii. 5. 24, which is clearly passed over absolutely. It is, however, certain that this passage is early, for it is known to Baudhāyana (xv. 2) and to Āpastamba (xx. 2. 2) and has a parallel in the *Kāṭhaka Saṅhitā* (Açv. i. 1). But it is perfectly possible that the Ātreyas rejected the use of this Anuvāka just as they made an excursion beyond the canon into the *Mantrapāṭha*. It is recorded in the *Kāṇḍānukrama* (ii. 25, 26) that the Ātreyas took their text from Tittiri through Ukha,[2] and therefore it is impossible to postulate perfect accuracy of agreement between the *Taittirīya Saṅhitā* and the *Anukrama*. What is important is that the correspondence seems to have been so close even in a comparatively late text like the *Kāṇḍānukrama*, a work which belongs beyond question to the Pariçiṣṭa type of literature, and allows of no approximate dating. The fact of the difference of school invalidates in all probability the suggestion of Winternitz[3] that it was composed before the *Taittirīya Brāhmaṇa* and the *Āraṇyaka* took their present form, although this is perfectly possible and is to some extent supported by its recognition of eight Kāṭhaka sections; a recognition which is supported by the absence in these sections of the resolution of *ī* and *ū*, which are characteristic of the Taittirīya school.[4]

[1] See Winternitz, *Mantrapāṭha*, p. xxxviii; Weber, *Indische Studien*, iii. 387 n.

[2] Cf. BhārGS. iii. 11; BGS. iv. 8 (SBE. xiv. xxxvi, n. 1).

[3] *Op. cit.* p. xxxix.

[4] See Weber, *Indische Studien*, xiii. 104 *seq.*; *Indian Literature*, p. 92.

It should be added that there is no apparent ground for the theory that the text of the *Taittirīya* is that adopted by the Āpastamba school in special. The term Āpastambī Saṅhitā[1] or Āpastamba Saṅhitā[2] is apparently without any ancient authority, and the fact is clear that the Āpastamba school was only a Sūtra school, accepting a Saṅhitā handed down by tradition, not arranging one. That Saṅhitā must have gone back at least to the Khāṇḍikīyas, of which the Āpastambas are a subdivision in the Caraṇavyūha, but if the Khāṇḍikīyas and Aukhīyas had different Saṅhitās they must have differed as little, to judge from the Anukramaṇī of the Ātreyas, as the Çākala and Bāṣkala versions of the *Ṛgveda*. Bühler[3] asserts that the *Caraṇavyūha* attributes to the Khāṇḍikīyas one and the same text, but this statement with its details which show that our Saṅhitā is meant is not contained in Weber's edition of that text.

## § 2. The Pada Pāṭha and the Prātiçākhya.

**The Saṅhitā and the Pada Pāṭhas.** The Pada text of the *Taittirīya Saṅhitā* has been exhaustively discussed by Weber,[4] who has compared its method of treatment with that of the other Pada texts. The *Kāṇḍānukrama*[5] ascribes the making of the Pada text to an Ātreya, just as the Pada and Krama texts of the *Ṛgveda* are ascribed to Çākalya[6] and Bābhravya,[7] and the Pada of the Chandoga to Gārgya.[6] There appears in its treatment of grammar some ground for dating it earlier than the Pada of the *Ṛgveda*: the latter indeed is simpler in its treatment of the analysis of words into their component elements, but it would be unwise to build any theory on that fact. The Pada of the *Vājasaneyi Saṅhitā* follows closely the principles of the Pada of the *Ṛgveda*, and this accords with the fact that the *Vājasaneyi* itself in its readings constantly stands closer to the *Ṛgveda* than the texts of the Black Yajurveda.

Unlike the Pada text of the *Maitrāyaṇī Saṅhitā*[8] the Pada of the *Taittirīya* presents no variants to the Saṅhitā text. But in a few cases the Pada seems deliberately to endeavour to remove irregularities from the Saṅhitā.[9] Thus in iv. 7. 5. 1 *trápuç ca me* is replaced by the later *trápu*, and in iv. 7. 15 *f*, *míthuç cárantam* becomes *mithu*, and the *Prātiçākhya* (v. 4) records the variation. Similarly *súçcandra* (iv. 4. 4 *u*) and *suç-*

[1] See *Indische Studien*, iii. 481.
[2] See Weber, *Indian Literature*, pp. 90, 92.
[3] SBE. II². xvii, xviii.
[4] *Indische Studien*, xiii. 1–128.
[5] ii. 27. So BhārGS. iii. 11; BGS. iv. 8 (SBE. xiv. xxxvi, n. 1).
[6] By Durga on *Nirukta*, iv. 4; see Roth's ed. p. xlviii.
[7] *Ṛgveda Prātiçākhya*, ii. 38.
[8] See von Schroeder's ed. I. xxxvi, xxxvii.
[9] Cf. Wackernagel, *Altindische Grammatik*, I. lxvi.

*candra* (ii. 2. 12 *aa*) figure as *su-candra*, and *sáṁs kurute* (v. 6. 6. 4; vi. 5. 5. 2) becomes *sáṁ kurute*; the procedure is the more noteworthy in that in v. 6. 6. 4 *saṁskṛtya* is found, and this stands undivided in accordance with the usual rule observed in the text and noted in the *Prātiçākhya* (xvi. 26). So in vi. 2. 3. 1 *sám askurvata* becomes *sám akurvata.* More extraordinary and, according to Whitney,[1] hard to parallel in any other Pada text, is the treatment of ii. 3. 14 *x* where *nīcā́d uccā́* becomes *nīcā́* and the *Prātiçākhya* (v. 8) provides for the reinsertion of a *d*. Equally unjustifiable is the change of *ásamartyai* in iii. 3. 8. 2 to *ásamṛtyai.* Other cases of note are the restoration of *īm* in iv. 1. 8 *e* for *ī mandrā́su*, where the *Prātiçākhya* would most absurdly read *īm andrā́su*, of *út-stabdhyai* in vi. 6. 4. 6 for *úttabdhyai*, and very remarkably of *ékam-ekaṁ* in v. 1. 1. 2 for *ékaikam* and *ékayā-ekayā* in vii. 5. 8. 4 for *ékaikayā*. But these changes are isolated, and as a rule the Pada records the worst errors of the Saṅhitā with absolute fidelity.[2]

**The Relation of the Pada and the Prātiçākhya.** It is absolutely certain that the *Prātiçākhya* recognizes the existence of a Pada text, though there is good reason to believe that the Krama and the Jaṭā texts were not taken into account in the original form of the *Prātiçākhya.*[3] But Whitney[4] left undecided the question whether there were not differences between the Pada text as handed down and the *Prātiçākhya* which forbade the view that the latter recognized the former. Weber, to whom he looked for a decision of this question, left it untouched, but there can be little doubt that the evidence for a variation between the Pada and the *Prātiçākhya* cannot be considered as of importance. On the one hand must be set the fact which Whitney admits and proves,[5] that in many details of an unusual character (such as are exhibited in cases like *nīcā́(d)*, *ékam-ekam* above) the *Prātiçākhya* accepts the vagaries of the Pada without question. On the other hand, the apparent difference between the *Prātiçākhya* and the mode of accenting separable words rests only on a doubtful rendering of xx. 3. That rule lays down the principle that a dependent Svarita, if following an acute in another word, is called Prātihata, e.g. in *iṣé tvā* (i. 1. 1. 1) *tvā* has a Prātihata Svarita, but not *yā* in *táyā devátayā* (iv. 2. 9. 2) or the Svarita in *yán nyàñcam* (v. 5. 3. 2). To this explanation of the commentary Whitney[6] objected that the rule had no parallel elsewhere and seemed devoid of a real basis, as indeed is the case. He therefore suggested that the rule really meant what is meant

[1] *Taittirīya Prātiçākhya*, p. 138.
[2] See Weber, *Indische Studien*, xiii. 96, 97.
[3] See Lüders, *Die Vyāsa-Çikshā*, pp. 23–36.
[4] *Op. cit.* p. 429.
[5] *Op. cit.* pp. 97, 98, 429.
[6] *Ibid.* pp. 368–370.

in the *Vājasaneyi Prātiçākhya* (i. 118) by *tairovirāma*, namely the dependent Svarita which in the Pada text falls upon the first syllable of the second member of a compound under the influence of an acute final of the first member, and thus is separated by a pause, e.g. the *va* of *çukrá-vatī*. The designation would serve conveniently to distinguish such a Svarita from the Nitya Svarita described in xx. 2. But this explanation presupposes a Pada in which the compound when analysed by an Avagraha is still accented as one word, and the *Taittirīya* Pada text considers the Avagraha as a complete breach of continuity. Whitney therefore was compelled to suggest that the Pada known to the *Prātiçākhya* was not identical with the existing Pada. But ingenious as the suggestion is, it can hardly be deemed to be valid. As Whitney points out, the Sūtra, xx. 3, is very curiously worded, as are also the Sūtras preceding, all being clumsy and redundant in wording; xx. 2 ends with *ity eva jānīyāt*, 3 has a needless *api*, 1 adds a superfluous *udāttayoḥ* to the rule, and 8 has *iti svāranāmadheyāni*. The chapter has only twelve sections, and such a mass of abnormalities ends at once any chance of its original character.[1] But even so the interpretation of Whitney, despite its ingenuity, must be rejected: he based his condemnation on the fact that the version of the commentator assumes a break in the continuity of the treatment of the Svarita and attributes to the composer a serious disregard of brevity. But in an addition to the original text these arguments have no application, and the version of the commentator is carried back to an older tradition by the occurrence of the same explanation in the *Vyāsaçikṣā*,[2]

> *yaḥ samānapade svāras tairovyañjana ucyate* ॥ 218 ॥
> *pādavṛttas tayor vyaktāv anyaḥ prātihataḥ smṛtaḥ* ॥ 219 ॥

There is no other evidence against the identity of the Pada known to the *Prātiçākhya* with the Pada as it now exists. Whitney[3] himself did not argue difference from what he at one time, through want of a Pada text, considered a very unusual awkwardness of expression in the *Prātiçākhya*. In iv. 6 is given a rule under which *o* if *asāṅhita* and followed by *a* or a consonant is *pragraha*, i.e. followed by *iti* in the Pada text. Whitney[4] concluded from this that the *Prātiçākhya* was erroneously or accidentally laying down a rule by which the treatment of a vocative like *viṣṇo* differed according to its position, but he later[5] learned from Weber, who had a Pada MS., that the rule was observed, a striking proof that the Pada known to

[1] See Lüders, *op. cit.* pp. 28 *seq.*
[2] *Ibid.* p. 36.
[3] *Op. cit.* p. 429.
[4] *Op. cit.* p. 104.
[5] *Ibid.* p. 468.

the *Prātiçākhya* was one singularly like the known text. Even then, however, he considered that the rule when read with iv. 7 which makes an *o* always *pragraha* if following *s, m, h, d, th,* and *pit,* omitted the case of *o, uto, upo,* and *pro.* This, however, is, as Lüders [1] has pointed out, an error; these four words occur only in the *Sañhitā* before consonants, and therefore are not *sañhita* to the *Prātiçākhya,* since they are unaltered in the Pada text.

There is one point of some slight interest regarding the attribution to Ātreya of the Pada text. An Ātreya is mentioned twice as an authority by the *Prātiçākhya.* In xvii. 8, a passage regarded by Whitney [2] as perhaps a later addition, but vindicated as probably original on good grounds by Lüders,[3] he is credited with the doctrine that sounds should be uttered neither too distinctly nor yet indistinctly. In v. 31 he is stated to have prescribed that when a nasal mute was changed to *l* before *l* the vowel preceding was nasalized; naturally this is a prescription for the *Sañhitā,* not the Pada text, and curiously enough the earlier part of the *Bibliotheca Indica* edition adopts this form of writing which puts before the double *l* a nasalized vowel.[4] There is no reason to suppose that the Ātreya of the *Kāṇḍānukrama* is not the Ātreya of the *Prātiçākhya,* though of course no absolute proof of identity can be expected.

**The Prātiçākhya and the Sañhitā.** The identity of the Pada known to the *Prātiçākhya* and the existing Pada confirms the conclusion arrived at by Whitney [5] that the *Sañhitā* as handed down is essentially the same as the *Sañhitā* known to the *Prātiçākhya.* It is of course necessary in comparison of the *Prātiçākhya* with the *Sañhitā* to take the commentary on the former into account, since otherwise there would be little clue to the passages referred to in the brief rules. The counter-evidence is of very slender dimensions. Four words, *stanutar* (viii. 8), *carṣan* (xiii. 13), *jīgivā* (xvi. 13), and *jighāsi* (xvi. 18), are given from the *Sañhitā,* but they do not occur there or elsewhere, and seem merely blunders based on the actual words preceding in the rules, *sanutar, carman, jigivā,* and *jigāsi.* In the second place, in several passages the commentator on the *Prātiçākhya* seeks to prove the perfection of that work by attributing to it references to other Çākhās: thus in iv. 11, where *viçākhe* is declared *pragraha,* the *Prātiçākhya* should on its own strict rule (i. 48) merely cite *çākhe,* as the term is divided *ví-çākhe* in the Pada of iv. 4. 10. 2, and the commentator therefore explains that the text had in view *sahasra-çākhe* of another text. The explanation is

[1] *Op. cit.* p. 37.

[2] *Op. cit.* p. 432; on the ground of content he rejected xvii and xviii.

[3] *Op. cit.* pp. 22, 23.

[4] See Whitney, *op. cit.* pp. 70, 148, 151.

[5] *Op. cit.* pp. 424–428.

obviously merely forced: the *Prātiçākhya* doubtless cites *viçākhe* because *çākhe* occurs only in that phrase, and other similar cases[1] can equally be disregarded, though in one (xi. 3) the quotation of *dhātā́ ratíḥ* is irregularly pleonastic. Thirdly, in a few passages[2] the commentator illustrates by citations which ought to be on analogy from the *Saṅhitā*. In some cases these may be corruptions, in some they rest only on some MSS. of the *Prātiçākhya*, in others they are clearly confusions of memory, as in *brahmaudanaṁ pacati*, which is quoted to illustrate x. 7, and occurs only in the *Brāhmaṇa* (i. 1. 9. 3), while the same word is found in the *Saṅhitā* with *pacet* (v. 7. 3. 4) or *apacat* (vi. 4. 6. 1). Fourthly, in a few cases there seem to be oversights: in xvi. 26 no allowance is made for *svādusaṁsádaḥ* (iv. 6. 6 *i*) and *strīṣaṁsādám* (ii. 5. 1. 5), but in viii. 8 *abibhaḥ* is cited from ii. 5. 1. 5, and in iii. 7 *çáktī* from iv. 6. 6 *i*, showing conclusively that these are mere cases of oversight. The same explanation must cover the failure to exempt *devī́* in vi. 1. 7. 7 from the operation of the rule making it *pragraha* (i. 61) and the omission to provide for *yè 'ntárikṣe* (iv. 5. 11 *m*) and *yé aparī́ṣu* (i. 4. 33 *a*) and *só agníḥ* (v. 2. 3. 3).

**The Differences between the Saṅhitā of the editions and the Prātiçākhya.** While the points above noted are utterly unimportant, there are certain cases in which the *Saṅhitā*, as preserved in the MSS. and as printed in the editions, differs from the *Prātiçākhya*, but these are all cases of mere external matters. In the first place the division of the text into Kaṇḍikās is obviously artificial. Under it the Anuvākas are each divided into sets of fifty words,[3] and at the end of each is set down the last word of each Kaṇḍikā and the number of words over. If the number is less than thirty the words are included in the last Kaṇḍikā of the Anuvāka, though its final word is also given, if thirty or more then the words make up a new Kaṇḍikā, though there are naturally exceptions, such as i. 2. 5. 2, where a new Kaṇḍikā is allotted to twenty-five words, while in vii. 3. 5. 3 thirty-one words are still reckoned into the previous Kaṇḍikā. The end of each Prapāṭhaka contains a statement of the number of Kaṇḍikās and the first word of each. If an Anuvāka has less than fifty words the number of words and the beginning are given at the end. The text treats each of

[1] See comm. on iv. 11, 12, 15, 37; vi. 5; xi. 3, 16. Other cases are alluded to in xi. 9, 15; xii. 8; xvi. 12; and xiii. 16 (*nalaṁ plavam*). *brahmaSn* on xv. 8 is attributed to another Çākhā, though found in i. 8. 16. 1 and 2. Lüders (*op. cit.* pp. 43-45) points out that vi. 5 and xi. 15 are mere errors of the comm., the *Vedataijasa* giving correct examples from the *Saṅhitā* itself on the corresponding *Çikṣā* rules (126, 185): in most of the other cases the *Çikṣā* corrects the *Prātiçākhya*.

[2] Of the cases given by Whitney, p. 426, *rakṣā* in i. 4. 24 *a* is not in point, as the Pada has *rakṣa* and not *rakṣāḥ* as he thought.

[3] See Weber, *Indische Studien*, xi. 29; xii. 90; xiii. 97 *seq.*

these divisions as standing by itself, and thus we find in i. 3. 6 *i uçmasi* and in iii. 2. 11 *f átha*, where the *Prātiçākhya* clearly reads *uçmasī* (iii. 13) and *athā* (ix. 24).[1] Weber[2] at one time doubted if the *Prātiçākhya* did not, in using the term *vibhāga*, refer to this Kaṇḍikā division, but he gave up this theory later,[3] and Lüders[4] points out that the *Çikṣā* (102) expressly recognizes the reading prescribed for the *Saṅhitā* as *uçmasī*. Lüders also shows that the breaking up of the text in this way is unknown to the commentary on the *Prātiçākhya* and to that on the *Çikṣā*, but both these commentaries take note of the summaries of the divisions given at the end of the Anuvākas, showing clearly, as Whitney[5] pointed out, that the actual division of the text is much later than the mere addition of these mechanical divisions. Nor is there any room for doubt that the *Çikṣā* itself knew these additions, for in rule 196 it has the statement that the *Prātiçākhya* rules in another book, *anārṣe*, are optional[6] (*yadṛcchayā vartate*), and the commentator seems right in referring this to the addenda to the Anuvākas and the Prapāṭhakas. On the other hand, the *Prātiçākhya* in no single place, as Lüders[7] shows, requires to be understood as referring to these addenda, and the commentator in finding a reference to them in viii. 35 is acting erroneously, as he should have referred to the Jaṭā Pāṭha. There is thus no earlier authority for the additions than the *Çikṣā*, which is of uncertain date, but not later than the middle of the thirteenth century,[8] and for the actual divisions than the commentary on the *Saṅhitā* of the fourteenth century.[9]

On the other hand the division into Anuvākas is distinctly recognized in the *Prātiçākhya*, which does not indeed use the term, but recognizes their existence repeatedly. Thus in xi. 3 there are noted seventy-three sections where the *a* is not elided; of these seven are cited by the first words (i. 4. 44; 5. 5; iii. 1. 10; 2. 8; iv. 3. 4, 11; 4. 4), six (i. 7. 7–12) by the title Vājapeya, twenty (iv. 1. 1–10; 2. 1–10) as Ukthya, five (iv. 6. 1–5) as Vikarṣa, three (iv. 7. 12–14) as Vihavya, one (v. 6. 1) as Hiraṇyavarṇīya, twenty-three (i. 1. 14; 2. 14; 3. 14; 4. 46; 5. 11; 6. 12; 7. 13; 8. 22; ii. 1. 11; 2. 12; 3. 14; 4. 14; 5. 12; 6. 11, 12; iii. 1. 11; 2. 11; 3. 11; 4. 11; 5. 11; iv. 1. 11; 2. 11; 3. 13) as Yājyās, six (iv. 4. 12; 6. 6–9; 7. 15) as Mahāpṛṣṭhyas, and two (iv. 5. 1, 10) as the first and second last of the Rudra (section). In ix. 20 the term Graha is given to i. 4. 1–42 and

[1] See Whitney, *op. cit.* pp. 83, 224. Weber cites also *dīya* in iv. 6. 4 *d* for *dīyā* (*Prātiçākhya*, iii. 12), but Lüders points out that the form *dīyā* is found in iii. 1. 11 *y*.

[2] *Indische Studien*, xi. 29 n.

[3] *Ibid.* xiii. 97.

[4] *Op. cit.* p. 48.

[5] *Op. cit.* p. 204.

[6] Weber, *Indische Studien*, xiii. 99, goes too far in saying the rules do not apply; see comm. on *Prātiçākhya*, xxiv. 6.

[7] *Op. cit.* pp. 49, 50; Weber, p. 97, n. 1.

[8] See Lüders, p. 107.

[9] Though the *Bibl. Sansk.* shows the divisions, Bhāskara did not know them; see his comment on i. 3. 6. 1–2; ii. 6. 12. 1–2; iii. 2. 11. 2–3 as contrasted with Sāyaṇa's.

Pṛṣṭhya to iv. 4. 12; 6. 6–9; 7. 15; v. 1. 11; 2. 11; 2. 12. In iv. 52 Iṣṭi covers ii. 2. 1–11; 3. 1–13; 4. 1–13. The whole of Kāṇḍa iv is covered by the term Agni. The *Çikṣā* actually recognizes the terms Kāṇḍa, Praçna, and Anuvāka (340), and adopts the terms used by the *Prātiçākhya*, changing Vihavya to Havya, and Hiraṇyavarṇīya to Hiraṇyava in 179 for metrical reasons.[1] The terms Kāṇḍa, Praçna, and Anuvāka are found freely in the commentary on the *Prātiçākhya*[2] and in the commentary on the *Çikṣā*. The Çrauta Sūtras of Baudhāyana, Āpastamba, and the Maitrāyaṇīya school of the Mānavas recognize the division into Anuvākas in minute detail; thus Baudhāyana in addition to enumerating those of the Rudra section in x. 48, quoted by Caland,[3] refers to the numbers of the Anuvākas of v. 5 in xv. 23 and to those of v. 7 in xv. 35; Āpastamba repeatedly has Anuvāka, forty-seven cases being registered by Garbe,[4] and has numbers e.g. in xx. 21. 9, 11; the Mānava has often Anuvāka. But there is no occurrence so far as I can find of the Kāṇḍa or Praçna in these texts, and it is reasonable to assume that the only main divisions known in the Vedic period proper were divisions by subject such as those adopted by the *Prātiçākhya*. We need not therefore assume that the curious arrangement of the present *Saṅhitā*, in which the Açvamedha and the Yājyā sections, for example, occur scattered throughout its extent, is necessarily very old, for the evidence above adduced establishes it only for the *Çikṣā* and later texts like the *Tribhāṣyaratna* and the *Vedataijasa*, and it is found in the commentaries. The term Prapāṭhaka used in Weber's edition is due merely to its adoption in the *Bibliotheca Indica* text, and Praçna is found in the *Kāṇḍānukrama* instead, and somewhat sporadically in the edition of Bhāskaramiçra's commentary.

In the second place, the text manuscripts of the *Taittirīya* so far as they have been collected all omit the final word *bándhuḥ*. The omission is not early, for both the commentary on the *Prātiçākhya* (xviii. 1) and that on the *Çikṣā* (341) quote the passage in full, showing that they had it before them, and even the Kaṇḍikā division assumes it, for it counts twelve words after *avahat*, and as the manuscripts stand there are but eleven. The word is quite essential for the sense (*samudró vā́ áçvasya yóniḥ samudró bándhuḥ*), and is found in both recensions of the *Çatapatha Brāhmaṇa*, and its disappearance is very strange.[5]

[1] See Lüders, *op. cit.* p. 47, who insists that Kāṇḍa and Praçna were known to the Prātiçākhya, but without adducing any reason. BDS. ii. 5. 9. 14; BhārGS. iii. 8 have Kāṇḍa but not Praçna, and Kāṇḍa here merely means what it does in the *Kāṇḍānukrama*.

[2] Kāṇḍa in i. 61; iii. 9; ix. 20; Praçna, *ibid.* and iv. 52; xi. 8; xiii. 15, &c.; Anuvāka, i. 61; iii. 9; iv. 25, 26, 48, 52; ix. 20; xi. 8.

[3] *Über das rituelle Sūtra des Baudhāyana*, p. 10.

[4] In his edition, iii. 302.

[5] Cf. Whitney, *op. cit.* pp. 354, 426; Lüders, *op. cit.* p. 50. Its appearance in the

In the third place, there are various points in which the Sandhi followed in the manuscripts does not agree with that laid down by the *Prātiçākhya*. Thus the *Prātiçākhya* (ix. 2) prescribes the use of Jihvāmūlīya and Upadhmānīya for Visarjanīya before guttural and labial sounds, and the assimilation of Visarjanīya to a sibilant. But in ix. 4 it is recorded that Āgniveçya and Vālmīki did not accept Jihvāmūlīya or Upadhmānīya. In v. 27 it is prescribed that *m* followed by a mute becomes the corresponding nasal, and in v. 28 that *m* followed by a semivowel becomes a nasal of similar quality. The manuscripts of North India [1] adopt as a general rule the simple expedient of keeping to Visarjanīya and Anusvāra throughout; citations from the *Saṅhitā* in the South Indian manuscripts G and M used by Whitney and those of the *Çikṣā* used by Lüders assimilate the sibilants, and the nasals, and show traces of obedience to v. 28. The South Indian manuscripts also obey a rule laid down in the *Çikṣā* (248) that in all the *Taittirīyaveda*, except the *Kāṭhaka*, *n* after *ç* becomes palatal, contrary to the rule of Pāṇini (viii. 4. 44). There is a trace of this pronunciation in i. 2. 13 *l*, where *çnyáptre* (Pada *çnáptre*) shows that *n* was pronounced *ny*.[2] In other matters, such as the change of *n* before a palatal (v. 24) or *l* (v. 25), the insertion of *k* before *ṣ* or *s* after *ṅ* (v. 26), the insertion of *t* before *s* after *n* (v. 27), the manuscripts vary without principle, though they do not seem in the case of the Northern manuscripts ever to insert *t* after *ṭ* before *s* as required.[3] They all, however, make practically [4] no attempt to represent the duplications and insertions and aspirations taught in xiv, but these are admittedly not suited for reproduction. They tend to adopt more or less regularly the abbreviation of a double consonant before a consonant, *nt* or *ndh* for *ntt*, *ṅkt*, *nddh*, *ṅgdh*, but this is merely in all probability a convenient graphic abbreviation.[5] More important are a few points in which they agree with the *Çikṣā* as against the *Prātiçākhya*; thus they retain *v* of *av* and *āv* in Sandhi before vowels against x. 19 and *Çikṣā*, 167; they write with

*Bibliotheca Sanskrita* edition (xii. 209) is of no critical value.

[1] The manuscripts in Çāradā script from Kaçmīr, on the other hand, regularly assimilate nasals and sibilants (see e. g. Scheftelowitz's edition of the Khilas of the *Ṛgveda*, and von Schroeder's edition of the *Kāṭhaka*). The assimilation is carried out steadily in the *Bibliotheca Sanskrita* edition, based on South Indian manuscripts.

[2] See Lüders, *op. cit.* p. 53; Bühler, SBE. II[2]. xliv.

[3] Lüders, in saying that the manuscripts never insert it, has overlooked Whitney's statement (p. 153).

[4] *dhūruṣāhau* in the Saṅhitā MS. E in i. 2. 8. 3 and *dhūruṣádam* in the Brāhmaṇa, i. 1. 12. 3 are odd exceptions. It is, however, probable enough that a misread Virāma explains the whole thing: a glance at the *Bibliotheca Sanskrita* edition bears this out.

[5] See Lüders, *op. cit.* pp. 54–57, for a discussion of the view of Benfey (*Sāmaveda*, p. xlviii) and Roth (ZDMG. xlviii. 101 *seq.*) that this simplification is early; contra, Wackernagel, *Altindische Grammatik*, i. 113, 114, who overlooks Lüders's argument. The matter is not susceptible of conclusive determination.

*Çikṣā*, 156, no Visarga before any mute following a sibilant, while ix. 1 prescribes the omission only before a hard mute; they[1] recognize the Kampa of a circumflexed syllable following a circumflex which the *Prātiçākhya* (xix. 3) gives only as the view of 'some'; they also nasalize a prolonged vowel, while in xv. 8 that is according to the natural interpretation only the view of Çāñkhāyana and Kāṇḍamāyana; moreover, with great regularity they make of Anusvāra an alphabetic element, while the *Prātiçākhya* hesitates between the two views in a marked manner, but clearly inclining to the view taken in the manuscripts.[2] On the other hand, the *Prātiçākhya* constantly follows the text in minute details such as (xiv. 8) the reading of *kkh* in the root *khid*[3] where the manuscripts show *khkh* by mere carelessness, just as they read *chch* for *cch*, the editions replacing both by the correct forms. It is due to the nature of the *Prātiçākhya* that there is apparently no mention of the rule by which after double consonants *ĭ* is normally[4] before a vowel treated as *iy*, and *ŭ* in a few words[5] written *uv*, even after a single consonant. Similarly, there is no mention of the extraordinary fact that the words *triṣṭubh* and *anuṣṭubh* maintain the labial only before vowel-endings and in Sandhi before hard consonants, and *j*, *d*, and *dh*, while in all other cases, including also some cases of *p*, the labials are replaced by gutturals,[6] or that *kakubh* varies with *kakud* as a base.[7] On the other hand, the manuscripts observe the rule that the particle *u* is read in Sandhi *uv* (ii. 3. 7. 4; iv. 3. 3. 2; 6. 9. 4) except after *tát* and *tásmāt* (vi. 1. 11. 6; vii. 5. 7. 1), which is given in ix. 16, 17.

On the whole it is impossible to doubt that the *Prātiçākhya* so faithfully

[1] This is proved by Whitney, p. 362, and Lüders, p. 58. Weber's ed. only once acknowledges it in vi. 3. 4. 2 (*pitṛdevatyà* 1 *ṁ hy ètát*), where he sees wrongly in it a Pluti. The lengthening of the short vowel is required in vi. 6. 8. 1. In the *Bibliotheca Sanskrita* text *pitṛdevatyā̀3 ṁ̆* is read.

[2] See Whitney, *op. cit.* pp. 67–70. The *Çikṣā* has Anusvāra always; Lüders, p. 57, n. 1.

[3] *úd akkhidat*, ii. 1. 4. 1; 5. 1; *sám akkhidat*, vi. 6. 11. 1; *ákkhidrā*, iii. 5. 8. 1; *ā́-* and *prákkhidati*, iv. 5. 9. 2.

[4] In forms like *gāyatriyai*, ii. 1. 7. 1; *lakṣmiyā*, ii. 1. 5. 2; *indrāgniyóḥ*, i. 2. 12. 1; *yadriyañ*, v. 5. 1. 1; *áçviya*, ii. 2. 12. 8; *dhiṣṇiya*, iii. 2. 8. 3; and rarely in *viyántu*, i. 5. 3. 3; 10. 3. For counter-examples and full lists, see Weber, *Indische Studien*, xiii. 105, and cf. Whitney, *op. cit.* p. 65; Wackernagel, *op. cit.* i. 200, 201.

[5] Viz. forms of *tanū́*, i. 5. 5. 4, &c.; *indravāyuvóḥ*, iii. 1. 6. 2; *bāhuvóḥ*, i. 7. 13. 2; *ūruvóḥ*, v. 5. 9. 2, and always in *súvar* and *suvargá*, *suvargyà*; see Weber, *l. c.* But the *Prātiçākhya* recognizes (v. 13) the contraction of *tú vai*, *tú vā́va*, *nú vai* into *tvai*, *tvā́va*, and *nvai*.

[6] In *anuṣṭúbh*, *p* is found before *k*, *c*, *ch*, *t*, *p* (v. 3. 8. 2), *ç* and *s*; *b* before *dh*; *k* before *p* (v. 2. 11. 1; 4. 12. 1); *g* before vowels, *y* and *v*. In *triṣṭubh*, *p* is found before *ch*, *t*; *b* before *j* and *d*; *g* before *a*, *i*, *u*, *e*, *g*, *bh*, *m*, *y* and *r*; see Weber, p. 109, n. 2.

[7] *kakúbh* is only found before vowel endings, see Weber, pp. 108, 109, *kakúd* everywhere else. In *saṁyát*, i. 2. 7. 1, and *ásṛd*, vii. 4. 9. 1, assimilation to *te* and *dvā́bhyām* explains the dental (*ibid.* p. 107).

represents even in these details the *Saṅhitā* that it would be unwise to seek in it the *Prātiçākhya* of any but the Taittirīya school. Curiously enough Whitney[1] was inclined to see an argument against the direct connexion of the text with that school in the fact that in xxiii. 15 the opinion of the Taittirīyas is set against that of the Āhvārakas (xxiii. 14) and the opinion given is not that of the treatise itself. This, however, is clearly, as Lüders[2] shows, unconvincing. The rule occurs in a metrical passage and in a book which Whitney[3] himself condemns as late; moreover it is quite probable that the rule is accepted by the *Prātiçākhya*, as the Siddhānta is opposed to that of the Āhvārakas, nor is it rare, as Whitney thought, for the author of a doctrine to be cited by name in the text-book of the school; thus the *Çikṣā* (248), which ignores all school differences, refers to the Taittirīyaka, the *Baudhāyana Çrauta Sūtra* repeatedly cites Baudhāyana,[4] the *Bṛhaddevatā* cites Çaunaka, as does the *Ṛgvidhāna*,[5] the *Aitareya Āraṇyaka* mentions Mahidāsa,[6] and so on. The minor points of difference between the *Prātiçākhya* and the *Saṅhitā* are adequately accounted for by the fact that the text, as the *Prātiçākhya* shows, was in minor points much discussed and altered by the schools, and the final form, which has been preserved in the manuscripts, is not fully accommodated to the views accepted by the *Prātiçākhya* in every case. What is of real importance is the proof given by the references in the *Prātiçākhya* to the great activity of the schools in dealing with the text; the names of Āgniveçya, Āgniveçyāyana, Ātreya, Ukhya, Uttamottarīya, Kāṇḍamāyana, Kauṇḍinya, Kauhalīputra, Gautama, Pauṣkarasādi, Plākṣāyaṇa, Plākṣi, Bāḍabhīkāra, Bhāradvāja, Māçākīya, Vātsapra, Vālmīki, Çāñkhāyana, Çaityāyana, Sāṁkṛtya, and Hārīta are recorded,[7] and the schools of the Mīmāṅsakas, Āhvārakas, and Taittirīyas. Moreover the *Prātiçākhya*, in its final form, recognizes, beside the Pada, also the Krama and the Jaṭā texts, which are additional proofs of the eagerness of the schools to preserve the text intact.

**The Date of the Prātiçākhya.** The practical certainty that the *Prātiçākhya* accepts as a whole the text of the *Saṅhitā* renders its date a matter of importance. It is admittedly one of the best works of its class, being free from the artificial obscurity and laboured feebleness of the *Vājasaneyi Prātiçākhya* and from the intrusion of general grammar seen in the *Atharva Prātiçākhya*.[8] There is no ground for doubting the view[9]

[1] *Op. cit.* p. 427.
[2] *Op. cit.* pp. 58, 59.
[3] *Op. cit.* p. 432.
[4] See Caland, *Über das rituelle Sūtra des Baudhāyana*, p. 5.
[5] See Macdonell's ed. p. xxiii, and Meyer's ed. p. xvii.
[6] See ii. 1. 7; 3. 8; Keith's ed. pp. 16, 17.
[7] See Whitney, *op. cit.* p. 430; Weber, *Indische Studien*, iv. 77, 78.
[8] See Whitney, *op. cit.* p. 433.
[9] See Roth, *Zur Litteratur und Geschichte des Weda*, pp. 56 *seq.*; *Nirukta*, pp. xlii–xlix; Weber, *Indische Studien*, v. 102 *seq.* Benfey (GGA.

taken by Weber, Roth, and others, that these texts so far as this *Prātiçākhya* at any rate is concerned are older than Pāṇini ; the objections to the priority of the *Prātiçākhyas* adduced by Goldstücker and Haug which have lead Wackernagel[1] to lend his authority to the view that Pāṇini used an earlier form of the *Prātiçākhyas* cannot be considered as substantial. Pāṇini admittedly cannot and does not in his work master the material presented in the *Prātiçākhyas*,[2] but the task was clearly beyond any one's power, and this *Prātiçākhya* shows no trace of Pāṇinean doctrines as would be natural if it had come to existence after that work. Of course it recognizes the existence of grammar,[3] but not in the wholesale manner of the *Atharva Prātiçākhya*, and grammar equally had a very long history before Pāṇini. In i. 57 *lopa* is defined as *vināça*, not as in Pāṇini (i. 1. 60) by *adarçana* ; it is characteristic that the *Çikṣā*, admittedly post-Pāṇinean, has *adarçana* (10). In x. 14 ; xi. 1 the loss of *a* after *e* or *o* is ascribed to a disappearance of *a*, but Pāṇini (vi. 1. 109) ascribes it to a blending, and so does the *Çikṣā* (177, 178), in this case agreeing with the other *Prātiçākhyas*. In v. 7 *pratyaya* is used of the augment, but, as Whitney points out, not necessarily in the technical sense. In xiii. 9 *pravāda* denotes, as in the *Ṛgveda Prātiçākhya*, an inflexional or derivative form, a use not Pāṇinean. In xiii. 15 there is an isolated and unfortunate allusion[4] to the grammatical loss of *a* in *vṛtraghnaḥ* without the lingualizing of the *n*. In xvi. 25 the term *saṁkhyāsu* seems to mean 'in numerals', though the commentary believes that *su* means the locative case. There is no trace of the use of the Pāṇinean abbreviations, and not the slightest hint of influence of the Pāṇinean method, though both, in principle at least, must have been in existence long before Pāṇini. We are therefore bound to conclude that it is only reasonable to believe that the *Prātiçākhyas* which Yāska[5]

1856, pp. 1603 *seq.*) held that they were older in substance but later redacted ; contra, see Goldstücker, *Pāṇini*, pp. 183 *seq.*; Haug, *Über das Wesen des Wedischen Accents*, pp. 65 *seq.*

[1] *Altindische Grammatik*, I lxvii, followed by Macdonell, *Sanskrit Literature*, p. 266.

[2] He is sometimes fuller, sometimes less full. The former fact points much more strongly to a later date than the former to an earlier date, since it is easy to see that Pāṇini could omit, less easy to see why the *Prātiçākhyas* should be deficient.

[3] The refraining of the *Prātiçākhya* from the use of grammatical terms is, of course, not a proof that grammar was still in embryo (cf. Whitney, pp. 432, 433). What is noteworthy is that the little it does give is not Pāṇinean in character. It is, however, probably the oldest *Prātiçākhya*.

[4] See Whitney, *op. cit.* p. 279.

[5] *Nirukta*, i. 17 : *padaprakṛtīni sarvacaraṇānāṁ pārṣadāni*, a clear reference to the view in *Ṛgveda Prātiçākhya*, ii. 1, and in accordance with Whitney's rendering of *prakṛti* in the *Taittirīya*, v. 2. Lüders (*op. cit.* p. 37, n. 2) denies any reference there to the Pada, but the *Çikṣā* (27) which he quotes has a reference though a less direct one : *prakṛti is padavat saṅhitā yatra na kāryaṁ sāṅhitaṁ yadi.* Whitney's view is, therefore, still in point. The *Taittirīya* does not normally give any rules for construction of the Pada ; cf. Lüders, p. 38.

appears to have known included the *Taittirīya*. The possibility of minor additions of course is not disputed, but these would not so far as the *Taittirīya* is concerned[1] affect in any way its proof that the whole *Saṅhitā* was in existence before it was composed, or that a Pada text existed. The date thus given is of course still undecided, but as will be seen below it is most probable that Pāṇini must be placed not after 300 B.C., nor Yāska after 400 B.C., and a century earlier is more probable as the date of the latter.[2] This would give a later limit of about 600 B.C. for the Saṅhitā on the ground of the evidence of the technical literature.

## § 3. The Saṅhitā and the Çrauta Sūtras.

There is no *Çrauta Sūtra* extant which gives an account of the ritual exactly as it is presupposed by the text of the Saṅhitā. But there are two texts, the *Apastamba*[3] and the *Baudhāyana*,[4] which follow it as their main source, and of which practically complete texts are available. Besides these there are known the Sūtras of Bhāradvāja, Hiraṇyakeçin, and the Vaikhānasa which all follow the Taittirīya school, and portions of which have been made known by Hillebrandt in *Das altindische Neu- und Vollmondsopfer* (1879), and by Schwab in *Das altindische Thieropfer* (1886).[5] The first two are also referred to, though the text is not printed, in Caland and Henry's *L'Agniṣṭoma* (1906, 1907), but the editors considered, doubtless correctly, that it was needless to consult the Vaikhānasa. Less closely related is the *Mānava Çrauta Sūtra*,[6] the Sūtra of the *Maitrāyaṇī Saṅhitā*, and the *Kātyāyana Çrauta Sūtra*,[7] the Sūtra of the *Vājasaneyi Saṅhitā*. Of the Sūtras of the Taittirīya school, that of Baudhāyana occupies a quite special place: it is true that it is ready to supplement the *Saṅhitā* in many important particulars, as for example[8] in the full description of the game of dice in the *upavasathagavī* rite, the *pāpmano vinidhayaḥ* Mantras, the concluding part of the animal sacrifice, the rules for the date of the Cāturmāsya rites, the dialogue with a Vaiçya when the clay for the fire-pan is obtained, the handing over of the consecration vessel and the bow to a courtier at the Rājasūya, the

[1] For possible additions see Whitney, p. 432; Lüders, pp. 23 *seq.*

[2] Cf. Keith, *Aitareya Āraṇyaka*, pp. 21-25; Eggeling, *Encyclopaedia Britannica*[10], xxiv. 180.

[3] Ed. by Garbe in *Bibliotheca Indica* (1882-1902).

[4] Ed. by Caland in *Bibliotheca Indica*, in progress (1904– ).

[5] See also Hillebrandt, *Ritualliteratur*, pp. 29 *seq.* For Hiraṇyakeçin there is an edition in the Ānandāçrama series (1907).

[6] Ed. by Knauer, St. Petersburg (1900-1903); i-v only have yet appeared.

[7] Ed. by Weber, Berlin (1859).

[8] See Caland, *Über das rituelle Sūtra des Baudhāyana*, pp. 16 *seq.*

questioning as to descent at the Daçapeya, the description of the requisites for the Açvamedha, the full accounts of the Savas, the lists of the Pravaras, many astronomical data, and a long list of various opinions given in the *Dvaidhasūtra*. But on the other hand it closely agrees with the *Saṅhitā* in other points; it adopts its readings of verses however strange with absolute fidelity; it has a whole section (xiv) to match the Aupānuvākya section (iii) of the *Saṅhitā*; it treats the various Ahīnas and Sattras of the seventh book of the *Saṅhitā* with scrupulous exactness in xvi, whereas Āpastamba follows the *Pañcaviṅça Brāhmaṇa* in preference.

The *Āpastamba Çrauta Sūtra*, on the other hand, agrees closely with he *Bhāradvāja* and the *Hiraṇyakeçi*, and seemingly also with the unimportant *Vaikhānasa*. As compared with the *Baudhāyana*, these texts are emphatically of the Sūtra style; the elaboration of the *Baudhāyana* is foreign to their brief directions. The *Baudhāyana* repeatedly quotes verses found in the *Saṅhitā* in full, though it clearly took them from the *Saṅhitā*.[1] Āpastamba, on the other hand, only quotes in full texts from other sources, and the other Sūtras seem to follow the same plan. Moreover, in Āpastamba the use of the *Maitrāyaṇī Saṅhitā* is very marked[2] and shows that the ritual has a distinct tendency to eclecticism, just as in the Sattras the text follows the *Pañcaviṅça Brāhmaṇa*[3] rather than the *Taittirīya Saṅhitā*. Moreover the *Ṛgveda*[4] and the *Atharvaveda*[5] have yielded material to Āpastamba, and the *Vājasaneyi* is often cited. There is clear proof that Āpastamba followed the *Mānava Çrauta Sūtra*,[6] and used the *Kāṭhaka-Kapiṣṭhala*.

Now it is perfectly certain that the *Baudhāyana* and the *Āpastamba Sūtras* had before them the text of the *Saṅhitā* as we now know it. The actual references will be found in the notes to the several Anuvākas, and in the cases where the one text has nothing the other supplies the deficit.[7] As already mentioned, both recognize the Anuvāka divisions of the present text, but neither has any reference to the Kāṇḍas or Praçnas by name. But the *Baudhāyana Gṛhya Sūtra* has preserved an interesting notice as to the study of the text of the Veda. It extends, according to ii. 1, over five periods, each commenced and ended by a vow, the Hotāraḥ, Çukriya, Upaniṣad, Godāna, and Aṣṭācatvāriṅçad Vratas. The list is as follows, and should be compared with that of the *Kāṇḍānukrama*, the numbers according to that text being appended:

[1] See Caland, *Über das rituelle Sūtra des Baudhāyana*, p. 10.

[2] See Garbe's edition, III. xix–xxi.

[3] *Ibid.* pp. xxviii, xxix.

[4] *Ibid.* pp. xxv–xxvii.

[5] *Ibid.* pp. xxix, xxx.

[6] *Ibid.* pp. xxii–xxiv.

[7] See Caland, *op. cit.* pp. 11, 12.

## *The Table of Contents in Baudhāyana*

I. Prājāpatyāni.
1. Pauroḍāçika, 1.
2. Yājamāna, 8.
3. Hotāraḥ, 28.
4. Hautra' 38.
5. Pitṛmedha, 37.

II. Saumyāni.
1. Ādhvaryava, 2.
2. Grahāḥ, 3.
3. Dākṣiṇāni, 4.
4. Samiṣṭayajūṅṣi (not in *Kāṇḍānukrama*).
5. Avabhṛthayajūṅṣi (not in *Kāṇḍānukrama*).
6. Vājapeya, 10.
7. Çukriyāṇi, 25, 26.
8. Savāḥ, 32.

III. Āgneyāni.
1. Agnyādheya, 5.
2. Agnihotra, 27.
3. Agnyupasthāna, 7.
4. Agnicayana, 17.
5. Sāvitra, 45.
6. Nāciketa, 46.
7. Cāturhotra, 47.
8. Vaiçvasṛj, 48.
9. Aruṇaketuka, 49.

IV. Vaiçvadevāni.
1. Rājasūya, 12.
2. Paçubandha, 13.
3. Iṣṭayaḥ, 14.
4. Nakṣatreṣṭi, 34.
5. Divaçyenayaḥ, 50.
6. Apādyāḥ, 51.
7. Sattrāyaṇa, 23.
8. Upahomāḥ, 30.
9. Sūktāni, 38.
10. Aupānuvākya, 16.
11. Yājyāḥ, 21.
12. Açvamedha, 24.
13. Puruṣamedha, 36.

14. Sautrāmaṇī, 31.
15. Achidrāṇi, 40.
16. Paçuhautra, 39.
17. Upaniṣadaḥ, 42–44.

V. Svāyambhuva.
1. Svādhyāyabrāhmaṇa, 52.

This list, of course, ignores the present make-up of the *Saṅhitā*, and in its own composition the text of the Sūtra shows such divergences[1] that it is only fair to conclude that the matter was arranged by subjects, not by books as now, both in the *Saṅhitā* and the earliest Sūtra works. There is also, as seen above, no clear trace in Āpastamba or the other Sūtras so far as they are known of the arrangement of the *Saṅhitā* in its present form, i.e. in seven Kāṇḍas[2] and Praçnas.

As regards the arrangement within the limits of the Anuvākas themselves the Sūtras not rarely use verses in other than the order of the text. But this cannot be alleged in any case as a ground for a change of the text from its original form. In the first place the Sūtras frequently disagree as to the order of the use of the verses, one accepting the text, the other not, while secondly it is impossible to ignore the fact that the Sūtras cannot be held to contain a traditional ritual representing precisely the *Saṅhitā*, as their great differences show.

The general rule of recognition of the *Saṅhitā* is not without one or two apparent exceptions of some importance. In the *Saṅhitā*, iv. 6. 4, occurs a hymn of fifteen verses, corresponding to *Ṛgveda*, vii. 103. 1–9, 11, 10, 13; vi. 75. 16, 18, 17. The parallel passages in the *Kāṭhaka* (xviii. 5) and the *Maitrāyaṇī* (ii. 10. 4) have but ten verses corresponding to the first ten here; the *Vājasaneyi* (xvii. 33–49) has seventeen, adding to the thirteen of the *Ṛgveda* a fourteenth, which is not recognized in the Vedic text, and the three verses of the hymn, vi. 75. Now the Brāhmaṇa portion of the *Saṅhitā* (v. 4. 6. 4) says expressly *daçarcáṁ bhavati*, thus reducing the hymn to the dimensions of the *Kāṭhaka* and *Maitrāyaṇī* texts; the *Kāṭhaka* (xxi. 10) likewise says *daçarcáṁ bhavati*. Similarly, the *Āpastamba Çrauta Sūtra* (xvii. 14. 7) has *daçarcena* and the *Baudhāyana* (x. 51) quotes the Brāhmaṇa. It would, however, be an error to assume that the Sūtra knew a Saṅhitā where the text ended with the tenth verse of iv. 6. 4. For both the ritual of the Brāhmaṇa is decisive, and Baudhāyana emphasizes this by the reference to the Brāhmaṇa passage. It is of importance to note that the *Prātiçākhya* clearly read the full passage. In iii. 10 *jayatā* and

[1] See Caland, *op. cit.* pp. 8, 9; edition, II. i–iv.
[2] The Kāṇḍas of the *Gṛhya Sūtras* are, no doubt, those of the *Kāṇḍānukrama*.

*avatā* are given for their forms in *ā*; of these forms the latter occurs in iv. 6. 4 *k*,[1] and the former in iv. 6. 4 *m*. In xvi. 26 *saṁçitā* is cited, and the only reference must be to *bráhma-saṁçitā* in iv. 6. 4 *n*. These two cases are conclusive, for they rest not on the commentator's identifications but on necessary references, and what appeared in the text at the time of the *Prātiçākhya* was probably there at the time of the composition of the Sūtras.

In another passage of the *Saṅhitā* (v. 6. 21) Caland[2] has suggested the existence of a small omission from the text as given to us. In one of his manuscripts (*M*) of the *Baudhāyana Çrauta Sūtra* (xv. 23) in place of the reading *dvandvinaḥ* describing the victims enumerated in v. 6. 21 there is read *caturviṁçatiṁ paçūn*, and this number agrees with the notice below that there are sixty animals tied to the Agniṣṭha post, whereas the present text gives but twenty-two in v. 6. 21, which with 3 + 11 + 11 + 11 makes up only fifty-eight. The number should therefore be twenty-four, but though a pair could easily have been omitted in the list in v. 6. 21 we cannot on the strength of this possibility and the Sūtra feel any confidence that sixty is more than a round number. Nothing turns in fact upon it.

The fact of the general agreement of the *Saṅhitā* with the Sūtras lends importance to the question of their date. The tradition of the schools shows that of the Sūtrakāras of the Taittirīya the order of age is Baudhāyana, Bhāradvāja, Āpastamba, Satyāṣāḍha Hiraṇyakeçin, and then the *Vaikhānasa*. This is shown for the *Dharma Sūtras* of the first, third, and fourth authors by Bühler;[3] for the *Gṛhya Sūtras* of all four by Winternitz,[4] and Garbe[5] accepts it for the *Çrauta Sūtras* also, a decision which, as regards Baudhāyana, is confirmed by Caland,[6] and which, so far as the portions of text of Bhāradvāja and Hiraṇyakeçin published by Hillebrandt and Schwab are concerned, is, I think, clearly in accordance with fact. For the date of Āpastamba we have the conjecture of Bühler[7] that he must be placed not later than the third century B.C., which he bases on the fact that Āpastamba does not regard the normal rules of grammar as laid down by Pāṇini, a fact abundantly illustrated also by Garbe[8] and Winternitz,[9] and therefore cannot have lived when Pāṇini had become the norm of speech, and that he mentions in his *Dharma Sūtra* Çvetaketu, of fame in the *Çatapatha Brāhmaṇa*, as a person of then modern date. Indeed, Bühler desires to put him 150–200 years earlier.

[1] Also in iv. 2. 6 *i*, but the reference is, no doubt, to both passages.
[2] See his edition of Baudhāyana, ii. 227, n. 1.
[3] See *Sacred Books of the East*, II². xviii *seq.*
[4] *Das altindische Hochzeitsritual*, pp. 5 *seq.*
[5] See his edition, III. xvii.
[6] *Über das rituelle Sūtra des Baudhāyana*, p. 10.
[7] *Op. cit.* pp. xlii *seq.*
[8] *Op. cit.* pp. vii–xii.
[9] *Op. cit.* pp. 13–17.

This I consider improbable; that the argument from language is of some weight is undeniable, but it does not carry Āpastamba beyond say 300 or 350 B.C.,[1] and it is probable that the *Āpastamba Çrauta Sūtra* borrows from the *Açvalāyana Çrauta Sūtra*[2] and even the *Çāṅkhāyana Çrauta Sūtra*,[3] which I have dated[4] about 400 B.C., and a little later. But the *Baudhāyana* is doubtless a good deal older, as its Brāhmaṇa style in the *Uttaratati* and its frequent use of archaic forms show.[5] Moreover, the *Mānava* which is used by Āpastamba is likewise in the more Brāhmaṇa form of the *Baudhāyana*. Garbe[6] has called the *Mānava* the oldest of the Sūtras, but that was before the text of the *Baudhāyana* was known, and in point of fact there is no special ground for distinction. It is probable that the fifth century B.C. is the best date for the *Baudhāyana*; Caland suggests the sixth,[7] and the *Saṅhitā* is carried back for us to some period not at any rate later than the sixth century B.C.

[1] See Eggeling, *Sacred Books of the East*, XII. xl.

[2] See Garbe, p. xxvii.

[3] *Ibid.* p. xxviii.

[4] *Aitareya Āraṇyaka*, p. 24; JRAS. 1909, p. 591, n. 2.

[5] See Caland, *Über das rituelle Sūtra des Baudhāyana*, pp. 7 *seq.*

[6] See his edition of Āpastamba, III. xxii.

[7] *Op. cit.* p. 11.

## § 4. THE CONTENTS OF THE SAṄHITĀ COMPARED WITH THE OTHER TEXTS OF THE YAJURVEDA.

### KĀṆḌĀ I

| Subject. | Form. | Taittirīya Saṅhitā. | Kāṭhaka Saṅhitā. | Kapiṣṭhala Saṅhitā. | Maitrāyaṇī Saṅhitā. | Vājasaneyi S. or Çatapatha Brāhmaṇa. |
|---|---|---|---|---|---|---|
| **1. Puroḍāçīya.** | | | | | | |
| The driving away of the calves | Mantra | i. 1. 1 | i. 1 | i. 1 | i. 1. 1 | VS. i. 1 |
| The taking of the strew | ,, | 2 | i. 2 | i. 2 | i. 1. 2 | — |
| The milking | ,, | 3 | i. 3 | i. 3 | i. 1. 3 | i. 2–4 |
| The offering of Havis | ,, | 4 | i. 4 | i. 4 | i. 1. 4, 5 | i. 6–11 |
| The husking of the rice | ,, | 5 | i. 5 | i. 5 | i. 1. 6, 7 | i. 12–16 |
| The pounding | ,, | 6 | i. 6 | i. 6 | i. 1. 7 | i. 19, 20 |
| The putting down of the potsherds | ,, | 7 | i. 7 | i. 7 | i. 1. 8 | i. 17, 18 |
| The cooking of the cake | ,, | 8 | i. 8 | i. 8 | i. 1. 8 | i. 21–23 |
| The altar | ,, | 9 | i. 9 | i. 9 | i. 1. 10 | i. 24–28 |
| The taking of the butter | ,, | 10 | i. 10 | i. 10 | i. 1. 11 | i. 29–31 |
| The anointing of the strew, &c. | ,, | 11 | i. 11 | i. 11 | i. 1. 11, 12 | ii. 1–6 |
| The besprinklings with butter | ,, | 12 | i. 12 | i. 12 | i. 1. 12, 13 | ii. 8, 9 |
| The separation of the ladles, &c. | ,, | 13 | i. 12 | i. 12 | i. 1. 13 | xvii. 63, 64 |
| Kāmyeṣṭiyājyās | ,, | 14 | — | — | — | — |
| **2. Adhvara.** | | | | | | |
| The entering of the hall | ,, | i. 2. 1 | ii. 1 | i. 13 | i. 2. 1 | iv. 1–5 |
| The consecration | ,, | 2, 3 | ii. 2, 3 | i. 14, 15 | i. 2. 2 | iv. 7–10 |
| The place of sacrifice | ,, | 3 | ii. 4 | i. 16 | i. 2. 3 | iv. 11, 14, 16; vi. 27; iv. 1 |
| The advent of the Soma cow | ,, | 4 | ii. 5 | i. 17 | i. 2. 4, 5 | iv. 17–20 |
| The footprints of the cow | ,, | 5 | ii. 5 | i. 18 | i. 2. 4 | iv. 21–23 |
| The measuring of the Soma | ,, | 6 | ii. 6 | i. 19 | i. 2. 5 | iv. 24, 25 |
| The purchase of the Soma | ,, | 7 | ii. 6 | i. 19 | i. 2. 6 | iv. 26, 27 |
| The placing of the Soma in the cart | ,, | 8 | ii. 6, 7 | i. 19; ii. 1 | i. 2. 6 | iv. 28, 30, 31; vii. 41; iv. 33, 36 |
| The taking of the Soma to the hall | ,, | 9 | ii. 7 | ii. 1 | i. 2. 6 | iv. 34, 29, 35, 36 |
| The great offering to Soma | ,, | 10 | ii. 8 | ii. 2 | i. 2. 6, 7 | v. 1; iv. 37; v. 5 |
| The Upasads | ,, | 11 | ii. 8 | ii. 2, 3 | i. 2. 7 | v. 6–8 |
| The high altar | ,, | 12 | ii. 9 | ii. 3 | i. 2. 8 | v. 9–13 |
| The shed for the Soma receptacles | ,, | 13 | ii. 10 | ii. 4 | i. 2. 9 | v. 14–21 |
| Kāmyeṣṭiyājyās | ,, | 14 | — | — | — | — |
| The making of the Sadas | ,, | i. 3. 1 | ii. 12 | ii. 6 | i. 2. 1 | v. 26, 30 |
| The making of the sounding-holes | ,, | 2 | ii. 11 | ii. 5 | i. 2. 10 | v. 23–25, 22 |
| The Dhiṣṇiyas | ,, | 3 | ii. 13 | ii. 7 | i. 2. 7 | v. 31–34 |
| ,, ,, | ,, | 4 | iii. 1 | ii. 8 | i. 2. 14 | v. 35–40 |
| The cutting of the post | ,, | 5 | iii. 2 | ii. 9 | i. 2. 14 | v. 42, 43 |
| The setting up of the post | ,, | 6 | iii. 3 | ii. 10 | i. 2. 14 | vi. 1–6 |

| Subject. | Form. | TS. | KS. | KapS. | MS. | VS. or ÇB. |
|---|---|---|---|---|---|---|
| The bringing up of the victim | Mantra | i. 3. 7 | iii. 4 | ii. 11 | i. 2. 7, 15 | VS. v. 2; vi. 7, 8; v. 2, 4 |
| The slaying of the victim | ,, | 8 | iii. 5, 6 | ii. 11, 12 | i. 2. 15, 16 | vi. 8–13 |
| The removal of the omentum | ,, | 9 | iii. 6 | ii. 13 | i. 2. 16 | vi. 15, 16 |
| The offering of the fat | ,, | 10 | iii. 7 | ii. 14 | i. 2. 17 | vi. 18–20 |
| The offering of the intestines | ,, | 11 | iii. 8 | ii. 18 | i. 2. 18 | vi. 21, 22 |
| The taking of the Vasatīvarīs | ,, | 12 | iii. 9 | ii. 16 | i. 3. 1 | vi. 23, 24 |
| The descent of the Soma from the cart | ,, | 13 | iii. 9 | ii. 16 | i. 3. 1 | vi. 25–29 |
| Kāmyeṣṭiyājyās | ,, | 14 | — | — | — | — |
| **3. Grahas.** | | | | | | |
| The Somābhiṣava | ,, | i. 4. 1 | iii. 10 | ii. 17 | i. 3. 2, 3 | vi. 30–36; vii. 2 |
| The Upāṅçu Graha | ,, | 2 | iv. 1 | iii. 1 | i. 3. 4 | vii. 1–3 |
| The Antaryāma | ,, | 3 | iv. 1 | iii. 1 | i. 3. 5 | vii. 4–6 |
| The Aindravāyava | ,, | 4 | iv. 2 | iii. 2 | i. 3. 6 | vii. 7, 8 |
| The Maitrāvaruṇa | ,, | 5 | iv. 2 | iii. 2 | i. 3. 7 | vii. 9 |
| The Āçvina | ,, | 6 | iv. 2 | iii. 2 | i. 3. 8 | vii. 11 |
| ,, ,, | ,, | 7 | — | — | — | — |
| The Çukrāmanthinau | ,, | 8 | iv. 3 | iii. 3 | i. 3. 10 | vii. 16 |
| ,, ,, | ,, | 9 | iv. 3 | iii. 3 | i. 3. 11 | vii. 12 |
| The Āgrayaṇa | ,, | 10 | iv. 5 | iii. 4 | i. 3. 13 | vii. 19, 20 |
| ,, ,, | ,, | 11 | — | — | — | — |
| The Ukthya | ,, | 12 | iv. 5 | iii. 4, 5 | i. 3. 14 | vii. 22 |
| The Dhruva | ,, | 13 | iv. 5 | iii. 4, 5 | i. 3. 15 | vii. 24, 25 |
| The Ṛtu | ,, | 14 | iv. 7 | iii. 5 | i. 3. 16 | vii. 30 |
| The Aindrāgna | ,, | 15 | iv. 7 | iii. 5 | i. 3. 17 | vii. 31 |
| The Vaiçvadeva | ,, | 16 | iv. 7 | iii. 5 | i. 3. 18 | vii. 33 |
| The Marutvatīya | ,, | 17 | iv. 8 | iii. 6 | i. 3. 21 | vii. 36 |
| ,, ,, | ,, | 18 | iv. 8 | iii. 6 | i. 3. 19 | vii. 35 |
| ,, ,, | ,, | 19 | iv. 8 | iii. 6 | i. 3. 21 | vii. 38 |
| The Māhendra | ,, | 20 | iv. 8 | iii. 6 | i. 3. 24 | vii. 30 |
| ,, ,, | ,, | 21 | iv. 8 | iii. 6 | i. 3. 25 | vii. 39 |
| The Āditya | ,, | 22 | iv. 10 | iii. 8 | i. 3. 26 | viii. 2–5 |
| The Sāvitra | ,, | 23 | viii. 6 | — | — | — |
| ,, ,, | ,, | 24 | iv. 10 | iii. 8 | i. 3. 27 | xxxiii. 69 |
| ,, ,, | ,, | 25 | — | — | iv. 12. 2 | xxii. 10 |
| The Vaiçvadeva | ,, | 26 | iv. 10 | iii. 8 | i. 3. 28 | viii. 8 |
| The Pātnīvata | ,, | 27 | iv. 11 | iii. 9 | i. 3. 29 | viii. 9, 10 |
| The Hāriyojana | ,, | 28 | iv. 11 | iii. 9 | i. 3. 30 | viii. 11 |
| The Atigraha for Agni | ,, | 29 | iv. 11 | iii. 9 | i. 3. 31 | xix. 38; xxxv. 16 |

| Subject. | Form. | TS. | KS. | KapS. | MS. | VS. or ÇB. |
|---|---|---|---|---|---|---|
| The Atigraha for Indra | Mantra | i. 4. 30 | iv. 11 | iii. 9 | i. 3. 32 | VS. viii. 39 |
| „ „ for Sūrya | „ | 31 | iv. 11 | iii. 9 | i. 3. 33 | viii. 40 |
| The Fire Ritual | „ | 32 | xxxv. 13 | — | — | xii. 114 |
| „ „ | „ | 33 | — | — | — | — |
| „ „ | „ | 34 | xl. 4 | — | ii. 13. 9 | — |
| The Açvamedha | „ | 35 | Açv. v. 6 | — | — | xxxix. 11, 12 |
| „ „ | „ | 36 | — | — | — | xxxix. 8 |
| The Ṣoḍaçin | „ | 37 | — | — | — | viii. 33 |
| „ „ | „ | 38 | — | — | — | viii. 35 |
| „ „ | „ | 39 | — | — | — | — |
| „ „ | „ | 40 | — | — | — | — |
| „ „ | „ | 41 | — | — | — | xxvi. 10 |
| „ „ | „ | 42 | — | — | — | vii. 37 |
| **4. Offerings with Dakṣiṇās, &c.** | | | | | | |
| Dakṣiṇās to priests | „ | 43 | iv. 9 | iii. 7 | i. 3. 37 | vii. 41–46 |
| The concluding rite | „ | 44 | iv. 12 | iii. 10 | i. 3. 39 | viii. 14–21 |
| The final bath | „ | 45 | iv. 13 | iii. 11 | i. 3. 39 | viii. 23–27; vi. 22; x. 22, 23 |
| Kāmyeṣṭiyājyās | „ | 46 | — | — | — | — |
| **5. Punāradheya.** | | | | | | |
| The main rite | Brāhmaṇa | i. 5. 1 | viii. 5 | viii. 3 | i. 7. 2 | ÇB. ii. 2. 3. 2–6 |
| Details | „ | 2 | — | — | — | — |
| The establishment of the fires | Mantra | 3 | viii. 14; ix. 1, 3 | viii. 2–6 | i. 7. 1–5 | VS. iii. 5–8; ii. 13; xvii. 79; xii. 9, 10 |
| „ „ | Brāhmaṇa | 4 | ix. 1, 3 | viii. 4–6 | i. 7. 3–5 | — |
| **7. Agnyupasthāna.** | | | | | | |
| The adoration of the Āhavanīya | Mantra | 5 | vi. 9 | iv. 8 | i. 5. 1, 2 | iii. 11–16; xix. 38; viii. 38; xvii. 8, 9; iii. 17–19 |
| „ „ Gārhapatya | „ | 6 | vii. 1 | v. 1 | i. 5. 2, 3 | iii. 20–25, 35, 28, 34; xi. 26; ii. 27 |
| Explanation of i. 5. 5 | Brāhmaṇa | 7 | vii. 5, 6 | v. 4, 5 | i. 5. 7, 8 | ÇB. ii. 3. 4. 10–24 |
| „ i. 5. 6 | „ | 8 | vii. 6–9 | v. 5 | i. 5. 8–11 | ÇB. ii. 3. 4. 25–41 |
| The Agnihotra in the Upasthāna | „ | 9 | vii. 10 | v. 6 | i. 5. 12 | — |
| The Upasthāna in case of absence / New and Full Moon ritual of sacrifice | Mantra | 10 | vii. 3; iv. 14 | — | i. 5. 4 | VS. i. 5, 6 |
| Kāmyeṣṭiyājyās | „ | 11 | — | — | iv. 10. 4 | — |
| **8. Aiṣṭikayājamāna.** | | | | | | |
| The taking of the butter | „ | i. 6. 1 | v. 6 | — | i. 4. 4 | — |
| The Havis offering | „ | 2 | iv. 11; v. 1; xii. 2 | — | — | — |

| Subject. | Form. | TS. | KS. | KapS. | MS. | VS. or ÇB. |
|---|---|---|---|---|---|---|
| The Iḍā portions | Mantra | i. 6. 3 | v. 2–4 | — | i. 4. 1, 2 | VS. ii. 10, 13 |
| The after offerings, &c. | ” | 4 | v. 1, 3, 4 | — | i. 4. 2 | xvii. 63, 64 |
| The Mantras for the Āpyāyana, &c. | ” | 5 | v. 5; xvi. 8 | — | i. 4. 2, 7 | ii. 25; xii. 5 |
| ” ” reverence of the sun | ” | 6 | v. 5. 6 | — | i. 4. 2–4 | ii. 25–28 |
| **9. Āiṣṭikayājamānavidhi.** | | | | | | |
| The encircling of the gods | Brāhmaṇa | 7 | xxxi. 15; xxxii. 7 | — | i. 4. 5, 10 | ÇB. i. 1. 1. 2–10 |
| The collection of the implements | ” | 8 | xxxii. 7; xxxi. 15 | — | i. 4. 10 | i. 1. 1. 13, 22 |
| The twelve pairs | ” | 9 | — | — | — | — |
| The placing of the Havis | ” | 10 | xxxi. 15 | — | i. 4. 5 | — |
| The sacrificial cake | ” | 11 | xxxii. 1 | — | — | — |
| Kāmyeṣṭiyājyās | Mantra | 12 | — | — | — | — |
| **9. Aiṣṭikayājamānavidhi** (except i. 7. 2 which belongs to **38. Dārçya Hautra**). | | | | | | |
| The uniting of the Iḍā | Brāhmaṇa | i. 7. 1 | — | — | — | — |
| The praise of the Iḍā | ” | 2 | — | — | — | — |
| The Anvāhārya | ” | 3 | — | — | — | — |
| The accompaniment of the libation of the remains | ” | 4 | xxxii. 3, 4 | — | i. 4. 5 | — |
| The Āpyāyana | ” | 5 | xxxii. 5 | — | i. 4. 7 | — |
| The reverence of the sun | ” | 6 | xxxii. 5 | — | i. 4. 7 | — |
| **10. Vājapeya.** | | | | | | |
| The chariot | Mantra | 7 | xiii. 14 | — | i. 11. 1 | VS. ix. 1, 5–7 |
| The chariot race | ” | 8 | xiii. 14; xiv. 1 | — | i. 11. 2, 3 | ix. 9–19 |
| The mounting of the post | ” | 9 | xiv. 1 | — | i. 11. 3 | ix. 20, 21 |
| The food offerings | ” | 10 | xiv. 2 | — | i. 11. 4 | ix. 23–30 |
| The victory Mantras | ” | 11 | xiv. 4 | — | i. 11. 10 | ix. 31–34 |
| The Atigrāhya | ” | 12 | xiv. 3 | — | i. 11. 4 | ix. 2, 4 |
| Kāmyeṣṭiyājyās | ” | 13 | — | — | — | — |
| **12. Rājasūya.** | | | | | | |
| The offering to Anumati, &c. | Brāhmaṇa[1] and Mantra | i. 8. 1 | xv. 1 | — | ii. 6. 1, 2 | ÇB. v. 2. 3. 2–9; VS. ix. 35 |
| The Vaiçvadeva | Brāhmaṇa[1] | 2 | ix. 4 | viii. 7 | i. 10. 1 | v. 2. 3. 10 |
| The Varuṇapraghāsas | Mantra and Brāhmaṇa[1] | 3 | ix. 4 | viii. 7 | i. 10. 2 | VS. iii. 44–47 |
| The Sākamedha oblations | ” ” | 4 | ix. 5 | viii. 8 | i. 10. 1, 2 | iii. 49, 50 |
| The Mahāpitryajña | ” ” | 5 | ix. 6 | viii. 8, 9 | i. 10. 3 | iii. 51–55 |
| The cakes for Tryambaka | ” ” | 6 | ix. 7 | viii. 11 | i. 10. 4 | iii. 57–61 |
| The Çunāsīrya rite, &c. | ” ” | 7 | xv. 2 | — | ii. 6. 3 | ix. 35–38 |
| The offerings to the deities | Brāhmaṇa[1] | 8 | xv. 3 | — | ii. 6. 4 | ÇB. v. 2. 5. 1–17 |
| The oblations of the Ratnins | Brāhmaṇa[1] and Mantra | 9 | xv. 4, 5 | — | ii. 6. 5, 6 | v. 3. 1. 1–2. 8 |

| Subject. | Form. | TS. | KS. | KapS. | MS. | VS. or ÇB. |
|---|---|---|---|---|---|---|
| Offerings to Devasūs | Mantra and Brāhmaṇa [1] | i. 8. 10 | xv. 5, 8 | — | ii. 6. 6, 12 | ÇB. v. 3. 3. 3–12 |
| Consecration waters | Mantra | 11 | xv. 6 | — | ii. 6. 8 | VS. ix. 1–4 |
| Preparation of waters | ” | 12 | xv. 6, 7 | — | ii. 6. 8, 9 | x. 4, 6–9, 16, 18 |
| Mounting of the quarters | ” | 13 | xv. 7; xviii. 6 | — | ii. 6. 10; 11. 1 | x. 10–14; xviii. 81, 80; x. 5; xxii. 29 |
| The consecration | ” | 14 | xv. 7 | — | ii. 6. 10, 11 | x. 10, 14–20 |
| The triumph | ” | 15 | xv. 8 | — | ii. 6. 12 | x. 19, 21–25 |
| The homage | ” | 16 | xv. 8 | — | ii. 6. 12 | x. 26–28 |
| Offerings | Brāhmaṇa [1] | 17 | xv. 9 | — | ii. 6. 13 | CB. v. 4. 5. 3–16 |
| The draughts for ten | ” | 18 | — | — | — | v. 4. 5. 22 |
| Offerings | ” [1] | 19 | xv. 9 | — | ii. 6. 13 | v. 5. 1. 1–12 |
| ” | ” | 20 | xv. 9 | — | ii. 6. 13 | v. 5. 2. 6, 7 |
| Sautrāmaṇī | Mantra and Brāhmaṇa | 21 | xii. 9 | — | ii. 3. 8; iii. 11. 7[2] | VS. x. 31, 32; xix. 1–6; ÇB. v. 5. 4 |
| Kāmyeṣṭiyājyās | Mantra | 22 | — | — | — | |

KĀṆḌA II

| Subject. | Form. | TS. | KS. | KapS. | MS. | VS. or ÇB. |
|---|---|---|---|---|---|---|
| **13. Kāmyāḥ Paçavaḥ.** | | | | | | |
| Victims for those desiring wealth | Brāhmaṇa | ii. 1. 1 | xii. 13; xiii. 1 | — | ii. 5. 1 | — |
| ” ” with dropsy | ” | 2 | xii. 13; xiii. 1, 2 | — | ii. 5. 2 | — |
| ” ” desiring victory | ” | 3 | xiii. 3, 4 | — | ii. 5. 3, 4, 8, 9 | — |
| ” ” ” splendour | ” | 4 | xiii. 7, 4, 5 | — | ii. 5. 4 | — |
| ” ” ” cattle | ” | 5 | xiii. 3–5 | — | iii. 5. 3–5, 8, 9 | — |
| ” ” ” villages | ” | 6 | — | — | — | — |
| ” ” ” splendour | ” | 7 | xiii. 8 | — | ii. 5. 7 | — |
| ” ” ” ” | ” | 8 | xiii. 8 | — | ii. 5. 3–5, 8, 9 | — |
| ” ” ” eating of food | ” | 9 | — | — | — | — |
| ” for special occasions | ” | 10 | xiii. 6 | — | ii. 5. 4 | — |
| Kāmyeṣṭiyājyās | Mantra | 11 | — | — | — | — |
| **14. Kāmyā Iṣṭayaḥ.** | | | | | | |
| Offerings for those desiring offspring (i. 1. 14) | Brāhmaṇa | ii. 2. 1 | ix. 17 | — | ii. 1. 1 | — |
| ” to Agni Pathikṛt, &c. (i. 1. 14; 2. 14; 3. 14) | ” | 2 | x. 5–7 | — | ii. 1. 10, 11 | — |
| ” for Agni as desire (i. 3. 14) | ” | 3 | x. 7 | — | ii. 1. 11 | — |
| ” to Agni Annavant, &c. (i. 4. 46) | ” | 4 | x. 6 | — | — | — |
| ” for one bewitched, &c. (i. 5. 11) | ” | 5 | x. 4 | — | ii. 1. 2 | — |
| ” to Aditi, &c. (i. 5. 11) | ” | 6 | x. 3 | — | ii. 1. 2 | — |

[1] In these cases the Brāhmaṇa consists merely in a list of offerings or statement of Dakṣiṇās, and the ÇB. is only vaguely parallel.
[2] In the Kaukilī form, for which the *Taittirīya Brāhmaṇa*, ii. 6, contains the Taittirīya version corresponding to *Kāṭhaka*, xxxviii.

| Subject. | Form. | TS. | KS. | KapS. | MS. | VS. or ÇB. |
|---|---|---|---|---|---|---|
| Offerings to Indra, &c. (i. 6. 12) | Brāhmaṇa | ii. 2. 7 | x. 8, 9 | — | ii. 2. 9, 10 | — |
| „ to Indra Anvṛju, &c. (i. 7. 13) | „ | 8 | x. 8–10 | — | ii. 2. 10–12 | — |
| „ for one practising witchcraft, &c. (i. 8. 22) | „ | 9 | x. 1 | — | ii. 1. 7 | — |
| „ to Soma and Rudra, &c. (i. 8. 22) | „ | 10 | xi. 5 | — | ii. 1. 5 | — |
| „ to Indra, &c. (ii. 1. 11) | „ | 11 | xi. 5 | — | ii. 1. 5, 6 | — |
| Kāmyeṣṭiyājyās | Mantra | 12 | — | — | — | — |
| Oblations for those desiring prosperity, &c. (ii. 1. 11) | Brāhmaṇa | ii. 3. 1 | xi. 6 | — | — | — |
| Offerings for those fearing death (ii. 2. 12) | „ | 2 | xi. 4, 1, 2 | — | ii. 2; x. 2. 13 | — |
| „ „ having lost the sacrifice (ii. 3. 14) | „ | 3 | x. 2; xi. 4 | — | ii. 1. 4; 2. 3 | — |
| „ „ desiring heaven (ii. 3. 14) | „ | 4 | xi. 4 | — | ii. 2. 4 | — |
| „ for him who has the king's evil (ii. 4. 14) | „ | 5 | xi. 3 | — | ii. 2. 7 | — |
| „ for him who desires the power to eat (ii. 4. 14) | „ | 6 | x. 10 | — | ii. 2. 5 | — |
| „ for those who desire strength and are being practised against (ii. 4. 14) | „ | 7 | x. 10 | — | ii. 2. 13 | — |
| „ for him who desires sight (ii. 4. 14) | „ | 8 | — | — | — | — |
| „ „ „ a village (ii. 4. 14) | „ | 9 | xii. 2 | — | ii. 3. 2 | — |
| Mantras for offering for one who desires life | Mantra | 10 | xi. 7 | — | ii. 3. 4 | — |
| Offering for one long ill and one who desires life (ii. 5. 12) | Brāhmaṇa | 11 | xi. 8 | — | ii. 3. 5 | — |
| Offering for one who receives a horse (ii. 5. 12) | „ | 12 | xii. 6 | — | ii. 3. 3 | — |
| „ „ who is seized by evil (ii. 5. 12) | „ | 13 | xi. 11 | — | ii. 3. 1 | — |
| Kāmyeṣṭiyājyās | Mantra | 14 | — | — | — | — |
| Offering for one striving with foes (ii. 5. 12) | Brāhmaṇa | ii. 4. 1 | x. 7 | — | ii. 1. 11 | — |
| Vijiti offering (ii. 5. 12) | „ | 2 | x. 10 | — | ii. 2. 5, 10 | — |
| Saṁvarga offering (ii. 6. 11) | „ | 3 | x. 7 | — | ii. 1. 11 | — |
| Oblation for those desiring cattle (ii. 6. 11) | „ | 4 | x. 11 | — | ii. 2. 4 | — |
| Mantras for the Citrā sacrifice (ii. 4. 6) | Mantra | 5 | — | — | — | — |
| Citrā sacrifice (ii. 4. 5) | Brāhmaṇa | 6 | — | — | — | — |
| The Kārīrīṣṭi, first part (ii. 4. 9) | Mantra | 7 | xi. 9 | — | ii. 4. 7 | — |
| „ „ second part (ii. 4. 10) | „ | 8 | xi. 9 | — | ii. 4. 7 | xviii. 55 |
| Explanation of first part (ii. 4. 7) | Brāhmaṇa | 9 | xi. 10 | — | ii. 4. 8 | — |
| Explanation of second part (ii. 4. 8) | „ | 10 | xi. 10 | — | ii. 4. 8 | — |
| The Traidhātavīya (iii. 2. 11) | „ | 11 | xii. 4 | — | ii. 4. 4, 5 | — |
| The deity of the Traidhātavīya | „ | 12 | xii. 3 | — | ii. 4. 3 | — |

| Subject. | Form. | TS. | KS. | KapS. | MS. | VS. or ÇB. |
|---|---|---|---|---|---|---|
| The oblation for Indra and Bṛhaspati | Brāhmaṇa | ii. 4. 13 | xii. 4 | — | ii. 1. 12 | — |
| Kāmyeṣṭiyājyās | Mantra | 14 | — | — | — | — |
| **15. Dārçya Brāhmaṇa.** | | | | | | |
| The cake for Agni and Soma | Brāhmaṇa | ii. 5. 1 | xii. 10 | — | ii. 4. 1 | ÇB.i.6.3.1–15; v.5.4.2–6 |
| The sacrifice to Agni and Soma on the full moon day (ii. 4. 12) | ” | 2 | — | — | — | — |
| The sacrifice of milk on new moon | ” | 3 | — | — | — | i. 6. 4 |
| The offerings to Agni, Viṣṇu, &c. | ” | 4 | xxx. 4 ; xxxi. 2 | xlvi. 7 | — | — |
| The Abhyudayeṣṭi | ” | 5 | — | — | — | i. 6. 4. 10 |
| The order of the new and full moon offerings | ” | 6 | — | — | — | — |
| **38. Dārçya Hautra.** | | | | | | |
| The Sāmidhenīs | ” | 7 | — | — | — | i. 4. 1. 1–21 |
| ” ” | ” | 8 | — | — | — | — |
| The Pravara, the Nivids, &c. | ” | 9 | — | — | — | i. 4. 2. 2–17 ; 5. 2. 1–3 |
| Alternative Sāmidhenīs | ” | 10 | — | — | — | i. 3. 5. 10 |
| Rules for the Hotṛ, and Adhvaryu | ” | 11 | — | — | — | i. 4. 2. 18, 19 ; 5. 8–11 |
| Kāmyeṣṭiyājyās | Mantra | 12 | — | — | iv. 10. 4 | — |
| **15. Dārçya Brāhmaṇa.** | | | | | | |
| The fore-offerings | Brāhmaṇa | ii. 6. 1 | xx. 15 | — | iv. 10. 3 | i. 5. 3. 4 ; ii. 2. 3 |
| The two portions of butter | ” | 2 | xx. 15 | — | iv. 10. 1, 3 | i. 6. 3 ; 7. 2 |
| The cake for Agni | ” | 3 | xxxi. 7 | — | — | i. 6. 1. 20–2. 3 ; 2. 2. 16 |
| The measuring of the altar | ” | 4 | xxv. 4 ; xxxi. 8 | xxxix. 1 ; xlvii. 8 | iv. 1. 10 | i. 2. 4. 4–5. 20 |
| The strew | ” | 5 | xxv. 5 | xxxix. 2 | iii. 8. 5, 6 | i. 3. 3. 2–10 ; 8. 3. 11–20 |
| The Upāñçu sacrifice and the Sviṣṭakṛt | ” | 6 | xxv. 7 | xxxix. 5 | iii. 8. 6 | i. 2. 3. 1 ; 3. 3. 13–17 ; 6. 3. 27, 28 ; 7. 3. 20 |
| **38. Dārçya Hautra.** | | | | | | |
| The summoning of the Iḍā | ” | 7 | — | — | iv. 13. 5 | i. 8. 1. 7, 19–23 |
| The eating of the Iḍā | ” | 8 | — | — | — | i. 8. 1. 14, 15 ; vii. 3. 2. 9 ; 4. 8–15 |
| The after-sacrifices | ” | 9 | — | — | — | i. 7. 4. 19–21 ; 9. 1. 4–19 |
| The Çaṁyuvāka and Patnīsaṁyāja | ” | 10 | — | — | — | i. 9. 1. 24–2. 25 |
| The Mantras for the Saṁvargeṣṭi | Mantra | 11 | — | — | — | — |
| The Mantras for the offerings of the Pitṛyajña | ” | 12 | — | — | iv. 10. 6 ; 14. 16 | — |

## KĀṆḌA III

| Subject. | Form. | TS. | KS. | KapS. | MS. | VS. or ÇB. |
|---|---|---|---|---|---|---|
| **16. Aupānuvākya.** | | | | | | |
| The Mantras for the consecrated | Brāhmaṇa | iii. 1. 1 | xxiii. 6 | — | — | ÇB. iii. 1. 2. 11 |
| The Mantras for the placing of the Soma | Brāhmaṇa and Mantra | 2 | — | — | — | — |

| Subject. | Form. | TS. | KS. | KapS. | MS. | VS. or ÇB. |
|---|---|---|---|---|---|---|
| The anointing of the footsteps of the cow | Brāhmaṇa | iii. 1. 3 | — | — | — | VS. iv. 24; ÇB. iii. 3. 2. 6 |
| The Mantras for the bringing of the Soma | Mantra | 4 | xxx. 8 | — | — | — |
| Explanation of the Mantras | Brāhmaṇa | 5 | xxx. 9 | — | — | — |
| The touching of the altar | Brāhmaṇa and Mantra | 6 | — | — | — | — |
| Special variants for one in rivalry | Brāhmaṇa | 7 | xxxiv. 4 | — | — | — |
| The Mantras for the Upāñçu cup | Brāhmaṇa and Mantra | 8 | iii. 10 | ii. 17 | i. 3. 2 | VS. vi. 30, 31; ÇB. iii. 9. 4. 7 |
| The Mantras of the pressings | " " " | 9 | xxx. 6 | — | i. 3. 36 | — |
| The Mantras of the Pravṛta offering | " " " | 10 | xxxv. 8 | — | ii. 7. 1 | VS. vii. 26; xi. 8 |
| Kāmyeṣṭiyājyās | Mantra | 11 | — | — | iv. 12. 5 | — |
| The Pavamāna cup | Brāhmaṇa | iii. 2. 1 | — | — | — | ÇB. xii. 3. 4. 3–5 |
| The three pressings | " | 2 | — | — | — | — |
| The looking at the Soma | Mantra and Brāhmaṇa | 3 | — | — | — | VS. vii. 14, 27–29; ÇB. iv. 2. 1. 22; 5. 6. 1–4 |
| The reverence to the sword, &c. | " " " | 4 | — | — | — | — |
| The Mantras for the consuming | Mantra | 5 | — | — | — | — |
| The speckled ghee | Brāhmaṇa and Mantra | 6 | — | — | — | VS. xxxviii. 26 |
| Stotra and Çastra | " " " | 7 | — | — | — | ÇB. iv. 6. 6. 7 |
| The Mantras of the midday and third pressings | Mantra and Brāhmaṇa | 8 | — | — | ii. 3. 8 | — |
| The Pratigara | Brāhmaṇa | 9 | — | — | — | — |
| The Pratinirgrāhya | Mantra | 10 | iv. 2 | iii. 2 | i. 3. 9 | — |
| Kāmyeṣṭiyājyās | " | 11 | — | — | iv. 12. 5 | — |
| The Atigrāhya | " | iii. 3. 1 | — | — | — | VS. viii. 38–40 |
| The beginning of the Stotra | Mantra and Brāhmaṇa | 2 | — | — | — | — |
| The Adābhya and Añçu Grahas | Mantra | 3 | xxx. 6, 7 | — | i. 3. 36 | VS. viii. 47–50 |
| The explanation of these cups | Brāhmaṇa | 4 | xxx. 7 | — | iv. 7. 7 | ÇB. ii. 6. 1. 1–15; x. 5. 9. 7–12 |
| The Pṛçni cups | Mantra and Brāhmaṇa | 5 | — | — | — | — |
| The Para cups | Brāhmaṇa | 6 | — | — | — | — |
| The sacrificial addresses | Brāhmaṇa | 7 | — | — | iv. 12. 4, 17 | VS. xxxv. 17; ÇB. xiii. 8. 4. 9 |
| The offerings of the final bath | " | 8 | — | — | — | — |
| The offering of an old bull | Mantra and Brāhmaṇa | 9 | xiii. 9, 10 | — | ii. 5. 10 | — |
| Expiration in case of offering of cow in calf | Mantra | 10 | xiii. 9, 10 | — | — | VS. viii. 29–32 |
| Kāmyeṣṭiyājyās | " | 11 | — | — | iv. 12. 6 | — |
| Explanation of expiatory offering (iii. 3. 10) | Brāhmaṇa | iii. 4. 1 | xiii. 10 | — | — | ÇB. iv. 5. 2. 10–18 |
| The Mantras for the offering of a cow | Mantra | 2 | xiii. 11, 12 | — | — | — |
| Explanation of the Mantra (iii. 4. 2) | Brāhmaṇa | 3 | xiii. 12 | — | — | — |

| Subject. | Form. | TS. | KS. | KapS. | MS. | VS. or ÇB. |
|---|---|---|---|---|---|---|
| The Jaya Mantras | Mantra and Brāhmaṇa | iii. 4. 4 | — | — | i. 4. 14 | — |
| The Abhyātāna Mantras | Mantra | 5 | — | — | — | — |
| The offerings (iii. 4. 4, 5, 7, 8) | Brāhmaṇa | 6 | — | — | — | — |
| The Rāṣṭrabhṛt Mantras | Mantra | 7 | xviii. 14 | — | ii. 12. 2 | VS. xviii. 38–44 |
| Their employment | Brāhmaṇa | 8 | — | — | — | — |
| The offerings to the minor deities | „ | 9 | xii. 9 | — | — | ÇB. ix. 5. 1. 34–39 |
| The raising of the fire for one about to go on a journey | Brāhmaṇa and Mantra | 10 | — | — | i. 5. 3 | — |
| Kāmyeṣṭiyājyās | Mantra | 11 | — | — | iv. 12. 6 | — |
| The Anvārambhaṇīya sacrifice | Mantra and Brāhmaṇa | iii. 5. 1 | — | — | — | ÇB. xi. 2. 4. 9 |
| The Brahman's functions | Brāhmaṇa | 2 | — | — | — | — |
| The strides of Viṣṇu | Mantra | 3 | — | — | — | — |
| The Atīmokṣa Mantras | Mantra and Brāhmaṇa | 4 | v. 6; xxxii. 6 | — | i. 4. 8, 9 | — |
| The Āditya cup | „ „ „ | 5 | — | — | — | — |
| The Mantras for the wife | Mantra | 6 | — | — | — | — |
| The wood of the ladles | Brāhmaṇa | 7 | xxx. 10 | xlvi. 8 | iv. 1. 1 | ÇB. xi. 7. 2. 8; ii. 2. 4. 10; vi. 6. 3. 1 |
| The Dadhi cup | Mantra | 8 | xxix. 5 | xlv. 6 | i. 3. 35 | — |
| The explanation of the cup | Brāhmaṇa | 9 | — | — | — | — |
| The Atigrāhyas and Prāṇa cups at the Gavām Ayana | Brāhmaṇa and Mantra | 10 | — | — | — | — |
| The Mantras for the Hotṛ at the animal sacrifice | Mantra | 11 | xv. 12 | — | iv. 10. 2–4; 13. 1 | — |
| | | **KĀṆḌA IV** | | | | |
| **17. The fire ritual (Agni).** | | | | | | |
| The taking up of the spade | Mantra | iv. 1. 1 | xv. 11; xvi. 1 | — | ii. 7. 1 | VS. xi. 1–11 |
| The going to the clay | „ | 2 | xvi. 1, 2–4 | — | ii. 7. 1, 2, 4 | xxii. 2; xi. 12–27 |
| The digging of the clay | „ | 3 | xvi. 3 | — | ii. 7. 2, 3 | xi. 28–37 |
| The taking of the clay | „ | 4 | xvi. 4 | — | ii. 7. 4, 5 | xi. 39–48 |
| The making of the pot | „ | 5 | xvi. 4, 5 | — | ii. 7. 5, 6 | xi. 49–59 |
| The finishing of the pot | „ | 6 | xvi. 5, 6 | — | ii. 7. 6 | xi. 60–65 |
| The Sāmidhenī verses in the animal sacrifice | „ | 7 | xviii. 16 | xxix. 4 | ii. 12. 5 | xxvii. 1–10 |
| The Āprīs | „ | 8 | xviii. 17 | xxix. 5 | ii. 12. 6 | xxvii. 11–22 |
| The production of the fire | „ | 9 | xvi. 7, 8 | — | ii. 7. 7, 8 | xi. 66–72; xii. 15–17 |
| The carrying of the fire | „ | 10 | xvi. 7, 8 | — | ii. 7. 7, 8 | xi. 73–xii. 4 |
| Yājyānuvākyās for the Vaiçvadeva (i. 8. 2) | „ | 11 | — | — | iv. 10. 3 | — |
| The placing of the fire in the pan on the throne | „ | iv. 2. 1 | xvi. 8 | — | ii. 7. 8 | xii. 5–17 |

| Subject. | Form. | TS. | KS. | KapS. | MS. | VS. or ÇB. |
|---|---|---|---|---|---|---|
| The reverence to the fire | Mantra | iv. 2. 2 | xvi. 9 | — | ii. 7. 9 | xii. 12–28 |
| The marking out of the place of sacrifice | ,, | 3 | xvi. 10 | xxv. 1 | ii. 7. 10 | xi. 83; xii. 30–44 |
| The piling of the Gārhapatya | ,, | 4 | xvi. 11 | xxv. 2 | ii. 7. 11 | xii. 45–55 |
| The ploughing of the ground for the piling of the Āhavanīya | ,, | 5 | xvi. 11, 12 | xxv. 2, 3 | ii. 7. 11, 12 | xii. 57–72 |
| The sowing of the plants | ,, | 6 | xvi. 13 | xxv. 4 | ii. 7. 13 | xii. 75–96 |
| The casting of clods, &c. | ,, | 7 | xvi. 14 | xxv. 5 | ii. 7. 14 | xii. 102–113 |
| The putting on of the gold plate | ,, | 8 | xvi. 15 | — | ii. 7. 15 | xiii. 2–8 |
| The putting down of the Svayamātṛṇṇā brick | ,, | 9 | xvi. 16; xxxix. 3 | — | ii. 7. 16 | xiii. 16–40 |
| The putting down of the victim's head | ,, | 10 | xvi. 17 | xxv. 8 | ii. 7. 17 | xiii. 41–51 |
| Yājyānuvākyās for the Varuṇapraghāsas (i. 8. 3) | ,, | 11 | — | — | — | — |
| The first layer: Apasyā bricks | ,, | iv. 3. 1 | xvi. 18 | xxv. 9 | ii. 7. 18 | xiii. 53 |
| Prāṇabhṛt bricks | ,, | 2 | xvi. 19 | xxv. 9 | ii. 7. 19 | xiii. 54–58 |
| Apānabhṛt bricks | ,, | 3 | — | — | ii. 1. 20 | — |
| The second layer: Āçvinī bricks | ,, | 4 | xvii. 1 | xxv. 10 | ii. 8. 1, 2 | xiv. 1–5, 7, 8 |
| Vayasyā bricks | ,, | 5 | xvii. 2 | xxvi. 1 | ii. 8. 2 | xiv. 10, 9 |
| The third layer: Svayamātṛṇṇā, &c. | ,, | 6 | xvii. 3 | xxvi. 2 | ii. 8. 3 | xiv. 11–13, 17 |
| Bṛhatī bricks | ,, | 7 | xvii. 3 | xxvi. 2 | ii. 8. 3 | xiv. 18–22 |
| The fourth layer: Akṣṇayāstomīyā bricks | ,, | 8 | xvii. 4 | xxvi. 3 | ii. 8. 4 | — |
| ,, ,, | ,, | 9 | xvii. 4 | xxvi. 3 | ii. 8. 5 | xiv. 24–26 |
| Sṛṣṭi bricks | ,, | 10 | xvii. 5 | xxvi. 4 | ii. 8. 6 | xiv. 28–31 |
| Vyuṣṭi bricks | ,, | 11 | xxxix. 10 | — | ii. 13. 10 | — |
| The fifth layer: Asapatnā bricks | ,, | 12 | xvii. 6 | xxvi. 5 | ii. 8. 7 | xv. 1–5 |
| Yājyānuvākyās for the Sākamedhas (i. 8. 4) | ,, | 13 | — | — | iv. 10. 5 | — |
| The fifth layer: Stomabhāgā bricks | ,, | iv. 4. 1 | xvii. 7 | xxvi. 6 | ii. 8. 8 | xv. 6–9 |
| Nākasad bricks | ,, | 2 | xvii. 8 | xxvi. 7 | ii. 8. 9 | xv. 10–14 |
| Pañcacoḍā bricks | ,, | 3 | xvii. 9, 10 | xxvi. 8 | ii. 8. 10. 14 | xv. 15–19, 62–64 |
| Chandas bricks | ,, | 4 | xxxix. 14, 15 | — | ii. 13. 7. 8 | xv. 20–40 |
| Sayuj bricks | ,, | 5 | xl. 4, 5 | — | — | — |
| Viçvajyotis bricks | ,, | 6 | xxii. 5 | — | ii. 8. 13; 13. 8 | — |
| Bhūyaskṛt bricks | ,, | 7 | xxii. 5 | — | ii. 13. 12, 18 | — |
| Indratanū bricks | ,, | 8 | xxxix. 11 | — | — | — |
| Yajñatanū bricks | ,, | 9 | xxxiv. 14–16 | — | — | — |
| Nakṣatra bricks | ,, | 10 | xxxix. 13 | — | — | viii. 54–59 |
| Ṛtavyā bricks | ,, | 11 | xviii. 10; xxv. 5 | xxvi. 9 | ii. 8. 12, 14 | xiii. 25; xiv. 15, 16, 27; xv. 57, 65; xvii. 2, 3 |

| Subject. | Form. | TS. | KS. | KapS. | MS. | VS. or ÇB. |
|---|---|---|---|---|---|---|
| Yājyānuvākyās for the Açvamedha | Mantra | iv. 4. 12 | xxii. 14 | — | iii. 16. 4 | — |
| The offering on the fire to Rudra | ,, | iv. 5. 1 | xvii. 11 | xxvii. 1 | ii. 9. 2 | VS. xvi. 1–14 |
| ,, ,, ,, | ,, | 2 | xvii. 12 | xxvii. 3 | ii. 9. 3 | xvi. 17–20 |
| ,, ,, ,, | ,, | 3 | xvii. 12, 13 | xxvii. 3 | ii. 9. 3, 4 | xvi. 21–24 |
| ,, ,, ,, | ,, | 4 | xvii. 13 | xxvii. 3 | ii. 9. 4, 5 | xvi. 24, 28 |
| ,, ,, ,, | ,, | 5 | xvii. 13, 14 | xxvii. 3, 4 | ii. 9. 4. 5 | xvi. 28–31 |
| ,, ,, ,, | ,, | 6 | xvii. 14 | xxvii. 4 | ii. 9. 6 | xvi. 32–35 |
| ,, ,, ,, | ,, | 7 | xvii. 14, 15 | xxvii. 4, 5 | ii. 9. 6, 7 | xvi. 36–39 |
| ,, ,, ,, | ,, | 8 | xvii. 15 | xxvii. 5 | ii. 9. 7, 8 | xvi. 39–43 |
| ,, ,, ,, | ,, | 9 | xvii. 15, 16 | xxvii. 5, 6 | ii. 9. 8, 9 | xvi. 43–46 |
| ,, ,, Ṛc verses | ,, | 10 | xvii. 16 | xxvii. 6 | ii. 9. 9 | xvi. 47–53 |
| ,, ,, Ṛc and Yajus verses | ,, | 11 | xvii. 16 | xxvii. 9 | ii. 9. 9 | xvi. 54–56 |
| The besprinkling, drawing over the altar, &c. | ,, | iv. 6. 1 | xvii.17; xviii.1 | xxviii. 1, 2 | ii. 9. 9, 10 | xvii. 1–16 |
| The offering to Viçvakarman | ,, | 2 | xviii. 1, 2 | xxviii. 2 | ii. 10. 2, 3 | xvii. 17–32 |
| The taking forward of the fire | ,, | 3 | xviii. 3 | xxviii. 3 | ii. 10. 4, 5 | xvii. 50–64 |
| The Apratiratha hymn | ,, | 4 | xviii. 5 | xxviii. 5 | ii. 10. 4 | xvii. 33–49 |
| The placing of the fire | ,, | 5 | xviii. 4, 6 | xxviii. 4, 6 | ii. 10. 6; 11. 1 | xvii. 65–86 |
| **24. The Açvamedha.** | | | | | | |
| The equipment of the sacrificer | ,, | 6 | Açv. vi. 1 | — | iii. 16. 3 | xxix. 38–57 |
| The Açvastomīya Mantras | ,, | 7 | vi. 3 | — | — | xxix. 12–24 |
| ,, ,, | ,, | 8 | vi. 4, 5 | — | iii. 16. 1 | xxv. 24–34 |
| ,, ,, | ,, | 9 | vi. 5 | — | iii. 16. 1 | xxv. 35–45 |
| **17. Agni.** | | | | | | |
| The Vasor Dhārā | ,, | iv. 7. 1 | xviii. 7 | xxviii. 7 | ii. 11. 2 | xviii. 1–3 |
| ,, ,, | ,, | 2 | xviii. 7, 8 | xxviii. 7, 8 | ii. 11. 2, 3 | xviii. 4, 5, 11 |
| ,, ,, | ,, | 3 | xviii. 8, 9 | xxviii. 8, 9 | ii. 11. 3, 4 | xviii. 8, 7, 6 |
| ,, ,, | ,, | 4 | xviii. 9 | xxviii. 9 | ii. 11. 4 | xviii. 9, 10, 12 |
| ,, ,, | ,, | 5 | xviii. 10 | xxviii. 10 | ii. 11. 5 | xviii. 13–15 |
| ,, ,, | ,, | 6 | xviii. 10 | xxviii. 10 | ii. 11. 5 | xviii. 16–18 |
| ,, ,, | ,, | 7 | xviii. 11 | xxviii. 11 | ii. 11. 5 | xviii. 19, 20 |
| ,, ,, | ,, | 8 | xviii. 11 | xxviii. 11 | ii. 11. 5 | xviii. 21 |
| ,, ,, | ,, | 9 | xviii. 11 | xxviii. 11 | ii. 11. 5 | xviii. 22, 23 |
| ,, ,, | ,, | 10 | xviii. 12 | xxix. 1 | ii. 11. 6 | xviii. 26, 27 |
| ,, ,, | ,, | 11 | xviii. 12 | xxix. 1 | ii. 11. 6 | xviii. 24, 25 |
| ,, ,, The Vājaprasavīya offering | ,, | 12 | xviii. 13, 14 | xxix. 2, 3 | ii. 12. 1–3 | xviii. 31–36; xvii. 78; xviii. 45 |
| The yoking of the fire | ,, | 13 | xviii. 15, 18 | xxix. 4, 6 | ii. 12. 3, 4 | xviii.51–54; xv. 49–56 |
| The Vihavyā bricks | ,, | 14 | xl. 10 | — | — | — |
| Yājyānuvākyās for the Açvamedha | ,, | 15 | xxii. 15 | — | iii. 16. 5 | — |

## KĀṆḌA V

| Subject. | Form. | TS. | KS. | KapS. | MS. | VS. or ÇB. |
|---|---|---|---|---|---|---|
| The Savitṛ offerings and the taking of the spade (iv. 1. 1) | Brāhmaṇa | v. 1. 1 | xviii. 19; xix. 1 | xxix. 7, 8 | iii. 1. 12 | ÇB. vi. 3. 1. 1–44 |
| The stepping of the steed (iv. 1. 2) | ,, | 2 | xix. 2, 3 | xxix. 8 | iii. 1. 3, 4 | vi. 3. 2. 2–3. 12 |
| The preparation of the ground (iv. 1. 2) | ,, | 3 | xix. 3 | xxx. 1 | iii. 1. 4 | vi. 3. 3. 13–25 |
| The collection of the clay in a skin (iv. 1. 3) | ,, | 4 | xix. 4 | xxx. 2 | iii. 1. 5 | vi. 4. 1. 1–2. 9 |
| The carrying of the clay to the place of sacrifice (iv. 1. 4) | ,, | 5 | xix. 5 | xxx. 4 | iii. 1. 5, 6 | vi. 4. 3. 3–4. 18 |
| The making of the pot (iv. 1. 5) | ,, | 6 | xix. 5, 6 | xxx. 3, 4 | iii. 1. 6, 7 | vi. 4. 4. 20–5. 2. 21 |
| The perfecting of the pot (iv. 1. 6) | ,, | 7 | xix. 6, 7 | xxx. 4, 5 | iii. 1. 7, 8 | vi. 5. 3. 8–4. 17 |
| The victims (iv. 1. 7) | ,, | 8 | xix. 8; xx. 8 | xxx. 6; xxxii. 10 | iii. 1. 10; 2. 7 | — |
| The birth of the fire in the pan (iv. 1. 9) | ,, | 9 | xix. 10 | xxx. 8 | iii. 1. 9 | vi. 6. 1. 15–3. 4; 7. 3. 15, 16 |
| The placing of the fire (iv. 1. 10) | ,, | 10 | xix. 10, 11 | xxxii. 1 | iii. 2. 1 | vi. 6. 3. 5–7. 2. 6 |
| The Āprīs for the Açvamedha | ,, | 11 | Açv. vi. 2 | — | iii. 16. 2 | VS. xxix. 1–11 |
| The placing of the fire on the throne (iv. 2. 1, 2) | ,, | v. 2. 1 | xix. 11 | xxxii. 1 | iii. 2. 1 | ÇB. vi. 7. 2. 10–4. 15 |
| The carrying of the fire (iv. 2. 3) | ,, | 2 | xix. 12 | xxxii. 2 | iii. 2. 2 | vi. 2. 1. 6–2. 9 |
| The piling of the Gārhapatya (iv. 2. 4) | ,, | 3 | xx. 1 | xxxii. 3 | iii. 2. 3 | vii. 1. 1. 2–33 |
| The sowing of the fire (iv. 2. 5) | ,, | 4 | xx. 1, 2 | xxxii. 3, 4 | iii. 2. 3, 4 | vii. 1. 1. 38–2. 1. 20 |
| The ploughing of the place (iv. 2. 6, 7) | ,, | 5 | xx. 3, 4 | xxxii. 5, 6 | iii. 2. 4, 5 | vii. 2. 2. 1–4. 28 |
| The scattering of sand (iv. 2. 7, 8) | ,, | 6 | xx. 4, 5 | xxxii. 5, 6 | iii. 2. 6, 7 | vii. 2. 3. 9–4. 1. 13 |
| The putting down of the gold plate (iv. 2. 8) | ,, | 7 | xx. 5 | xxxii. 7 | iii. 2. 6 | vii. 4. 1. 14–44 |
| The setting down of the Svayamātṛṇṇā (iv. 2. 9) | ,, | 8 | xx. 6, 7 | xxxii. 8, 9 | iii. 2. 6, 7 | vii. 4. 2. 1–5. 1. 25 |
| The setting down of the pan (iv. 2. 10) | ,, | 9 | xx. 7, 8 | xxxii. 9, 10 | iii. 2. 7 | vii. 5 1. 26–2. 36 |
| The putting down of the bricks of the first layer (iv. 3. 1–3) | ,, | 10 | xx. 9 | xxxii. 11 | iii. 2. 8 | vii. 5. 2. 40–viii. 1. 4. 2 |
| Açvamedha { The marking out of the way for the sword | ,, | 11 | Açv. x. 5 | — | iii. 12. 21 | VS. xxiii. 33–38 |
| Açvamedha { The cutting of the horse | ,, | 12 | x. 6 | — | — | xxiii. 39–44 |
| The putting down of the bricks of the second layer (iv. 3. 4, 5) | ,, | v. 3. 1 | xx. 10 | xxxii. 12 | iii. 2. 9 | ÇB. viii. 2. 1. 1–4. 20 |
| The putting down of the bricks of the third layer (iv. 3. 6, 7) | ,, | 2 | xx. 11 | xxxii. 13 | iii. 2. 9 | viii. 3. 1. 1–4. 10 |
| The putting down of the bricks of the fourth layer (iv. 3. 8) | ,, | 3 | xx. 12, 13 | xxxii. 14, 15 | iii. 2. 16 | viii. 4. 1. 1–28 |
| The putting down of the bricks of the fourth layer (iv. 3. 9–11) | ,, | 4 | xx. 12; xxi. 2 | xxxii. 10, 16 | iii. 2. 10 | viii. 4. 21–3. 20 |
| The putting down of the bricks of the fifth layer Asapatnā and Virāj (iv. 3. 12) | ,, | 5 | xxi. 2 | xxxii. 17 | iii. 2. 10; 3. 1 | viii. 5. 1. 8–3. 2 |

| Subject. | Form. | TS. | KS. | KapS. | MS. | VS. or ÇB. |
|---|---|---|---|---|---|---|
| Stomabhāgā (iv. 4. 1) | Brāhmaṇa | v. 3. 6 | **xxi. 2** | **xxxii. 17** | iii. 2. 10; 3. 1 | ÇB. viii. 5. 3. 3–8 |
| Nākasad, &c. (iv. 4. 2, 3) | ” | 7 | **xxi. 2, 3** | **xxxii. 18** | iii. 3. 1 | viii. 6. 1. 3–20 |
| Chandas (iv. 4. 4) | ” | 8 | **xxi. 4** | **xxxii. 19** | iii. 3. 2 | viii. 6. 2. 1–17 |
| The Sayuj and other bricks (iv. 4. 5, 6) | ” | 9 | — | — | — | — |
| The Vṛṣṭisani bricks (iv. 4. 6) | ” | 10 | **xxii. 6** | **xxxiv. 1** | — | viii. 7. 1. 13, 14, 23, 24 |
| The Bhūyaskṛt bricks (iv. 4. 7) | ” | 11 | — | — | — | — |
| Açvamedha: the cutting of portions | ” | 12 | — | — | — | xiii. 3. 1. 1–4 |
| The Indratanū, Yajñatanū, &c. (iv. 4. 8–10) | ” | v. 4. 1 | — | — | — | — |
| The Ṛtavyā, Vaiçvadevā, &c. (iv. 4. 11) | ” | 2 | **xxi. 6** | **xxxii. 20** | iii. 3. 3, 4 | vii. 4. 2. 29–31; viii. 3. 2. 5–13; 4. 2. 11; 6. 4. 1–8; ix. 1. 2. 13–17 |
| The Çatarudrīya offering (iv. 5. 1) | ” | 3 | **xxi. 6** | **xxxii. 21** | iii. 3. 4 | ix. 1. 1. 1–13 |
| The sprinkling and drawing over (iv. 6. 1) | ” | 4 | **xxi. 7** | — | iii. 3. 5, 6 | ix. 1. 2. 5–2. 1. 2 |
| The sprinkling with butter, &c. (iv. 6. 1, 2) | ” | 5 | **xxi. 7, 8** | — | iii. 3. 6, 7 | ix. 2. 1. 3–2. 6 |
| The taking up of the kindling-stick, &c. (iv. 6. 3, 4) | ” | 6 | **xxi. 8, 10** | — | iii. 3. 8 | ix. 2. 3. 6–22 |
| The mounting on the pile, &c. (iv. 6. 5) | ” | 7 | **xxi. 9, 10** | — | iii. 3. 9, 10 | ix. 2. 3. 24–3. 1. 26 |
| The Vasor Dhārā (iv. 7. 1–11) | ” | 8 | **xxi. 11** | — | iii. 4. 1, 2 | ix. 3. 2. 1–3. 14 |
| The Vājaprasavīya (iv. 7. 12) | ” | 9 | **xxi. 12** | — | iii. 4. 3, 4 | ix. 3. 4. 1–4. 2. 8 |
| The yoking of the fire (iv. 7. 13) | ” | 10 | **xxii. 1, 2** | — | iii. 4. 4, 5 | ix. 4. 4. 1–7; viii. 6. 3. 8–17 |
| The optional altar-forms (iv. 7. 14) | ” | 11 | — | — | iii. 4. 7 | — |
| Açvamedha: the three Stotras | ” | 12 | — | — | — | xiii. 3. 3. 1–6; 3. 2 |
| **19. The Fire Ritual, Supplement.** | | | | | | |
| The Dīkṣaṇīyā offering | ” | v. 5. 1 | xix. 8, 9 | xxx. 6, 7 | iii. 1. 10 | vi. 2. 2. 1–15; iii. 1. 3. 1, 2 |
| The piling and its results | ” | 2 | — | — | — | — |
| The offering in the pan, &c. | ” | 3 | xx. 6 | — | — | vii. 4. 2. 35. |
| The Retaḥsic bricks | ” | 4 | — | — | — | — |
| The gold bricks | ” | 5 | — | — | — | — |
| The day form and space-filling bricks | ” | 6 | — | — | — | — |
| The single post | ” | 7 | xxii. 8 | xxxv. 2 | iii. 4. 8 | — |
| The reverence to the fire | ” | 8 | xxi. 5 | xxxii. 20 | iii. 3. 5. | ix. 1. 2. 35–43 |
| The libations, &c. | ” | 9 | — | — | — | — |
| The libation to the serpents, &c. | ” | 10 | — | — | ii. 13. 21 | — |
| **24. Açvamedha.** | | | | | | |
| The eleven victims | Mantra | 11 | Açv. vii. 1 | — | iii. 14. 11 | VS. xxiv. 30 |
| The ten victims | ” | 12 | 2 | — | iii. 14. 12. 13 | xxiv. 31 |
| ” ” | ” | 13 | 3 | — | iii. 14. 2, 3, 15, 16 | xxiv. 34, 35 |
| ” ” | ” | 14 | 4 | — | iii. 14. 14 | xxiv. 33 |
| ” ” | ” | 15 | 5 | — | iii. 14. 16, 17 | xxiv. 35, 36 |

| Subject. | Form. | TS. | KS. | KapS. | MS. | VS. or ÇB. |
|---|---|---|---|---|---|---|
| The ten victims | Mantra | v. 5. 16 | Açv. vii. 6 | — | iii. 14. 18 | VS. xxiv. 37 |
| " " | " | 17 | 7 | — | iii. 14. 20 | xxiv. 39 |
| " " | " | 18 | 8 | — | iii. 14. 19 | xxiv. 26, 38 |
| " " | " | 19 | 9 | — | iii. 14. 20, 21 | xxiv. 39, 40 |
| " " | " | 20 | 10 | — | iii. 14. 16, 20 | xxiv. 34, 39 |
| The tame victims | " | 21 | 11 | — | — | xxiv. 34–37 |
| " " | " | 22 | viii. 1 | — | iii. 13. 2 | xxiv. 58 |
| " " | " | 23 | 2 | — | iii. 13. 2 | xxiv. 1 |
| " " | " | 24 | 3 | — | — | xxiii. 59 |
| **19. The Fire Ritual, Supplement.** | | | | | | |
| The Mantras for the pot bricks | Mantra | v. 6. 1 | xxxix. 2 | — | ii. 13. 1 | — |
| The putting down of the bricks | Brāhmaṇa | 2 | xxxix. 2 | — | iii. 4. 10 | — |
| The Bhūteṣṭakās | " | 3 | — | — | — | — |
| The offering for the measuring of the field | Brāhmaṇa and Mantra | 4 | xxii. 5, 6, 9 | xxxiv. 5 | ii. 12. 3; iii. 4. 4 | VS. xii. 74; ÇB. vii. 2. 3. 8 |
| Certain offerings in the Abhijit | Brāhmaṇa | 5 | xxii. 3 | — | — | — |
| The praise of these offerings | " | 6 | — | — | — | — |
| The time of the consecration | " | 7 | xxi. 5 | xxxii. 20 | iii. 3. 5 | — |
| The mounting on the fire | " | 8 | xxii. 7 | xxxv. 1 | iii. 4. 8 | — |
| The sitting on a throne | " | 9 | xix. 11 | xxxii. 1 | iii. 2. 1 | — |
| The praise of the piling | " | 10 | xxii. 4 | — | iii. 4. 8 | — |
| **24. Açvamedha.** | | | | | | |
| The victims, Aṣṭādaçins | Mantra | 11 | Açv. ix. 1 | — | iii. 13. 3 | VS. xxiv. 2, 3 |
| " " | " | 12 | 2 | — | iii. 13. 3, 5 | xxiv. 2, 4 |
| " " | " | 13 | 3 | — | iii. 13. 6 | xxiv. 5 |
| " " | " | 14 | 4 | — | iii. 16. 7, 8 | xxiv. 6, 7 |
| " " | " | 15 | 5 | — | iii. 13. 4 | — |
| " " | " | 16 | 6 | — | iii. 13. 5 | xxiv. 4 |
| " " | " | 17 | 7 | — | — | — |
| " " | " | 18 | 8 | — | — | — |
| " " | " | 19 | 9 | — | — | xxiv. 6 |
| The pairs of victims | " | 20 | 10 | — | — | — |
| The victims at the Atirātra | " | 21 | x. 1 | — | — | — |
| The seasonal victims | " | 22 | 2 | — | — | — |
| **19. The Fire Ritual, Supplement.** | " | 23 | 3 | — | — | — |
| The touching of the pile | Brāhmaṇa | v. 7. 1 | — | — | — | — |
| The Ṛṣabheṣṭakā | Brāhmaṇa and Mantra | 2 | — | — | — | — |

| Subject. | Form. | TS. | KS. | KapS. | MS. | VS. or ÇB. |
|---|---|---|---|---|---|---|
| The Vajriṇī bricks | Brāhmaṇa and Mantra | v. 7. 3 | — | — | — | — |
| Three libations and the Rāṣṭrabhṛt bricks | ” ” ” | 4 | — | — | — | — |
| The relighting of the fire | Brāhmaṇa | 5 | xl. 13 | — | — | ÇB. ix. 4. 2. 18–26 |
| The keeping of the vow | Brāhmaṇa and Mantra | 6 | xl. 13 | — | ii.7.15; iii.4.8 | VS. xviii. 46–49; ÇB. ix. 4. 2. 12–17 |
| The Ākūti libations | Mantra | 7 | xl. 13 | — | — | VS. xviii. 58–65 |
| The self-piling and the tortoise | Brāhmaṇa and Mantra | 8 | xl. 5 | — | — | — |
| The taking of the fire | ” ” ” | 9 | vii. 12 | — | i. 6. 1 | VS.xiii.1; ÇB.vii.4.1.1,2 |
| The heads of the victims | Brāhmaṇa | 10 | — | — | — | — |
| **24. Açvamedha.** | | | | | | |
| The offerings with parts of the victim | Mantra | 11 | Açv. xiii. 1 | — | iii. 15. 1 | VS. xxv. 1 |
| ” ” ” ” | ” | 12 | 2 | — | iii. 15. 1, 2 | xxv. 1, 2 |
| ” ” ” ” | ” | 13 | 3 | — | iii. 15. 3 | xxv. 3 |
| ” ” ” ” | ” | 14 | 4 | — | — | xxv. 2, 3 |
| ” ” ” ” | ” | 15 | 5 | — | — | xxv. 7 |
| ” ” ” ” | ” | 16 | 6 | — | iii. 15. 7 | xxv. 8 |
| ” ” ” ” | ” | 17 | 7 | — | iii. 15. 9 | xxv. 6, 7 |
| ” ” ” ” | ” | 18 | 8 | — | — | — |
| ” ” ” ” | ” | 19 | 9 | — | — | — |
| ” ” ” ” | ” | 20 | 10 | — | — | xxv. 9 |
| ” ” ” ” | ” | 21 | 11 | — | iii. 15. 4 | xxv. 4 |
| ” ” ” ” | ” | 22 | 12 | — | iii. 15. 5 | xxv. 4 |
| ” ” ” ” | ” | 23 | 13 | — | — | — |
| The Açvastomīyā | ” | 24 | 16 | — | — | — |
| Mantras said over the head of the horse | ” | 25 | v. 5 | — | — | — |
| The smelling of the food by the horse | ” | 26 | v. 4 | — | — | xxiii. 17 |
| | | KĀṆḌA VI | | | | |
| **20. Adhvarādīnāṁ trayāṇāṁ Vidhi.** | | | | | | |
| The entry to the hall (i. 2. 1) | Brāhmaṇa | vi. 1. 1 | xxiii. 1 | xxxv. 7 | iii. 6. 1–3 | ÇB. iii. 1. 1. 6–3. 24 |
| The consecration (i. 2. 2) | ” | 2 | xxiii. 2 | xxxv. 8 | iii. 6. 4, 5 | iii. 1. 4. 6–23 |
| The antelope skin, girdle, and horn (i. 2. 2) | ” | 3 | xxiii. 4 | xxxv. 8 | iii. 6. 6, 7 | iii. 2. 1. 1–31 |
| The restrictions on the consecrated (i. 2. 2, 3) | ” | 4 | xxiii. 4, 5 | xxxvi. 1–3 | iii. 6. 8–10 | iii. 2. 1. 32–2. 27 |
| The preliminary offering | ” | 5 | xxiii. 8 | xxxvi. 5, 6 | iii. 7. 1, 2 | iii. 2. 3. 1–23 |
| The purchase of the Soma | ” | 6 | xxiii. 10; xxiv. 1 | xxxvii. 2 | iii. 7. 3, 4 | iii. 2. 4. 1–6; 3. 1. 13–16 |
| ” ” ” (i. 2. 4) | ” | 7 | xxiv. 3 | xxxvii. 4 | iii. 7. 5, 6 | iii. 2. 4. 9–21 |
| The footprints of the cow (i. 2. 5) | ” | 8 | xxiv. 4 | xxxvii. 5 | iii. 7. 6, 7 | iii. 3. 1. 1–11 |
| The measuring of the Soma (i. 2. 6) | ” | 9 | xxiv. 5 | xxxvii. 6 | — | iii. 3. 2. 5–19 |
| The payment for the Soma (i. 2. 7) | ” | 10 | xxiv. 6 | xxxvii. 7 | iii. 7. 7, 8 | iii. 3. 3. 1–11 |

| Subject. | Form. | TS. | KS. | KapS. | MS. | VS. or ÇB. |
|---|---|---|---|---|---|---|
| The carrying of the Soma (i. 2. 7–9) . . | Brāhmaṇa | vi. 1. 11 | xxiv. 6, 7 | — | — | ÇB. iii. 3. 3. 10–4. 24 |
| The guest-offering to Soma (i. 2. 10) . . | ” | vi. 2. 1 | xxiv. 8 | xxxviii. 1 | iii. 7. 9 | iii. 4. 1. 1–18 |
| The Tānūnaptra (i. 2. 10, 11) . . . | ” | 2 | xxiv. 9 | xxxviii. 2 | iii. 7. 10 | iii. 4. 2. 1–3. 22 |
| The Upasads . . . . . . . | ” | 3 | xxiv. 10; xxv. 1 | xxxviii. 3, 4 | iii. 8. 1, 2 | iii. 4. 4. 3–20, 26, 27 |
| The altar . . . . . . . | ” | 4 | xxv. 2, 6 | xxxviii. 5; xxxix. 3, 4 | iii. 8. 3, 5 | iii. 5. 1. 7–10 |
| The observances of the consecrated . . . | ” | 5 | — | — | — | — |
| The place of sacrifice . . . . . | ” | 6 | xxv. 3 | xxxviii. 6 | iii. 8. 4 | — |
| The high altar . . . . . . | ” | 7 | xxv. 6 | xxxix. 2 | iii. 8. 5 | iii. 5. 1. 21–27 |
| The pouring of butter (i. 2. 12) . . . | ” | 8 | xxv. 6, 7 | xxxix. 3–5 | iii. 8. 5, 6 | iii. 5. 2. 11–18 |
| The oblation receptacle (i. 2. 13) . . | ” | 9 | xxv. 8 | xl. 1 | iii. 8. 7 | iii. 5. 3. 7–25 |
| The Sadas (i. 3. 1) . . . . . | ” | 10 | xxv. 10 | xl. 3 | iii. 8. 9 | iii. 6. 1. 4–25 |
| The sounding-holes (i. 3. 2) . . . | ” | 11 | xxv. 9 | xl. 2 | iii. 8. 8 | iii. 5. 4. 1–24 |
| The Dhiṣṇiyas (i. 3. 3) . . . . | ” | vi. 3. 1 | xxvi. 1 | xl. 4 | iii. 8. 10 | iii. 6. 2. 19–25 |
| The cup for Agni and Soma (i. 3. 4) . . | ” | 2 | xxvi. 2 | xl. 5 | iii. 9. 1 | iii. 6. 3. 2–21 |
| The splitting of the post (i. 3. 5) . . | ” | 3 | xxvi. 3, 4 | xlii. 3, 4 | iv. 5. 8; 6. 2 | iii. 6. 4. 1–27 |
| The setting-up of the post (i. 3. 6) . . | ” | 4 | xxvi. 5, 6 | xli. 3, 4 | iii. 9. 3, 4 | iii. 7. 1. 5–32 |
| The generation of fire (i. 3. 7) . . . | ” | 5 | xxvi. 7 | xli. 5 | iii. 9. 5 | iii. 7. 3. 1–8; 4. 1. 20–24 |
| The fastening of the victim (i. 3. 7, 8) . . | ” | 6 | xxvi. 7, 8 | xli. 5, 6 | iii. 9. 5, 6 | iii. 7. 3. 9–46 |
| The Sāmidhenīs, &c. (i. 3. 8) . . . | ” | 7 | xxvi. 8, 9 | xli. 6, 7 | iii. 9. 5, 6, 8 | iii. 7. 4. 7–8. 1. 5 |
| The slaying of the victim (i. 3. 8) . . | ” | 8 | xxvi. 8 | xli. 6 | iii. 9. 7 | iii. 8. 1. 6–2. 4 |
| The offering of the omentum (i. 3. 9) . . | ” | 9 | — | — | iii. 10. 2 | iii. 8. 2. 5–29 |
| The cuttings off . . . . . . | ” | 10 | — | — | iii. 10. 2, 3 | iii. 8. 3. 1–19 |
| The after-offerings (i. 3. 10) . . . | ” | 11 | — | — | iii. 10. 4 | iii. 8. 3. 20–37 |
| The offering of the intestines (i. 3. 11) . . | ” | vi. 4. 1 | — | — | — | iii. 8. 4. 1–5. 10 |
| The Vasatīvarīs (i. 3. 12) . . . . | ” | 2 | — | — | — | iii. 9. 2. 2–17 |
| The taking down of the Soma (i. 3. 13) . . | ” | 3 | — | — | — | iii. 9. 3. 2–33 |
| The measuring of the Soma (i. 4. 1) . . | ” | 4 | — | — | iv. 5. 4 | iii. 9. 4. 3–21 |
| The Upāṅçu cup (i. 4. 2) . . . . | ” | 5 | xxvii. 1 | xlii. 1 | iv. 5. 5 | iv. 1. 1. 1–26; 2. 21–24 |
| The Antaryāma (i. 4. 3) . . . . | ” | 6 | xxvii. 2 | xlii. 2 | iv. 5. 6, 7 | iv. 1. 2. 1–20, 27 |
| The Aindravāyava (i. 4. 4) . . . . | ” | 7 | xxvii. 3 | xlii. 4 | iv. 5. 8 | iv. 1. 3. 1–10 |
| The Maitrāvaruṇa (i. 4. 5) . . . . | ” | 8 | xxvii. 4 | xlii. 4 | iv. 5. 8 | iv. 1. 4. 7–10 |
| The Āçvina (i. 4. 6, 7) . . . . . | ” | 9 | xxvii. 4, 5 | xlii. 5 | iv. 6. 1, 2 | iv. 1. 5. 1–13, 14 |
| The Çukrāmanthinau (i. 4. 8, 9) . . . | ” | 10 | xxvii. 8 | — | iv. 6. 3 | iv. 2. 2. 1–6, 11, 16–18, 27 |
| The Āgrayaṇa (i. 4. 10, 11) . . . | ” | 11 | xxvii. 9 | — | iv. 6. 4 | iv. 2. 2. 1–4, 9, 11 |
| The Ukthyya (i. 4. 12) . . . . | ” | vi. 5. 1 | xxviii. 1 | xliv. 1 | iv. 6. 6 | iv. 2. 3. 10; v. 5. 1. 1–5 |
| The Dhruva (i. 4. 13) . . . . . | ” | 2 | xxviii. 1 | xliv. 1 | iv. 6. 6 | iv. 2. 4. 1–8, 15, 23, 24 |
| The Ṛtu cups (i. 4. 14) . . . . . | ” | 3 | xxviii. 2 | xliv. 2 | iv. 6. 7 | iv. 3. 1. 4–20 |

| Subject. | Form. | TS. | KS. | KapS. | MS. | VS. or ÇB. |
|---|---|---|---|---|---|---|
| The Aindrāgna and Vaiçvadeva (i. 4. 15, 16) | Brāhmaṇa | vi. 5. 4 | xxviii. 2 | xliv. 2 | iv. 6. 8 | ÇB. iv. 3. 1. 21–27 |
| The Marutvatīyas and Māhendra (i. 3. 17–21) | ,, | 5 | xxviii. 3 | xliv. 3 | iv. 6. 8 | iv. 3. 3. 6–17 |
| The Āditya (i. 4. 22) | ,, | 6 | xxviii. 6 | xliv. 6 | iv. 6. 9 | iv. 3. 5. 4–18 |
| The Sāvitra and Vaiçvadeva (i. 4. 23, 26) | ,, | 7 | xxviii. 7 | xliv. 7 | iv. 7. 1 | iv. 4. 1. 1–14 |
| The Pātnīvata (i. 4. 27) | ,, | 8 | xxviii. 8 | xliv. 8 | iv. 7. 4 | iv. 4. 2. 9–18 |
| The Hāriyojana (i. 4. 28) | ,, | 9 | xxviii. 9 | xliv. 4 | iv. 7. 4 | iv. 4. 3. 2–12 |
| The taking again of the cups | ,, | 10 | xxvii. 9 | — | iv. 6. 4 | iv. 5. 5. 1–10; 2. 2. 5 |
| The Soma vessel | ,, | 11 | — | — | iv. 8. 8 | iv. 2. 4. 18 |
| The offerings with the Dakṣiṇās (i. 4. 43) | ,, | vi. 6. 1 | xxviii. 4 | xliv. 4 | iv. 8. 2, 3 | iv. 3. 4. 6–22 |
| The concluding rite (i. 4. 44) | ,, | 2 | — | — | iv. 8. 4 | iv. 4. 4. 1–14 |
| The final bath (i. 4. 45) | ,, | 3 | — | xlv. 5 | iv. 8. 5 | iv. 4. 5. 1–22 |
| The eleven posts | ,, | 4 | xxix. 8 | — | iv. 7. 9 | iii. 7. 1. 22; 2. 1–8 |
| The eleven victims | ,, | 5 | xxix. 9 | xlvi. 2 | iv. 7. 8 | iii. 9. 1. 5–25. |
| The Pātnīvata victim | ,, | 6 | xxx. 1 | xlvi. 4 | iv. 8. 1 | i. 1. 4. 16 |
| The oblation for Soma, &c. | ,, | 7 | xxix. 2, 4 | xlv. 3, 5, 6 | iv. 7. 2; 8. 6 | — |
| The Atigrāhya cups (iii. 3. 1; 5. 10) | ,, | 8 | xxix. 7 | xlv. 8 | iv. 7. 3 | iv. 5. 4. 2–14 |
| The Adābhya (iii. 3. 3, 4) | ,, | 9 | xxx. 7 | — | iv. 7. 7 | xi. 5. 9. 1–12 |
| The Aṅçu (iii. 3. 3, 4) | ,, | 10 | xxix. 6 | xlv. 7 | iv. 7. 1 | — |
| The Ṣoḍaçin (i. 1. 4. 37–42) | ,, | 11 | — | — | — | iv. 5. 3. 1–8 |
| | | **KĀṆḌA VII** | | | | |
| The Agniṣṭoma | ,, | vii. 1. 1 | — | — | — | — |
| The Stomas | ,, | 2 | — | — | — | — |
| The Atirātra | ,, | 3 | — | — | — | — |
| **23. Satträyaṇa.** | | | | | | — |
| The two-day rite of the Aṅgirases | ,, | 4 | — | — | — | — |
| The three-day rite of Garga | ,, | 5 | — | — | — | — |
| ,, ,, ,, | ,, | 6 | — | — | — | — |
| ,, ,, ,, | ,, | 7 | — | — | — | — |
| The four-day rite of Atri | ,, | 8 | — | — | — | — |
| ,, ,, Jamadagni | ,, | 9 | — | — | — | — |
| The five-day rite | ,, | 10 | — | — | — | — |
| **24. Açvamedha.** | | | | | | |
| The harnessing of the horse | Mantra | 11 | Açv. i. 2 | — | — | VS. xxii. 1–3 |
| The names of the horse | ,, | 12 | 3 | — | iii. 12. 4 | xxii. 19 |
| The movements of the horse | ,, | 13 | 4 | — | iii. 12. 3 | xxii. 7, 8 |
| The first offerings | ,, | 14 | 5 | — | iii. 12. 2 | xxii. 6 |
| ,, ,, | ,, | 15 | 6 | — | iii. 12. 7, 8 | xxii. 27, 28 |
| The first consecration | ,, | 16 | 7 | — | iii. 12. 5 | xxii. 27 |

| Subject. | Form. | TS. | KS. | KapS. | MS. | VS. or ÇB. |
|---|---|---|---|---|---|---|
| The Ekaviṅçinī consecration | Mantra | vii. 1. 17 | Açv. i. 8 | — | — | — |
| The seasonal consecrations | ,, | 18 | 9 | — | — | — |
| The movements of the horse | ,, | 19 | 10 | — | iii. 12. 3 | VS. xxii. 7, 8 |
| The Sāvitras | ,, | 20 | 11 | — | — | — |
| **23. Sattrāyaṇa.** | | | | | | |
| The six-day rite | Brāhmaṇa | vii. 2. 1 | — | — | — | — |
| The seven-day rite | ,, | 2 | — | — | — | — |
| The eight-day rite | ,, | 3 | — | — | — | — |
| The nine-day rite | ,, | 4 | — | — | — | — |
| The ten-day rite | ,, | 5 | — | — | — | — |
| The eleven-day rite | ,, | 6 | — | — | — | — |
| The twelve days—the arrangement of the cups | ,, | 7 | xxx. 2, 3 | xlvi. 5, 6 | iv. 8. 9 | ÇB. iv. 5. 9. 1–13 |
| ,, ,, ,, ,, ,, | ,, | 8 | — | — | — | — |
| The first eleven days | ,, | 9 | xxxiv. 8 | — | — | — |
| The twelfth day | ,, | 10 | xxxiv. 11, 12 | — | — | — |
| **24. Açvamedha.** | | | | | | |
| Offerings to the numbers | Mantra | 11 | Açv. ii. 1 | — | iii. 12. 15 | VS. ii. 34 |
| ,, ,, ,, | ,, | 12 | 2 | — | — | — |
| ,, ,, ,, | ,, | 13 | 3 | — | — | — |
| ,, ,, ,, | ,, | 14 | 4 | — | — | — |
| ,, ,, ,, | ,, | 15 | 5 | — | — | — |
| ,, ,, ,, | ,, | 16 | 6 | — | — | — |
| ,, ,, ,, | ,, | 17 | 7 | — | — | — |
| ,, ,, ,, | ,, | 18 | 8 | — | — | — |
| ,, ,, ,, | ,, | 19 | 9 | — | — | — |
| ,, ,, ,, | ,, | 20 | 10 | — | — | — |
| **23. Sattrāyaṇa.** | | | | | | |
| Avivākya day | Brāhmaṇa | vii. 3. 1 | — | — | — | — |
| The twelve-day rite | ,, | 2 | — | — | — | — |
| The thirteen-day rite | ,, | 3 | — | — | — | — |
| The fourteen-day rite | ,, | 4 | — | — | — | — |
| ,, ,, | ,, | 5 | — | — | — | — |
| The fifteen-day rite | ,, | 6 | — | — | — | — |
| ,, ,, | ,, | 7 | — | — | — | — |
| The seventeen-day rite | ,, | 8 | — | — | — | — |
| The twenty-day rite | ,, | 9 | — | — | — | — |
| The twenty-one-day rite | ,, | 10 | xxxiii. 4, 6 | — | — | — |

| Subject. | Form. | TS. | KS. | KapS. | MS. | VS. or ÇB. |
|---|---|---|---|---|---|---|
| **24. Açvamedha.** | | | | | | |
| Āpti offerings | Mantra | vii. 3. 11 | Açv. iii. 1 | — | — | — |
| Paryāpti offerings | ” | 12 | 2 | — | — | — |
| Ābhū offerings | ” | 13 | 3 | — | — | — |
| Anubhū offerings | ” | 14 | 4 | — | — | — |
| Vaiçvadeva offerings | ” | 15 | 5 | — | — | — |
| Offerings to limbs of victims | ” | 16 | 6 | — | — | VS. xxv. 1–5 |
| Offerings to forms of victims | ” | 17 | 7 | — | — | — |
| ” ” | ” | 18 | 8 | — | — | — |
| Offerings to plants | ” | 19 | 9 | — | iii. 12. 7 | VS. xxii. 28 |
| Offerings to trees | ” | 20 | 10 | — | — | — |
| **23. Sattrāyaṇa.** | | | | | | |
| The twenty-four day rite | Brāhmaṇa | vii. 4. 1 | — | — | — | — |
| ” ” | ” | 2 | — | — | — | — |
| The thirty-day rite | ” | 3 | — | — | — | — |
| The thirty-two day rite | ” | 4 | — | — | — | — |
| The thirty-three day rite | ” | 5 | — | — | — | — |
| The thirty-six day rite | ” | 6 | — | — | — | — |
| The forty-nine day rite | ” | 7 | — | — | — | — |
| Time of consecration for year rite | ” | 8 | — | — | — | — |
| The consecration and the Upasads | ” | 9 | — | — | — | — |
| The first day | ” | 10 | — | — | — | — |
| The months | ” | 11 | xxxiii. 3 | — | — | — |
| **24. Açvamedha.** | | | | | | |
| Offerings | Mantra | 12 | Açv. iv. 1 | — | — | VS. xxiii. 13 |
| Offerings to waters | ” | 13 | 2 | — | — | xxii. 25 |
| ” ” | ” | 14 | 3 | — | — | xxii. 25 |
| The killing of the dog | ” | 15 | 4 | — | iii. 12. 14 | xxii. 5 |
| Yavya offering | ” | 16 | 5 | — | — | — |
| Gavya offering | ” | 17 | 6 | — | — | — |
| The riddle | ” | 18 | 7 | — | iii. 12. 9 | xxiii. 9–12, 53, 54, 61, 62 |
| The queens and the horse | ” | 19 | 8 | — | iii. 12. 20; 13. 1 | xxiii. 18–32 |
| The anointing and yoking of the horse | ” | 20 | 9 | — | iii. 12. 18, 19 | xxiii. 5–8 |
| The food-offerings (continued): Saṁtatis | ” | 21 | 10 | — | — | — |
| ” ” : Pramuktis | ” | 22 | 11 | — | — | — |
| **23. Sattrāyaṇa.** | | | | | | |
| Gavām Ayana | Brāhmaṇa | vii. 5. 1 | xxxiii. 1, 2 | — | — | — |
| ” | ” | 2 | — | — | — | — |
| Variant as to the Pṛṣṭhyas | ” | 3 | xxxiii. 5 | — | — | — |

| Subject. | Form. | TS. | KS. | KapS. | MS. | VS. or ÇB. |
|---|---|---|---|---|---|---|
| The second half-year . . . . . . | Brāhmaṇa | vii. 5. 4 | — | — | — | — |
| Rival Gavām Ayanas . . . . . . | ,, | 5 | xxxiv. 4 | — | — | ÇB. iv. 5. 10. 7 |
| The omission of days . . . . . . | ,, | 6 | — | — | — | — |
| Utsargiṇām Ayana . . . . . . | ,, | 7 | xxxiii. 7 | — | — | — |
| The Mahāvrata . . . . . . | ,, | 8 | xxxiv. 5 | — | — | iv. 6. 9. 11 |
| The Music . . . . . . | ,, | 9 | xxxiv. 5 | — | — | — |
| The dance of the maidens . . . . . | ,, | 10 | xxxiv. 5 | — | — | — |
| **24. Açvamedha.** | | | | | | |
| The food offerings . . . . . . . | Mantra | 11 | Açv. v. 2 | — | — | — |
| The body offerings . . . . . . . | ,, | 12 | 3 | — | — | — |
| The enclosing-sticks . . . . . . | ,, | 13 | 9 | — | — | — |
| The ten offerings . . . . . . . | ,, | 14 | 10 | — | iii. 15. 10 | VS. xxix. 60 |
| ,, ,, . . . . . . . | Brāhmaṇa | 15 | — | — | — | ÇB. ix. 4. 3. 11 |
| The Mahiman Graha . . . . . . | Mantra | 16 | 13 | — | iii. 12. 16, 17 | VS. xxiii. 3 |
| ,, ,, . . . . . . . | ,, | 17 | — | — | — | — |
| The food offerings . . . . . . . | ,, | 18 | 14 | — | iii. 12. 6 | xxii. 22 |
| The addressing of the horse . . . . . | ,, | 19 | 15 | — | — | — |
| Other food offerings . . . . . . | ,, | 20 | 17 | — | — | — |
| Expiatory offerings . . . . . . . | Brāhmaṇa | 21 | 16 | — | — | — |
| The Mṛgāra offering . . . . . . | ,, | 22 | 19 | — | iii. 15. 11 | — |
| The Saṁnati offerings . . . . . . | Mantra | 23 | 20 | — | — | — |
| The sacrificer's prayer . . . . . . | ,, | 24 | i. 1 | — | — | — |
| The greatness of the horse . . . . . | Brāhmaṇa | 25 | — | — | — | ÇB. x. 6. 4. 1 |

§ 5. THE SEVERAL PARTS OF THE SAṄHITĀ.

The comparison of the texts shows clearly that the **main constituents** of the text are the following:—the new and full moon sacrifice (i. 1); the Soma offering (i. 2–4); the Agni ritual, viz. the Punarādheya (i. 5) and the Upasthāna (i. 5); the verses and Brāhmaṇa for the sacrificer at Iṣṭis (i. 6. 1–7. 6); the Vājapeya (i. 7. 7–12); the Rājasūya (i. 8. 1–21) including the Cāturmāsya rites; the optional forms of animal and Iṣṭi sacrifices (ii. 1–4); the Brāhmaṇa of the verses for the Hotṛ and Brahman at the new and full moon rites (ii. 5, 6); the fire ritual (Mantra in iv, Brāhmaṇa in v), and the Brāhmaṇa of the Soma ritual (vi. 1. 1–vii. 1. 3). To these must be added from the Brāhmaṇa the Mantras for the new and full moon rites contained in iii. 5; the Mantra and Brāhmaṇa for the Ādhāna (i. 1. 7; 2. 1; 1. 2–6, 8–10), the Brāhmaṇa for the Vājapeya (i. 3. 2–9), the Brāhmaṇa for the Rājasūya (i. 6. 1–8. 10), and the Brāhmaṇa for the section TS. i. 1 (iii. 2 and 3), giving a fairly complete Saṅhitā, and one which must be regarded as being in effect the basis of the Saṅhitā of the Black Yajurveda. The *Taittirīya* differs, however, from the other texts in placing the Kāmyāḥ Paçavaḥ before the Kāmyā Iṣṭayaḥ, but it agrees with them in having the Brāhmaṇa of the fire ritual immediately before that of the Soma ritual. This is a point in which the White Yajurveda differs, for it first deals with the new and full moon sacrifices (*Çatapatha*, i), then with the ordinary fire ritual (ii), and then with the Soma sacrifice (iii and iv); after that the piling of the fire occupies v–ix, with an appendix on its mystic significance in x.

Of the other content of the *Saṅhitā*, in the first place, the **Açvamedha** verses and formulae have the peculiarity that in the *Kāṭhaka* they are placed in a separate book (v) and agree very nearly textually. The only sections not so separated are those corresponding to the Yājyānuvākyās in iv. 4. 12 and 7. 15. In the *Maitrāyaṇī*, on the other hand, the Açvamedha Mantras are all congregated in iii. 12–16, which contains most of the matter in TS. iv. 4. 12 (= iii. 16. 4); 7. 15 (= iii. 16. 5); iv. 6. 6, 8–9 (= iii. 16. 3, 1); v. 1. 11 (= iii. 16. 2); 2. 11 (= iii. 12. 21); v. 5. 11–24 (= iii. 14); v. 6. 11–23 (= iii. 13); v. 7. 11–26 (= iii. 15); vii. 1. 11–20 (= iii. 12); vii. 4. 12–22 (scattered in iii. 12 and 13), and part of vii. 5. 12–25 (scattered in iii. 12, 13, and 15). The treatment of the matter in the *Taittirīya* must be regarded as artificial and unnatural, and we have no authority for its curious arrangement even in the *Kāṇḍānukrama* which indeed enumerates the parts of the Açvamedha in a manner which indicates a desire to make precise what is intended, but which does not hint that they were then scattered throughout the text. But the peculiar character of the Açvamedha

is made further prominent by its having no Brāhmaṇa in the Saṅhitās, and in the *Vājasaneyi* it occupies books xxii–xxv, a portion admittedly an addition to the original form of the *Saṅhitā*. In the *Maitrāyaṇī* also the Açvamedha section is an addendum following a form of the Sautrāmaṇī which has not found its way into the *Taittirīya Saṅhitā*. The *Çatapatha* in xii provides a Brāhmaṇa, parallel with *Taittirīya Brāhmaṇa*, iii. 8 and 9, and the rite must beyond doubt be considered as one which was not a part of the ordinary tradition and was later introduced, the Mantras being forced into the *Taittirīya* and *Maitrāyaṇī* texts, but in the *Kāṭhaka* being relegated to a special book. The practical identity of the *Kāṭhaka* and *Taittirīya* versions confirms this appearance of incorporation or addition *ab extra*, and the two odd short Brāhmaṇa pieces found in the *Saṅhitā*, v. 3. 12 and 4. 12 have close parallels in the *Çatapatha Brāhmaṇa*, while the *Maitrāyaṇī* agrees in its Mantras very closely with the *Vājasaneyi* as against the *Taittirīya*. We must therefore assume that the horse sacrifice emanated from a special section of priestly activities, and in special from the Purohitas, who would naturally pay attention to the rites connected with the royal power of which they were par excellence the guardians.[1]

Secondly, the **Yājyānuvākyās** present the same curious features of dispersal, being found at the end of the various Anuvākas. Those in i. 1. 11; 2. 14; 3. 14; 4. 46; 5. 11; 6. 12; 7. 13; 8. 22; ii. 1. 11; 2. 12; 3. 14; 4. 14; 5. 12; 6. 11; iii. 1. 11; and part of 3. 11 are the verses for the optional sacrifices in *Saṅhitā*, ii. Part of iii. 3. 11 belongs to the Devikāhaviṅṣi of iii. 4. 9, and iii. 4. 11 gave the verses for i. 8. 10. In ii. 6. 12 are given the verses for the Hotṛ at the oblations of the Pitṛyajña. In iii. 5. 11 there are Mantras for the Hotṛ at the animal sacrifice, which form a supplement to the *Brāhmaṇa*, iii. 6. The sections of iv (1. 11; 2. 11; 3, 13) give the verses for the three four-monthly sacrifices, and iv. 4. 12 and 7. 15 give verses for the Açvamedha, and therefore have been considered under that head along with v. 1. 11; 2. 11. 12; 3. 12; and 4. 12. In the *Kāṭhaka* the fourth book according to the *Ārṣādhyāya* consists of the last Anuvākas of the several books, viz. xl. 14; ii. 14. 15; iv. 15, 16; vi. 10, 11; vii. 16, 17; viii. 16, 17; ix. 18, 19; x. 12, 13; xi. 12, 13; xii. 14, 15; xiii. 15, 16; xv. 12, 13; xvi. 20, 21; xvii. 18, 19; xviii. 20, 21; xix. 13, 14; xx. 15; xxi. 13, 14; xxii. 14, 15; xxiv. 11, 12; xxvi. 11. In the *Maitrāyaṇī* the term is applied to iv. 10–14. Essentially, of course, the verses are not for the Adhvaryu at all, but for the Hotṛ, and so are, with very few exceptions, taken practically without change from the *Ṛgveda*, in striking contrast to

[1] See Weber, *Indische Studien*, x. 30–35; *Vedic Index*, ii. 5–7.

the cases of other verses which occur in the *Ṛgveda* and the Yajurveda Saṅhitās and which more often show variants than not from the Ṛgvedic tradition. Nor can there be any doubt that the collation of such verses is not early, but belongs to the last period of redaction of the *Saṅhitā*, though why exactly they were placed as they now are is not obvious.

Little weight, however, can be assigned to Weber's[1] argument that the text itself in the matter of its treatment of repeated verses shows consciousness of the later character of these sections. It is true that as a rule, as is implied in the *Prātiçākhya* (i. 61), the text repeats each verse in full (e.g. iv. 1. 10 *n* = iv. 6. 5 *f* = iv. 7. 12 *h*), and that in the case of the Yājyānuvākyā sections the verses are frequently, though by no means invariably, in the MSS. and in the Kaṇḍikā counting reduced to the Pratīkas only. The rule has too many exceptions to be relied on: thus i. 4. 45 *l* is repeated in full in i. 4. 46 *f*; iv. 2. 11 *b* is repeated in full from ii. 1. 11 *h*, and iv. 2. 11 *p* from iv. 2. 3 *g*, though other verses in iv. 2. 11 appear when repeated only in Pratīka; iv. 2. 11 *q* is repeated in iv. 3. 13 *i* and iii. 1. 11 *a* in iv. 3. 13 *p*. It is probable that the whole thing must be set down to no more than the accidents of the tradition in dealing with well-known Ṛgvedic verses. At any rate it will be found impracticable to formulate any tolerable theory of the variations of treatment.

A more substantial argument for the secondary character of the verses is the fact that they so often contain *vikalpitā* verses, showing that they were chosen to fit a text, not commented on by a text following a collection. Moreover, as Weber[2] points out, in some cases the Yājyānuvākyās supplement texts in themselves wholly or nearly complete; thus in ii. 4. 7 and 8 occur Mantras, followed by a Brāhmaṇa in ii. 4. 9 and 10, and then further Yājyānuvākyās are given in iii. 1. 11. 4–7. Or again, ii. 4. 5, Mantra, is explained in ii. 4. 6, while Yājyānuvākyās are given in iii. 1. 11. 1–4. Similar instances are ii. 3. 10 (Mantra), 11 (Iṣṭi), 5. 12. 1 (Yājyānuvākyā), and ii. 3. 9 (Mantra and Iṣṭi) with ii. 4. 14. 5.

A third large passage of probably the later stratum of the text is the part of the new and full moon ritual relating to the Hotṛ and the Brahman priests (ii. 5. 1–11; 6. 1–10): the parallel to this is not at all full in the other Black Yajurveda texts, and the Mantras are only given in the *Taittirīya Brāhmaṇa*, iii. 5.

Fourthly, the whole of **Kāṇḍa iii** is certainly late; it is frankly called Upānuvākya or Aupānuvākya in the *Kāṇḍānukrama*. It has in accord with this a whole chapter, the Aupānuvākya (xiv), of the *Baudhāyana*

[1] Cf. *Indische Studien*, xi. 61, 72, 165 n., 176 n., 184, 194, 199, 203 n., 222 n., 257 n., 269, 310, 316 n., 339, 347, 350 n., 364 n., 391, &c.

[2] *Indische Studien*, xi. 173 n., 203 n.

*Çrauta Sūtra* devoted to it, and it admittedly from beginning to end consists of mingled Mantra and Brāhmaṇa, supplementing the account of the Soma sacrifice, the new and full moon sacrifices, the Agnihotra, the animal sacrifice, and the Agnicayana, the bulk being devoted to a supplement of the Soma ritual. Part of its material, but only a small part, finds its place in the ritual of the other two texts, and the mixture of Mantra and Brāhmaṇa is quite opposed to the sharp distinction between the two elements in the fire piling (iv and v) or the Soma ritual (i. 2–4), and is reasonably to be considered as showing that the part concerned is less primitive.[1]

In book v the treatment of the fire-piling ritual is divided by the *Kāṇḍānukrama* into two Kāṇḍas, and the second of these is called the Agnyupānuvākya (v. 5. 1–10; 6. 1–10; 7. 1–10). It is interlaced in the text with part of the Açvamedha, just as the first Kāṇḍa is followed at the end of each Prapāṭhaka by a section of the Açvamedha. The title is most abundantly proved to be correct by the contents. Thus v. 5. 1 refers to the victims at the Agnicayana in a way supplementing v. 1. 8. 2, 3; that section contemplates the offering of a he-goat for Prajāpati, but in v. 5. 1 the offering of a he-goat is allotted on consideration to Vāyu and a cake is assigned to Prajāpati.[2] In v. 5. 2 the first paragraph is a precise parallel to *Taittirīya Brāhmaṇa*, iii. 9. 8. 1, and the fourth paragraph comments in detail on the Mantras in iv. 2. 9 *a* and *b*, which are not treated at length in the Brāhmaṇa on that passage in v. 2. 8. In v. 5. 3, iv. 2. 9 *q* and *r* are similarly treated. In v. 5. 4 details are given of the Retaḥsic and other bricks, omitted in the original Brāhmaṇa, including new Mantras. In v. 5. 5 the gold bricks and naturally perforated bricks are similarly treated. In v. 5. 6 the day-form bricks receive similar notice. In v. 5. 7. 1 the direction is given that there should be only one sacrificial post, which is contrary to the number eleven elsewhere, even in the Upānuvākya (v. 6. 8. 2 and v. 6. 4). In v. 5. 8 is given the adoration of the fire altar with the several Sāmans. In. v. 5. 10. 4, 5 the sentence about the gods as eaters of the oblations and as non-eaters is a parallel to v. 4. 5. 1, 2. In v. 6. 1 are given new bricks, the pot bricks, with their Mantras, and in v. 6. 2 the Brāhmaṇa. In v. 6. 3 the Bhūteṣṭakās are mentioned, and the connexion of the Rājasūya and the Sautrāmaṇī with the Agnicayana is adumbrated. In v. 6. 4 is found a legend of Prajāpati's creation of the five quarters by the building of the fire, and with it should be compared v. 7. 5 and v. 6. 10,

[1] See Oldenberg, *Prolegomena*, pp. 290 *seq.*

[2] Eggeling (SBE. XLIV. xxxix) does not recognize the distinction between the two passages, but it is clear that v. 5. 1. 4 contains a mediation between the view, which it supports, of Vāyu as the recipient of the offer and that of v. 1. 8 of Prajāpati.

also containing legends of the cosmic action of Prajāpati in connexion with the fire altar and its five layers. In v. 6. 5 occurs the mention of four kings or priests of old who piled the fire, but who are mentioned in a way unparalleled in the rest of the *Saṅhitā,* though the passage recurs in the *Kāṭhaka,* xxii. 3. v. 6. 6 is a series of supplements to v. 4. 4. 4; 2. 9. 2; 5. 2. 2; 4. 7. 6; 2. 3. 7, and it disagrees with v. 4. 4. 4 by ordering the same treatment of the two shoes, instead of the wearing of one only as decided in the former passage: it also comments on verses given in the *Brāhmaṇa,* i. 5. 8. 1. In v. 6. 7 the length of the Dīkṣā is given. In v. 6. 8 there are comments on subjects dealt with in v. 4. 4. 5 and 5. 5. 1; moreover, in v. 6. 8. 4, 5 the use of two Mantras only is prescribed for the Retaḥsic bricks, while the Mantra section (iv. 2. 9 *p*) gives three. v. 6. 9 covers ground already touched on in v. 2. 1. 5; 1. 10. 5; 2. 9. 1; 8. 7. In v. 7. 1 and v. 7. 10 references are made to the verses used in the Nāciketa Cayana (*Taittirīya Brāhmaṇa,* iii. 11. 6. 3), and in v. 7. 1 reference is made to topics dealt with in v. 2. 10. 1 and v. 2. 6. 1. v. 7. 2 gives verses for new kinds of bricks and refers to the Āgrayaṇa (cf. *Taittirīya Brāhmaṇa,* i. 6. 1. 9). In v. 7. 3 is repeated without the *iti* of quotation as normally in Brāhmaṇa passages the Mantra, iv. 7. 1 *a.* v. 7. 4 supplements v. 5. 4. 3 and explains iv. 4. 4. 7; 6. 5. 5, besides adding a new set of verses for the Rāṣṭrabhṛt bricks. In v. 7. 5 Prajāpati has doublets in Viçvakarman and Parameṣṭhin. v. 7. 6 supplements v. 2. 6. 1; 8. 1; 4. 9. 1; 2. 6. 1; the rules as to abstinence from sexual relations given in v. 7. 6. 5 are more stringent and less detailed than those in v. 6. 8. 3. The verses in v. 7. 7 are a supplement to iv. 7. 14. v. 7. 8 supplements v. 2. 8. 1 and v. 2. 6. 1. In v. 7. 9 the omission of the verses for the taking of the fire in oneself is made good, and in paragraph 5 the Nāciketa Cayana verses are again mentioned. In v. 7. 10 the modes of arranging the heads for magical purposes are given; this section assumes that all the victims are slain, rather against v. 1. 8. 3, but in accord with v. 2. 9. 3, 4, to which this passage is a supplement.

It may not be without interest to note that the metaphor of the waking of a sleeping tiger found in v. 4. 10. 5 has a parallel in the comparison with the attitude of a tiger in anger in v. 5. 7. 4, and there is another from the horse in v. 5. 10. 7. It is curious that *çak* with a negative there takes an infinitive in *tum* in v. 5. 2. 1; 3. 2; and 5. 4. In v. 5. 1. 6 the sequence of *yó . . . cinuté tādṛ́g evá tád ā́rtim ārchet* is rather careless. In *çyetī́ akuruta* in v. 5. 8. 1 the *ī* is an extension of the use seen in *muṣṭī* and *mithunī* in other parts of the text;[1] possibly thus is to be

[1] See Whitney, *Sanskrit Grammar,* §§ 1093, 1094.

explained *āsandī sādayati* in v. 6. 9. 1, but the *ī* is not there treated in the Pada as *pragṛhya*. The use of *gúptiḥ* and *maitrāvaruṇátām* in v. 7. 6. 5 are both rare and the latter is curious. In v. 5. 1. 2 there is an apparent borrowing from ii. 2. 1. 5.

Sixthly, the **Sattrāyaṇa** (vii. 1. 4–10; 2. 1–10; 3. 1–10; 4. 1–11; 5. 1–10) has for the most part no parallel in the other Yajurveda texts; only the Gavām Ayana sections (vii. 2. 7–10; 5. 1–10) are found also in the *Kāṭhaka*, and the Sattras must be deemed to be a special development of the ritual. The section has on the other hand very close relations with the *Pañcaviṅça Brāhmaṇa*.

Even in the parts of the text that are not open to suspicion of later addition there has been in the process of the formation of the *Saṅhitā* a certain amount of variation; thus portions of the fire-piling ritual and the Açvamedha have forced themselves into i. 4. 32–34 and 35 and 36 respectively. In i. 7 there has crept in a single Anuvāka (i. 7. 2) which belongs to the Dārçya Hautra, and not to the ritual of the sacrificer at Iṣṭis; it is curiously enough strikingly marked out from its surroundings by its use of the perfect in narration eleven times in the form *uvāca*; one imperfect occurs in the same clause, *avadatām*, but it is clearly differentiated[1] in sense, for it means 'the two (sages) were conversing (about the cow)' while the *uvāca* gives the *dicta* of the sages. In the rest of i there are 96 imperfects and no narrative perfects.

This criterion warns us against accepting as a principle the view that the actual age of the several portions of the Brāhmaṇa is different. Eggeling[2] has pointed out in the case of the *Çatapatha* that this is not a safe inference from difference of time of redaction. Thus TS. iii, which is certainly a supplement, contains no narrative perfects to 120 imperfects; vii, also later in its place, has to 311 imperfects only 2 narrative perfects, viz. *uvāca* in vii. 4. 5. 4; 5. 4. 2, in each case contrasted with an imperfect of narrative and approximating to a present such as is often found,[3] because the dictum still holds good.[4] In ii there is one *uvāca*, ii. 6. 2. 3, to 560 imperfects; in v. 6[5] perfects (*uvāca* in v. 4. 2. 2; 6. 6. 3; *iyāya*, v. 1. 8. 2; 2. 3. 1; 3. 2. 4; *vidām̐ cakāra*, v. 3. 8. 1) are found compared with 338 imperfects; those in *iyāya*, however, are not really narrative at all, but represent an abiding condition (Yama's overlordship, the position of the Bṛhatī metre), and

[1] Contra, Whitney, PAOS. May, 1891, p. lxxxvii.

[2] SBE. XII. xxxiv; XLIV. xiii.

[3] Usually with the heavy reduplication.

[4] See my note, JRAS. 1912, p. 724. *Ānṛcuḥ*, vii. 3. 1. 3, seems more clearly a case of a mere imperfect; but cf. Delbrück, *Altind. Synt.* pp. 298–300; *Vergl. Synt.* ii. 272.

[5] So Whitney; the number is really seven; v. 2. 10. 3 *uvāca* is again a case of present and past force, especially the latter.

*vidáṁ cakāra* expresses the permanent teaching as compared with the result to the teacher, given by an imperfect. In vi these are 472 imperfects and 7 perfects; *uvāca* occurs at vi. 4. 5. 2; in vi. 1. 6. 4 *iyāya* seems really a present; *tatāna* in vi. 1. 11. 3 is repeated from the Mantra and is really present; in vi. 6. 2. 2, 3 *papracha* and *uvāca* twice occur, but *babhūvuḥ* is really a present[1] and is different in sense from *āsīt* in *pratiṣṭhā́pya āsīt.*[2]

In other respects the language of the Brāhmaṇa portions show a constant similarity; I can find no traces of such differences as are plainly obvious in the case of the Yājñavalkya and Çāṇḍilya books of the *Çatapatha Brāhmaṇa.*[3] The same phrases and forms recur in different parts of the book; thus *ajakṣīrá* is found in ii. 2. 4. 4; v. 4. 3. 2; *vā́va* in ii. 5. 11. 8; vi. 4. 5. 2; *kásmāt satyā́t* in ii. 6. 3. 1; vi. 4. 5. 7; *tásmād akṣṇayā́ paçávó 'ṅgāni prá haranti* in v. 2. 10. 5; vi. 3. 10. 6; with *ādityébhyaḥ kā́māyā́labhanta,* ii. 1. 2. 3, may be compared *agnáye médhāyā́labhanta,* vi. 3. 5. 1; the phrase *ā́ vṛçcyate* with the dative is found passim (iii. 1. 6. 1; 2. 8. 4; 3. 3. 1; 5. 9. 1; v. 1. 7. 1; 5. 7. 2; vi. 1. 4. 9, &c.); the curious use of one noun with *ca* with a dual verb, the other being supplied from the context, appears in ii. 4. 4. 1, 2; v. 2. 8. 2; the nominative with *rūpáṁ kṛtvā́* is found in v. 2. 6. 5; vi. 1. 3. 1; 6. 5; 2. 4. 2, 4; 7. 1; vii. 1. 6. 2, 3, 4; *dakṣiṇā́* adverbially appears in v. 2. 10. 5; vi. 1. 1. 1; 5. 2; *mithunī́ evá téna karoti,* iii. 4. 9. 1, is paralleled by *mithunī́ bhávantīḥ,* v. 3. 6. 3; *mithunī́ bhavataḥ,* vi. 5. 8. 6; the rare *tāják* occurs in ii. 1. 5. 7; 2. 2. 3, &c.; iii. 2. 3. 4; v. 4. 5. 5; vi. 4. 6. 4; 5. 6. 5. The moods and the tenses appear in precisely the same uses throughout; the subjunctive in all cases is restricted to sentences in reported narrative, such as *jā́yātai, ṛ́dhyātai, asat, bhavāt,* vi. 5. 6. 2; *ádat, upadhīyā́ntai, védat,* v. 2. 10. 3; *skándāt, asat,* ii. 6. 6. 2; repeated verbatim in vi. 2. 8. 5; *saṁcinávat, ṛdhnávat,* v. 5. 2. 1; *juhavan,* ii. 5. 11. 5; *ucyāntai, gṛhyāntai,* vi. 4. 7. 1; *asan,* 2; *gṛhyātai,* 3; 8. 3; *çrīṇān* (*çrīṇan* in MSS.), vi. 4. 8. 1; the optative use in *sá tvaí yajeta yó yajñásyā́rtyā vásīyānt syā́t,* ii. 6. 6. 3, has a parallel in vi. 4. 3. 1, *sá tvā́ adhvaryúḥ syād yáḥ sómam upāvahárant sárvābhyo devátābhya upāvaháret.* The aorist has its regular sense throughout, and it occurs occasionally throughout in its sense of a present, as in *akar,* iii. 4. 10. 4; v. 2. 8. 7; *ahvāta,* v. 5. 6. 1; *āpat,* vii. 5. 8. 2. In fact, the language is on the whole of a consistent texture throughout, the chief cases of unusual uses being found in the Agnyupānuvākya (v. 5–7). Moreover, in the *Taittirīya Brāhmaṇa* the same forms are of common occurrence, and for the most

[1] Whitney (*loc. cit.*) takes it as a perfect, but I think in error. Cf. Delbrück, *Vergl. Synt.* ii. 271–275.

[2] See note *ad loc.*

[3] See Weber, *Indische Studien,* xiii. 267–269.

part there can be no question of later or earlier date in the composition of the Brāhmaṇa portions. If the *Kāṭhaka* portion (iii. 10–12) is omitted, there are only 25 perfects in narrative to 1426 imperfects, and of these six are found (with 26 imperfects) in one section, i. 5. 9, eight in ii. 3. 10 (following 3 imperfects), and the others are scattered in i. 5. 2. 1; ii. 2. 7. 3; 11. 5 (there two cases of first plural intended for distinction from the imperfects); 7. 18. 3 (introductory to a narrative); iii. 2. 9. 15; 5. 4; 6. 1; 8. 6. 5; 9. 15. 3. Moreover, in ii. 2. 11. 1 *seq.* the instrumental singular *práyukti* occurs, a form to which no parallel exists in the Brāhmaṇa portions of the *Saṅhitā*; it is, however, a form which occurs in the *Ṛgveda*.[1] It is improbable therefore that the prose parts of the *Saṅhitā* differ greatly in date.

The Mantras and the Brāhmaṇa of the *Saṅhitā* show in general the closest and most intimate relations, pointing to the dependence of the latter on the former. The Brāhmaṇa portion of the text does not attempt to deal in full with every verse of the Saṅhitā. Only what is of importance or of interest from a theological point of view attracts attention, and, as the supplement to the fire-piling ritual shows, the points dealt with could easily be increased indefinitely. It is impossible then to seek to show that the whole of the Mantras of the *Saṅhitā* were before the framers of the Brāhmaṇa, and recourse must be had to the negative argument, that no portion of the text can be shown to be deliberately ignored in the Brāhmaṇa.

To this general correspondence of Mantra and Brāhmaṇa there appears to be only one considerable exception or apparent exception, which has been mentioned above.[2] In v. 4. 6. 4 the sacrificer is described as repeating the Apratiratha hymn and it is said *daçarcáṁ bhavati*. The hymn is RV. x. 103 as presented in iv. 6. 4, where in all twelve verses are given from it, ver. 12 being omitted;[3] in the *Atharvaveda* (xix. 13) it has eleven verses, the first verse being new, and the rest representing in different order RV. x. 103. 1–11, ver. 10 being omitted. The *Maitrāyaṇī* (ii. 10. 4) has ten verses, omitting ver. 10; the *Kāṭhaka* (xviii. 5) also has ten verses, omitting ver. 10, and the first ten verses in iv. 6. 4 omit ver. 11 which follows, being itself followed by ver. 13 and then by RV. vi. 75. 16, 18, 17. The *Vājasaneyi* extends the number to seventeen by including the whole of x. 103 and a supplementary verse[4] and the three verses of vi. 75. The *Çatapatha*, on the other hand, in ix. 2. 3. 6 refers to twelve verses as the

[1] See Macdonell, *Vedic Grammar*, p. 281. Cf. Böhtlingk, BKSGW. 14 Nov. 1893, p. 16.

[2] Pp. xliv, xlv.

[3] Not ver. 11 as Weber (*Indische Studien*, xiii. 280) states.

[4] For it cf. Scheftelowitz, *Die Apokryphen des Ṛgveda*, p. 7, with Oldenberg, GGA. 1907. pp. 222, 223.

Apratiratha. The *Kāṭhaka* (xxi. 10) recognizes a ten-verse hymn, and the *Maitrāyaṇī* (iii. 3. 7) says *dáçánvāha*.

Now are we in such a case to assume that the Brāhmaṇa had before it a text of the *Saṅhitā* to which these verses had not yet been added? The Sūtras of Āpastamba and Baudhāyana likewise prescribe ten verses, but this is of no moment, as they simply follow the Brāhmaṇa. On the other hand, as we have seen above, the *Prātiçākhya* twice (iii. 10; xvi. 26) expressly cites from two of the added verses. The *Kātyāyana Çrauta Sūtra* (xi. 1. 9) refers to the use of twelve verses of the Apratiratha hymn, showing that it knew the full text of seventeen verses (*Vājasaneyi*, xvii. 33–49). The verses in both the cases of the *Vājasaneyi* and the *Taittirīya* must, we are to assume, have been added after the composition of the Brāhmaṇa section. Any conclusion must be conjectural, but it must be noted that the explanation could equally be given that the Brāhmaṇa adopts a ritual slightly different from that of the *Saṅhitā*. The point of difference is indeed very slight, for it is merely the use of a few extra verses which are taken from the *Ṛgveda* and not a question of an integral part of the ritual text. The genuineness of the extra verses as once actually used in a *Taittirīya* school is confirmed by the use in the *Vājasaneyi* where, however, there are used two additional verses, one of which is not properly Ṛgvedic.[1]

The *Saṅhitā*, it should be noted, does not contain the Mantras in every case in the order of their use in the ritual. Thus in iv. 4. 5 the Mantras *c–e* accompany each the placing of a brick in a different layer; so in iv. 4. 6 *a–c* accompany the putting of the Viçvajyotis bricks in three successive layers, and so in iv. 4. 6 *e–h* for the Saṁyānī bricks. Similarly with the Ṛtavyā bricks in iv. 4. 11 *a–b*, or with the Mantra (i. 1. 7 *k*) for the breaking up of the potsherds in the Puroḍāça rite. But in these cases the Brāhmaṇa passage follows the *Saṅhitā* and thus shows that this peculiarity of the *Saṅhitā* was already before the framers of the Brāhmaṇa.

In vi. 2. 10. 1 and 2 there is a clear discrepancy between the text of the *Saṅhitā* and the use made of it, as is shown in the note on that passage. So also in vi. 3. 9. 3. Again in vi. 3. 6 the order of the proceedings in i. 3. 7 is clearly departed from. But it would be too much to rely on either case as a sign of a real discrepancy between the Mantras and the Brāhmaṇa; such variations are perfectly within the limits of possible divergency, and there are very few of them, nor are they of any material importance.

[1] Cf. Oldenberg, *Prolegomena*, p. 247; *Ṛgveda-Noten*, ii. 322, n. 2. The oldest form of the RV. seems to have had verses 1–11 with possibly 13.

## § 6. The Brāhmaṇa and the Āraṇyaka.

We have seen that the evidence of language does not suggest any very serious difference in position between the Brāhmaṇa portions of the *Saṅhitā* or the *Brāhmaṇa* or the *Āraṇyaka*, and this conclusion is fully justified by a consideration of the contents of these works, which in some degree invalidates the ordinary view [1] that the distinction of *Saṅhitā* and *Brāhmaṇa* is one of time pure and simple.

It is clear at once that the *Brāhmaṇa* is a composite work, and doubtless it owes its existence to the desire of the Taittirīya school to emulate the Ṛgvedic tradition of Brāhmaṇa and Saṅhitā, which led to the separation of both in the Vājasaneyi redaction. But the whole form of the work proves that its materials were merely then collected, not created. It shows as great a confusion of Mantra and Brāhmaṇa sections as the *Saṅhitā* itself, as the following summary [2] shows:—

| | | |
|---|---|---|
| i. 1. 1 | Mantra | Supplement to Soma (Çukra and **Manthin cups**) |
| 2–6 | Brāhmaṇa | Explanation of Ādhāna Mantras |
| 7 | Mantra | Ādhāna Mantras |
| 8–10 | Brāhmaṇa | Explanation of Ādhāna Mantras |
| 2. 1 | Mantra | Ādhāna Mantras |
| 2–6 | Brāhmaṇa | Continuation of Sattras |
| 3. 1 | „ | Supplement to the Punarādheya |
| 2–9 | „ | Explanation of the Vājapeya |
| 10 | „ | Piṇḍapitṛyajña |
| 4. 1 | „ | Supplement to the Soma sacrifice |
| 2 | Mantra | Sautrāmaṇī in Rājasūya |
| 3 | Mantra and Brāhmaṇa. | Prāyaçcittas in the Agnihotra |
| 4 | Brāhmaṇa | Prāyaçcittas in the Agnihotra |
| 5–7 | „ | Prāyaçcittas in the Soma sacrifice |
| 8 | Mantra | Supplement to the Soma sacrifice |
| 9, 10 | Brāhmaṇa | Supplement to the Rājasūya (Cāturmāsya) |
| 5. 1 | Mantra | The Nakṣatra brick Mantras (a variant to the *Saṅhitā*) |
| 2, 3 | Brāhmaṇa | Explanation of these Mantras in the form of directions as to auspicious times for action [3] |
| 4 | „ | Supplement to the Soma sacrifice (the bowls) |
| 5 | Mantra | Supplement to the Rājasūya (Cāturmāsya; the cutting of the hair) |

[1] See Weber, *Indian Literature*, pp. 92, 93; Whitney, *Sanskrit Grammar*², p. xviii; Wackernagel, *Altindische Grammatik*, I. xxx; Macdonell, *Sanskrit Literature*, p. 211.

[2] In one or two points differing from that of Weber, *Indische Studien*, xii. 353.

[3] The commentator says that these are not applicable to ritual purposes at all.

| | | |
|---|---|---|
| i. 5. 6 | Brāhmaṇa | Explanation of the foregoing |
| 7 | Mantra | Saṁtati brick Mantras |
| 8 | " | Atharvaçiras brick Mantras |
| 9–12 | Brāhmaṇa | Supplement to the Soma sacrifice |
| 6. 1–8. 10 | " | Explanation of the Rājasūya |
| ii. 1. 1–11 | " | Explanation of the Agnihotra |
| 2. 1–11 | " | Explanation of the Hotāraḥ (*Āraṇyaka*, iii) |
| 3. 1–11 | " | " " " " " |
| 4. 1–8 | Mantra | Various Upahomas (8 the Āgrayaṇa) [1] |
| 5. 1–8 | " | " " " " [1] |
| 6. 1–20 | " | The Kaukilī Sautrāmaṇī |
| 7. 1–18 | Brāhmaṇa / Mantra (7, 8, 12, 13, 15–17) | Various Savas |
| 8. 1–9 | Mantra | Yājyānuvākyās for the optional animal sacrifices |
| iii. 1. 1–3 | " | The Nakṣatra offerings |
| 4–6 | Brāhmaṇa | Explanation of the Nakṣatra offerings |
| 2. 1–10 | " | Explanation of the new and full moon offerings |
| 3. 1–11 | " | " " " " " " |
| 4. 1–19 | " | A list of victims at the human sacrifice [2] |
| 5. 1–13 | Mantra | The Hotṛ's part at the new and full moon offerings |
| 6. 1–15 | " | The Hotṛ's part at the animal sacrifice |
| 7. 1–14 | Mantra (4–14) Brāhmaṇa (1–3) | Prāyaçcittas (4–6 for new and full moon, 7–14 for Soma offerings) |
| 8. 1–23 | Brāhmaṇa | Horse sacrifice |
| 9. 1–23 | " | " |
| 10. 1–8 | Mantra | The Sāvitra fire-piling |
| 9–11 | Brāhmaṇa | " " |
| 11. 1–6 | Mantra | The Nāciketa fire-piling |
| 7–10 | Brāhmaṇa | " " |
| 12. 1 | Mantra | The Divaḥçyenī offerings |
| 2 | Brāhmaṇa | " " |
| 3 | Mantra | The Apādyā offerings |
| 4 | Brāhmaṇa | " " |
| 5 | " | The Cāturhotra fire-piling |
| 6–8 | Mantra | The Vaiçvasṛja fire-piling |
| 9 | Mantra and Brāhmaṇa | The Vaiçvasṛja fire-piling |

[1] Bhāradvāja, on ii. 4, points out that this and the Prāyaçcitta section (iii. 7) are to be applied in the appropriate places.

[2] Merely a set of names of victims and objects of offering with a single verb.

The contents of the *Āraṇyaka* are as follows:—

| | | |
|---|---|---|
| i. 1–32 | Mantra with Brāhmaṇa | The Āruṇa fire-piling |
| ii. 1, 2 | Brāhmaṇa | Vedic study |
| 3–6 | Mantra | Prāyaçcittas (Kūṣmāṇḍa Homa) |
| 7–8 | Brāhmaṇa | ,, ,, ,, |
| 9 | ,, | Vedic study |
| 10–13 | ,, | The Brahma sacrifice |
| 14, 15 | ,, | Interruption of study |
| 16–18 | ,, | Prāyaçcittas |
| 19, 20 | Mantra (with Brāhmaṇa in 19) | Upasthānas |
| iii. 1–11 | Mantra | The Hotāraḥ (verses for the Cāturhotra fire-piling |
| 12 | ,, | Verses for the fire-piling[1] |
| 13 | ,, | Verses for the human sacrifice[2] |
| 14 | ,, | Verses for the animal sacrifice[3] |
| 15–21 | ,, | Verses for the Brahmamedha[4] |
| iv. 1–42 | ,, | The Pravargya |
| v. 1–12 | Brāhmaṇa | ,, |
| vi. 1–12 | Mantra | The Pitṛmedha |
| vii–x | Mantra and Brāhmaṇa | Upaniṣads |

There is no doubt that these two works are mere agglomerations of material: the tradition assigns to the Kāṭhaka school the whole of the *Brāhmaṇa* from iii. 10–12 and the *Āraṇyaka*, i and ii, and these sections show their origin by preserving *y* and *v* for *iy* and *uv*, the normal modes of writing of the Taittirīya itself. Moreover, in the *Brāhmaṇa*, ii. 2 and 3 treat of the Hotāraḥ Mantras of the *Āraṇyaka*, iii in quite a different way from the *Brāhmaṇa*, iii. 12. 5, the model used by the scholiast in his explanation of these Mantras, which naturally from their mystic nature lent themselves to many ritual and also magic uses, of which many are given in the earlier *Brāhmaṇa* text.

It is of great importance to note that the Sūtras accord in recognizing the whole content both of the *Brāhmaṇa* and of the *Araṇyaka*. Thus Baudhāyana (ii. 1) enumerates the whole content of the *Brāhmaṇa* and the *Āraṇyaka*, and, excluding the Upaniṣads and the Svādhyāya section (*Āraṇyaka*, ii), he deals with practically the whole text of those works

[1] So *Āpastamba Çrauta Sūtra*, xvi. 28. 3. Bharadvāja (Bhāradvāja) ascribes this and 13 to the Brahmamedha.

[2] *Ibid.* xx. 24. 6.

[3] *Ibid.* xix. 16. 20.

[4] Bharadvāja (probably Bhāradvāja is meant) in commentary on iii. 21. The inclusion of 14 and 15 with the Sūktas of *Brāhmaṇa*, ii. 8, suggested by Weber, *Indische Studien*, xii. 352, n. 6, seems unlikely.

known to us. It is true[1] that the commentary on the Kaukilī Sautrāmaṇī was early lost, and that those on the human sacrifice and the Hotāraḥ are not known to exist, but both these are dealt with by Āpastamba (xx. 24–25. 2; xiv. 13–5); the commentary on the *Brāhmaṇa*, iii. 6, quotes Baudhāyana freely though the text is not yet elsewhere known, and we have the *Vivaraṇa* of Bhavasvāmin on the Cāturmāsya.

Similarly Āpastamba covers the ground very fully, though naturally he does not deal with the Upaniṣads. Thus he deals with the Savas of the *Brāhmaṇa* (ii. 7) in xxii. 25–28, both forms of the Sautrāmaṇī in xix. 1–10, the optional animal and other offerings in xix. 16–27, the different forms of piling of the fire of the Kāṭhaka in xix. 11–15, together with the Divaḥçyenī and Apādyā offerings, and the Hotāraḥ (*Āraṇyaka*, iii) in xiv. 13–15. In other cases he quotes the text if he does not explain it, as in ix. 1. 20 he alludes to the Pitṛmedha of *Āraṇyaka*, vi. Sāyaṇa on *Āraṇyaka*, vi, quotes, beside Baudhāyana, the views of Bharadvāja, and not only often cites him elsewhere, but gives him as recognizing the use of the Upahomas (*Brāhmaṇa*, ii. 4, 5) and the Prāyaçcittas (*ibid.* iii. 7), and adopts his views in part of the use of *Āraṇyaka*, iii. 15–21. Corroborative evidence can also be found in the relation of the *Mānava Çrauta Sūtra* to the *Maitrāyaṇī Saṅhitā*.

The Sūtras do not recognize any distinction between the *Āraṇyaka*, the *Brāhmaṇa*, or the *Saṅhitā* as regards their Brāhmaṇa portions.[3] The term *brāhmaṇa* is constantly used in Baudhāyana and Āpastamba to cover either the Brāhmaṇa parts of the *Saṅhitā* or the Brāhmaṇa parts of the *Brāhmaṇa* or the Brāhmaṇa parts of the *Āraṇyaka*; *brāhmaṇa* indeed has not a technical sense as a reference to a definite text or portion of a text, but merely as a ritual explanation, which in certain cases is sufficiently detailed to render further detailed description needless; e.g. in Āpastamba (xix. 15. 16, 18) it is said briefly of the Āruṇaketuka and Divaḥçyenayaḥ rites that they are explained in the *Brāhmaṇa*, the first being found in the *Āraṇyaka*, i, and the latter in the *Brāhmaṇa*, iii. 12. 1, 2. So far as we can judge there is no trace of any distinction being felt by the Sūtrakāras between the nature of the texts before them; they fit all into one of two categories, either Mantra or Brāhmaṇa. Moreover, these Mantras and Brāhmaṇa portions were arranged in Anuvākas, and these Anuvākas were classed in sections by subject-matter. But it would be impossible, so far as can be seen, to prove that to them even the *Saṅhitā*

[1] See Caland, *Über das rituelle Sūtra des Baudhāyana*, pp. 11, 12.

[2] See also viii. 4. 3, where reference is made to *Āraṇyaka*, iii. 7.

[3] A good case is the combination in Baudhāyana, xiv. 4, of *Saṅhitā*, iii. 1. 7. 2, and *Brāhmaṇa*, i. 6. 4. 1.

was yet a definite unit; this was the case as regards matter by the time of the Pada text and the *Prātiçākhya*, though not necessarily arranged in the exact order as at present, and even in the *Kāṇḍānukrama* the exact order is not yet apparently fixed. For the *Brāhmaṇa* and the *Āraṇyaka* there is not the evidence of the Pada text or the *Prātiçākhya*, and the *Kāṇḍānukrama* so freely alters the arrangement of the *Brāhmaṇa* and *Araṇyaka* that it is probably fair to conclude that the order of the sections was not then at all fixed; similarly the Sūtras themselves were not at first arranged in definite order. Thus it is still very doubtful what place should in Baudhāyana be ascribed to the Pravargya: there is evidence that it was sometimes placed before and sometimes after the *Agniṣṭoma*;[1] there is also doubt as to the position of the Kāṭhaka section,[2] and in the case of Āpastamba the Pravargya, though it now appears as xv, refers (xv. 1. 4) to a subsequent section (xvi. 1. 7), and in yet other cases seems to have been placed between the tenth and the eleventh chapters.[3] It seems, therefore, that the fixing of the order of the texts is a later product.

The question, however, arises, at what period and for what reasons the *Saṅhitā* was fixed as a whole, to the exclusion of the *Brāhmaṇa* and the *Āraṇyaka*? The step was taken by the time the Pada text was constructed, and if we trust the *Kāṇḍānukrama*[4] the maker of it, Ātreya, applied the process to an existing text proclaimed by Ukha, who had learned it from Tittiri, his teacher being Yāska Paiṅgi, who learned from Vaiçampāyana. It is, of course, possible, that the Pada text was the origin of the differentiation of the *Saṅhitā* and the *Brāhmaṇa*, but this seems improbable,[5] and it is more likely that the *Saṅhitā* owes its peculiar character to its being put together by some teacher whose authority was adequate to secure its acceptance in the school, perhaps the hand of Tittiri himself, for Weber's[6] suggestion of his derivation from the motley character of the work is hardly to be seriously considered.

It is, at any rate, impossible to adopt what might seem the easier explanation that the *Brāhmaṇa* represents later additions due to the development of the sacrificial ritual. That this is true of certain portions both of the *Brāhmaṇa* and the *Āraṇyaka* is indeed very probable; the Upaniṣads, the Kāṭhaka sections, the human sacrifice (*Brāhmaṇa*, iii. 4), the Pitṛmedha (*Araṇyaka*, vi), the Nakṣatreṣṭayaḥ (*Brāhmaṇa*, i. 5. 1–3;

[1] See Caland, *Über das rituelle Sūtra des Baudhāyana*, p. 9; edition, I. 12. Cf. Eggeling, SBE. XLIV. xlix, l.

[2] See Caland's edition, II. i *seq.*

[3] See Eggeling, *India Office Catalogue*, p. 54. So also the Gṛhya Sūtras.

[5] Cf. in the case of the *Ṛgveda* the conclusions of Roth (KZ. xxvi. 47) and Oldenberg (*Prolegomena*, p. 386).

[6] *Indian Literature*, p. 87. The name has parallels in India among sages, possibly a nickname. Cf. Kaçyapa.

iii. 1), the Svādhyāyabrāhmaṇa (*Araṇyaka*, ii) may for various reasons be regarded as later additions. The Upaniṣads are evidence of a more developed philosophical tendency than is seen in the *Saṅhitā*, and in detail show traces of later origin. Thus *Āraṇyaka*, vii has an Upaniṣad of the *Saṅhitā*, which may be compared with that in the *Aitareya Āraṇyaka*, iii, and which recognizes the phenomenon of Sandhi clearly and very probably implicitly recognizes the Saṅhitā text: it also mentions *Çīkṣā*, which is not mentioned by name in the *Aitareya*. *Āraṇyaka*, ix in its style shows a marked preference for the narrative perfect, having eleven perfects to ten imperfects, a phenomenon totally opposed to the facts as regards the *Saṅhitā* and the greater part of the *Brāhmaṇa*. *Āraṇyaka*, x is admittedly late, containing among other things a supplement to the Çatarudrīya which shows clear traces of the infusion of the later characteristics of Rudra-Çiva.[1] In this connexion it is of interest to note that the *Tribhāṣyaratna* on *Prātiçākhya*, xviii. 1, quotes the ends of the *Saṅhitā*, and the *Brāhmaṇa*, and of *Araṇyaka*, v. It is probable that the explanation of this fact is to be looked for in a question of arrangement: the Upaniṣads are older, of course, than the *Tribhāṣyaratna*, a modern text, as is shown[2] by the fact that the *Çikṣā*, which is older than the *Tribhāṣyaratna*, quotes thrice (226, 336, 339) from the *Yājñikī*, the latest of them all. But the Upaniṣads may well in some versions have been regarded as not part of the *Āraṇyaka*, and it is not a fatal objection[3] to this suggestion of Sieg's[4] that the sixth book of the *Āraṇyaka* is the Pitṛmedha and not an Upaniṣad at all, for the Pitṛmedha may well have occupied a different place in the order of the *Āraṇyaka* in different recensions. The Pitṛmedha, moreover, is in the Baudhāyana ritual placed after the Gṛhya Sūtra,[5] i. e. very late in the composition of the text, which is another sign of its loose place in the tradition. The Pitṛmedha also seems on other grounds to be a later addition; it has no parallel in the other, *Kāṭhaka* and *Maitrāyaṇī*,[6] texts, and seems to denote a ritual development of the same type as the Gṛhya ritual.[7] The Pravargya sections (*Āraṇyaka*, iv and v) seem also to be a later addition, as the parallel to the Mantras is found only in the Khila book of the *Maitrāyaṇī* (iv. 9), and there is no parallel to the Brāhmaṇa at all therein. This is supported by the fact that the *Vājasaneyi* has the Mantras in books xxxvi–xxxix, a supplement, and the *Çatapatha Brāhmaṇa* treats of

[1] Cf. *Kāṭhaka Saṅhitā*, xvii. 11; *Maitrāyaṇī Saṅhitā*, ii. 9. 1, both later additions.

[2] See Lüders, *Vyāsa-Çikshā*, p. 61.

[3] As suggested by Lüders, *loc. cit.*

[4] *Bhāradvāja Çikshā*, pp. 2 *seq.*

[5] See Caland, *Über das rituelle Sūtra des Baudhāyana*, p. 13.

[6] For the *Vājasaneyi* see xxxv, clearly a supplementary section.

[7] Cf. *Çatapatha Brāhmaṇa*, xiii. 7.

the Pravargya in its last book, together with the Upaniṣad, both in the Mādhyaṁdina and also apparently once in the Kāṇva recension. *Āraṇyaka*, ii treats of the study rules of the Veda and may be compared with *Çatapatha Brāhmaṇa*, xi. 5. 6 and 7, passages which occur in a book of supplementary matter: there are in sections 7–12 three perfects to twenty-three imperfects, but this is not of much importance in itself: on the other hand, the nature of the subject-matter is clearly not very early and the other Black Yajurveda Saṅhitā texts have no parallel.[1] The Kāṭhaka sections (*Brāhmaṇa*, iii. 10–12; *Āraṇyaka*, i) go together: they contain supplementary methods of piling the fire and may reasonably be considered late on that ground and in view of the lack of parallels in the other Saṅhitās, including the *Vājasaneyi* and the *Çatapatha Brāhmaṇa*. In form the sections show somewhat curious divergences: in iii. 10 there are twenty-six perfects to seven imperfects; in iii. 11 the figures are twenty-one to twenty-seven: in iii 12 only two to sixty-one; and in *Araṇyaka*, i. 23 there are thirty imperfects without a perfect.

All the *Āraṇyaka* may thus be deemed later than the *Saṅhitā* in its composition as regards the Brāhmaṇa passages, and in its redaction to its existing form as regards the Mantra portions; some of the Mantras are no doubt late inventions, but some are old Mantras in a new setting. In the case of the *Brāhmaṇa* the Nakṣatreṣṭayaḥ (i. 5. 1–3; iii. 1. 1–6) have no parallel in the other Saṅhitās or the *Çatapatha*, and must be regarded as later in character on the whole: the style of iii. 1 is, however, free of any narrative perfect, thus conforming to the general style of the *Brāhmaṇa*. The Mantras for the Hotṛ at the animal sacrifice are found in iii. 6 and only paralleled in the Khila book of the *Maitrāyaṇī*, iv. 13, with scattered passages in the last chapters of books xv, xvi, and xviii of the *Kāṭhaka*, and so must be a later addition, but they are parallel with the late chapter (iii. 5. 11) of the *Saṅhitā* itself. The Kaukilī Sautrāmaṇī, as contrasted with the Sautrāmaṇī of the Rājasūya (TS. i. 8. 21), is dealt with in ii. 6; it has parallels only in the appended books (xix, xx, and xxi) of the *Vājasaneyi*,[2] in a late book (xxxviii) of the *Kāṭhaka*, and in iii. 11 of the *Maitrāyaṇī*, where it is somewhat out of place. The Savas and the Sūktas of ii. 7 and 8 with *Araṇyaka*, iii. 14 (and 15), are apparently late, as the latter has no direct parallel in the *Kāṭhaka* and the former only in book xxxvii, while ii. 8 has close parallels only in the last chapter (iv. 14) of the *Maitrāyaṇī*, and is a collection of Yājyānuvākyās for the optional

[1] The Kūṣmāṇḍa Mantras (ii. 3–6) are of the latest Prāyaçcitta type; cf. BDS. iii. 7.

[2] For the difference of age in the *Vājasaneyi*, see Weber, *Indian Literature*, pp. 107–113.

animal offerings. In ii. 7 there is also found the treatment of the late form of sacrifice, the Aptoryāma; there are fifty-four imperfects to a solitary perfect. The Upahomas of ii. 4 and 5, Mantra chapters, are also of a supplementary character.[1] The Achidrakāṇḍa (iii. 7) presents both Mantra and Brāhmaṇa, and its subject, Prāyaçcittas, is of a supplementary character:[2] there are no narrative tenses at all. The list of victims for the human sacrifice in iii. 4 has no parallel in any other Black Yajurveda Saṅhitā, but it has a parallel in the late book *Vājasaneyi*, xxx. *Brāhmaṇa*, ii. 2 and 3, explains the Hotṛ Mantras known as Caturhotāraḥ in *Āraṇyaka*, iii, and is clearly an addition, but it has a parallel in *Kāṭhaka*, ix, and *Maitrāyaṇī*, i. 9.

Of the remaining sections of the *Brāhmaṇa*, iii. 8 and 9 explain the Açvamedha and have a parallel only in the *Çatapatha Brāhmaṇa*, xiii; to thirty-six and fifty-five imperfects respectively there is only one perfect each to be set off, and there are no special signs of lateness in the chapters other than those to be derived from the subject-matter and the exceptional position of the sacrifice.

In addition to these longer passages there are others which show very clearly their supplementary character. Thus i. 2. 2–6; 4. 5–7 deal with the Sattras and the Soma sacrifice respectively; the former adds nothing important to book vii of the *Saṅhitā*, the latter gives some Prāyaçcittas,[3] a clear sign of lateness. Other addenda are made to the Soma sacrifice in i. 4. 1 which deals with the Soma cups, i. 5. 4 which treats of the bowls, and i. 5. 9–12. In i. 5. 9 are addenda to the rite between the consecration rites and the first pressing, 10 deals with the Trivṛt Stoma and other Stomas, 11 with the cake-offering of the animal sacrifice, and 12 with the seven metres. The passages contain, beside perfects like *juhavāṁ cakruḥ* and *apajaghnire*, the story of Prahrāda Kāyāvadha, and the description of the *kuçīs*, pins used to mark out recitations of the Sāman singers, which are not found in other Yajurveda texts. In i. 4. 3, 4 are given Prāyaçcittas for the errors in the milking and in the fire in the Agnihotra ritual (*Brāhmaṇa*, ii. 1). It is also legitimate to regard with suspicion the scattered fragments of the Rājasūya, viz. two Brāhmaṇa sections on the Cāturmāsya rites (i. 4. 9, 10), and the shaving Mantras in i. 5. 5 with the Brāhmaṇa in i. 5. 6, and the Sautrāmaṇī Mantras in i. 4. 2 which do not belong to the Kaukilī form of that rite (*Brāhmaṇa*, ii. 6). In i. 1. 1 and i. 4. 8 occur odd Mantras for the Soma sacrifice, the first an addition

[1] Cf. *Saṅhitā*, iii. 2. 10. 4, 5 with ii. 5. 8. 8.

[2] It has parallels in *Kāṭhaka*, xxxv. Cf. Bloomfield, *Atharvaveda*, pp. 83–86.

[3] Namely in i. 4. 5 for a *somātireka*, 6 for the case of several sacrificers in one village, 7 for shoots rising on the sacrificial post.

to the Çukra and Manthin Grahas (*Saṅhitā*, i. 4. 8, 9), the second Pavamāna verses for the sacrificer.[1] In i. 5. 7, 8 the Mantras are given for the Saṁtati and Atharvaçiras bricks respectively, the former following the Apānabhṛts (*Saṅhitā*, iv. 3. 3), the latter following in place the Ātmeṣṭakās of the *Saṅhitā*, v. 5. 8, which is itself later than the bulk of the text of iv and v, and being evidently the subject of the comment in *Saṅhitā*, v. 6. 6. 3. The verses occur in the *Maitrāyaṇī*, ii. 13. 6, but in the *Kāṭhaka* only in xxxix. 12, which accords with the appearance in this use only in the supplementary part of the *Saṅhitā*. Again in v. 7. 1. 1 and v. 7. 9. 4 certain of the verses in the Nāciketa fire-piling (iii. 11. 6. 3) are referred to, but it would be unwise to assume that the section in which these verses were found was also then existing. It may also be noted that to the *Saṅhitā*, v. 5. 2. 1, there is a precisely parallel passage in the *Brāhmaṇa*, iii. 9. 8. 1, where the same situation is described, in the one case having reference to the piling of the fire, and in the other to the horse sacrifice. It is unnecessary to suppose either is the original of the other passage; they may well both belong to one composer.

On the other hand, the *Saṅhitā* contains a portion, in the description of the new and full moon ritual, which essentially requires to be supplemented by the Mantras of the *Brāhmaṇa*, iii. 5. Thus ii. 5. 7 and 8 comment on the *Brāhmaṇa*, iii. 5. 1 and 2; ii. 5. 9 on iii. 5. 3. 1–4. 1; ii. 6. 1, 2 on iii. 5. 5–7; ii. 6. 7 on iii. 5. 8; ii. 6. 9 on iii. 5. 10; ii. 6. 10 on iii. 5. 11; in ii. 6. 4 there is a Brāhmaṇa in part parallel with iii. 2. 9; and in ii. 6. 5 a parallel with iii. 3. 6. But it is not possible to assert that the collection of the *Brāhmaṇa* was precisely that presupposed in the *Saṅhitā*.

In one case, iii. 5. 11, the *Saṅhitā* presents what is in effect a supplement to the *Brāhmaṇa* (iii. 6), giving the Mantras for the Hotṛ for the animal sacrifice. In the *Kāṭhaka* (xv. 12) and in the *Maitrāyaṇī* (iv. 10. 4; 13. 1) the verses are also given in connexion with the Mantras found in the *Brāhmaṇa*. But iii. 5. 11 belongs, like the Yājyānuvākyā sections generally, to the latest strata of the *Saṅhitā*, and deals with Mantras of a priest other than the Adhvaryu.

The Hotāraḥ in the *Āraṇyaka*, iii, have a parallel in the *Kāṭhaka*, ix, and the *Maitrāyaṇī*, i. 9, and in so far have a certain antiquity, though the essential nature of the Hotāraḥ is a development of the sacrificial ritual in the direction of the Upaniṣads. The Brāhmaṇa in the *Brāhmaṇa*, ii. 2 and 3, is in a similar position; its turning of the formulae to magical usages is not primitive.

There remain certain passages which have a greater claim to originality

[1] See *Āpastamba Çrauta Sūtra*, x. 7. 13.

and early date. (1) The omission of the account of the establishing of the fires in the *Saṅhitā* is supplied in the *Brāhmaṇa*, both Mantra (i. 1. 7; 2. 1) and Brāhmaṇa (i. 1. 2–6, 8–10). The passage is found in the *Maitrāyaṇī Saṅhitā* (i. 6) as follows:

| | | | |
|---|---|---|---|
| i. 6. 1, 2 | = | *Brāhmaṇa*, | i. 1. 7; 2. 1. |
| 4, 5 | = | „ | i. 1. 5, 3. |
| 6 | = | „ | i. 1. 7. |
| 7 | = | „ | i. 1. 8. |
| 8 | = | „ | i. 1. 6. |
| 9 | = | „ | i. 1. 2. |
| 10 | = | „ | i. 1. 6. |
| 12 | = | „ | i. 1. 9. |
| 13 | = | „ | 1. 1. 4. |

There are also passages in the *Kāṭhaka* (vii. 15; viii. 1, 3–5, 10) and the *Çatapatha Brāhmaṇa* (ii. 1. 1–2. 2), and the *Kapiṣṭhala*, vii.

(2) In i. 3. 2–9 there is found the Brāhmaṇa for the Vājapeya. There are Brāhmaṇas in the *Maitrāyaṇī* (i. 11. 4–9), the *Kāṭhaka* (xiv. 5–10), and the *Çatapatha* (v. 1. 1–2. 2).

(3) In i. 6. 1–8. 10 is found the main Brāhmaṇa for the Rājasūya, including the Cāturmāsya; the *Maitrāyaṇī* (i. 10. 5–20) gives the Cāturmāsya as in i. 6, and the rest of the parallel to i. 7 and 8 in iv. 3 and 4, the Khila book of that text. The *Kāṭhaka* (xxxvi. 1–14) has a parallel to the Cāturmāsya. The *Çatapatha* has parallels to the Cāturmāsya in ii. 5 and 6, and to the Rājasūya in v. 2. 3–5. 5.

(4) The Brāhmaṇa for the Agnihotra occurs in ii. 1, and has parallels in the *Kāṭhaka*, vi, the *Kapiṣṭhala*, iv, the *Maitrāyaṇī*, i. 8, and the *Catapatha*, v. 1. 1–2. 2. The imperfect in narrative is found without exception in all these four passages.[1]

(5) The Brāhmaṇa for the new and full moon sacrifice occurs in iii. 2 and 3. It has parallels in the *Kāṭhaka*, xxxi, the *Kapiṣṭhala*, xlvii, the *Maitrāyaṇī*, iv. 1, and the *Çatapatha*, i. The chapters have respectively three and two perfects to sixty-three and seventeen imperfects in narrative.

## § 7. The Relation of the Saṅhitā to other Texts.

### (a) *The other Saṅhitās of the Yajurveda.*

It is beyond question that the Mantras of the *Taittirīya* must have been developed in that school from a common stock, which also afforded

[1] The numbers are, in the case of (1) 141, of (2) 51, of (3) 139, of (4) 94.

the origin of other *Saṅhitās*, and especially of the *Kāṭhaka*, the *Kapiṣṭhala*, and the *Maitrāyaṇī Saṅhitās*. All these texts show a generic similarity which marks them off, as tradition asserts, from the White Yajurveda, as represented by the *Vājasaneyi Saṅhitā* and the *Çatapatha Brāhmaṇa*. The mere fact of the careful separation of Mantra and Brāhmaṇa shown in those texts proves that they were thus arranged deliberately as an improvement on the confusion of the *Taittirīya* and other texts.[1] It is true that this confusion may be overrated:[2] the great fire-piling ritual in *Taittirīya*, iv, in Mantra is separated clearly from the Brāhmaṇa in v; and i. 1–4 is also purely Mantra with a widely separated Brāhmaṇa (*Taittirīya Brāhmaṇa*, iii. 2, 3; *Saṅhitā*, vi), and there are similar distinctions in the other texts. But the fact remains, as the list given above shows, that in many cases Mantra and Brāhmaṇa do go hand in hand, and in some cases even in the *Taittirīya* are found adjacent in the same section, a feature more common in the system of division of the *Kāṭhaka* and *Maitrāyaṇī* texts.

It does not, of course, follow that the composition of the verses and the Brāhmaṇa passages were originally contemporaneous and that a Yajurveda Saṅhitā from the first was a complex of Mantra and Brāhmaṇa. Such a view is not very probable. The collection of Mantras must have become a more or less fixed matter, while speculation was still of less account. The ritual must have demanded fixed texts before the priests began to lay stress on the mystic interpretation of those texts being turned into a text-book for formal record. But we cannot doubt that our existing Saṅhitās were constructed when the importance of the speculation was at least as great as that of the Mantras. The Mantras are taken over as an integral part of the texts and as a basis for the speculations.

It is a clear sign of the fact that the Mantras are accepted as a basis rather than used as a chief object of the compilation that in some cases they are taken over in a wholly hopeless form. Thus in i. 2. 2 *c*; iv. 1. 9 *b*, and in the *Brāhmaṇa*, iv. 1. 9. 1; vi. 1. 2. 5, 6 the line RV. v. 50. 1 is rendered utterly meaningless by the change of *víçvo* to *víçve* and *iṣudhyati* to *iṣudhyasi*; the *Vājasaneyi* (iv. 8), *Kāṭhaka* (ii. 2), and *Maitrāyaṇī* (ii. 7. 7) have the correct text. So in vii. 3. 11. 1 *úpa te huve savāhám* is certainly inferior to *asā(v) ahám* of the *Kāṭhaka* (*Açvamedha*, iii. 1). Again in vii. 4. 13. 3 *sulāmi* is really a *vox nihili*, though *tilāmi* of the *Vājasaneyi* (xxiii. 24), which is supported by the *Çāṅkhāyana Çrauta*

[1] Cf. Eggeling, SBE. xii. xxvii.

[2] Cf. Macdonell, *Sanskrit Literature*, pp. 179, 180, following Oldenberg, *Prolegomena*, pp. 290 *seq.*

*Sūtra* (xvi. 4. 1) and the *Āçvalāyana* (x. 8) is equally of uncertain value.[1] Even the sacrificial cry, *çóṅsā móda iva*, given in iii. 2. 9. 5, is of doubtful accuracy,[2] as is the accentuation of *vācí* in *ukthám̐ vācíndrāya*, iii. 2. 9. 1–4, if the Pada text is authentic in its version.[3] In iv. 1. 9 *c* the vocative *dhṛṣṇu* is clearly a mere blunder as compared with the *Vājasaneyi*, xi. 68.

It is perfectly clear that the *Vājasaneyi Saṅhitā* in the text is inferior in originality to the text of the Black Yajurveda: it has evidently been altered in course of time and before its present redaction to correspond closely with the text of the *Ṛgveda*, and indeed in one recension[4] the *Ṛgveda* treatment of *ḍ* between vowels as *ḷ* has been adopted. The conclusion is therefore justified that the *Vājasaneyi* was reduced to its present form when the influence of the *Ṛgveda* was more and more predominating, and it is reasonable to assign it to a later period than the Black texts, including the *Taittirīya*. This applies even to the more original books i–xviii which contain the portions of the *Saṅhitā*, which belong clearly to the early joint stock of the Yajurveda Saṅhitās, and of course more strongly to the other books, which present the Sautrāmaṇī (xix–xxi), the Açvamedha (xxii–xxv), supplements to the early sections (xxvi and xxvii) and to the later sections (xxviii and xxix), the Puruṣamedha (xxx and xxxi), the Sarvamedha (xxxii and xxxiii), the Upaniṣads (xxxiv. 1–6; xl), the Pitṛyajña (xxxv) and the Pravargya (xxxvi–xxxix), to all of which parallels are to be found only in the *Brāhmaṇa* or the *Āraṇyaka* or supplementary parts of the *Saṅhitā*. It is in harmony with this later character of the *Saṅhitā* that tradition itself does not ascribe its Brāhmaṇa, the *Çatapatha*, to a very early period, for Āpastamba in the *Dharma Sūtra* (i. 2. 5. 6) talks of Çvetaketu as an *avara*.[5]

It does not seem to be possible to derive any real **criterion of comparative age** from the **treatment of Ṛgvedic Mantras** in the three Saṅhitās of the Black Yājurveda. It is the case that in each from time to time there are marked divagations from the Ṛgvedic form. The *Kāṭhaka* and the *Maitrāyaṇī* in these cases often agree with each other against the *Ṛgveda* and the *Taittirīya*: thus in iv. 1. 8 the *Taittirīya* preserves a fairly accurate version of the hymn, x. 121.[6] But in harmony the other two texts maltreat the hymn: in v. 4 the mention of the Himavant mountains gives way to the colourless 'all hills'; in the same verse the double genitive (*yásyemā́ḥ pradíço yásya bāhū́*) yields to the tame *díço yásya pradíçaḥ páñca devī́ḥ*, another of many cases of the love of the later texts for *ai*: see Eggeling, SBE. xii. xlv.

[1] Cf. Whitney, *Roots*, &c., pp. 63, 187.

[2] See Weber, *Indische Studien*, x. 37 n.

[3] Weber, *op. cit.* xiii. 95.

[4] The *Kāṇva*, which also uses *āḥ* in the gen.

[5] See Bühler, SBE. ii². xlii; Eggeling, *op. cit.* p. xli.

[6] Oldenberg, *Prolegomena*, pp. 313–315.

for the word *diç*. In v. 5 for *yó antárikṣe rájaso vimánaḥ* is foisted in *yó antárikṣaṁ vimamé várīyaḥ*, a tag suggested by *Ṛgveda*, ii. 12. 2. In v. 6 *yáṁ krándasī ávasā tastábhāne*
*abhyaíkṣetāṁ mánasā réjamāne*
turns into *yá imé dyávāpṛthiví tastábhāne*
*ádhārayad ródasī réjamāne,*
with tags from x. 110. 9 (*yá imé dyávapṛthiví*) and i. 62. 7 (*ádhārayad ródasī*). But the genuineness of the *Ṛgveda* version is shown beyond all conceivable doubt by the parallel in ii. 12. 8 *yáṁ krándasī saṁyatí vihváyete*, for that hymn was clearly the model for x. 121, which asserts the supremacy of Prajāpati, as the former that of Indra.

In other passages, however, there is no such clear distinction between the different Saṅhitās, and that now one, now the other, has a better text is certain, and no one can claim any general or marked superiority. Thus in i. 7. 8 *r* the *Taittirīya* preserves *samádhadhvam*, which in view of *saṁdhá* just before is better than *samádadhvam* of the *Kāṭhaka* (xiv. 1) and the *Maitrāyaṇī* (i. 11. 3). In i. 7. 10 *f* the *Taittirīya* and *Vājasaneyi* (ix. 27) read *vácaṁ víṣṇuṁ sárasvatīm* for *vátam* of the *Ṛgveda* (x. 141. 5) and the *Atharvaveda* (iii. 20. 7), while the *Kāṭhaka* (xiv. 2) puts *vácam* after *víṣṇum*; the *Maitrāyaṇī* (i. 11. 4) agrees with the *Taittirīya*. There can be little doubt that *vátam* is original and that *vácam* is a later development, which in the *Kāṭhaka* is creeping still closer to Sarasvatī. In iv. 1. 2 *a* (= vii. 1. 11 *a*) the third Pāda ruins the sense (*táyā deváḥ sutám á babhūvuḥ*) by throwing the fourth Pāda out of construction; the *Maitrāyaṇī* (iii. 12. 1) and the *Vājasaneyi* (xxii. 2) have the correct *sá no asmínt somám á babhūva*, giving perfect construction. As *agṛbhṇan* in the first Pāda is altered to suit *deváḥ*, we have here a clear case of a deliberate change of a line out of construction, perhaps for the sake of the ritual, though as the *Brāhmaṇa* (v. 1. 2. 1) stands the verse applies to the speaker and so *agṛbhṇām* as in the other texts would be in place. Possibly, however, originally the verse was said of others haltering the horse, not of the speaker, which would explain the third person. In iv. 1. 2 *l* the other three Saṅhitās have *ádhvānam* for *ádhvanaḥ*, and their reading seems preferable. In iv. 1. 3 *c* the third Pāda presents the hopeless line *várdhamānam mahá á ca púṣkaram*; the *Kāṭhaka* (xvi. 3) has *várdhmāno maháṅ á ca púṣkare*, and so the *Vājasaneyi* (xi. 29) and *Maitrāyaṇī* (ii. 7. 3). In iv. 2. 2 *g vásoḥ sūnúḥ* is contrasted with *vásuḥ* in *Kāṭhaka* (xvi. 9), *Maitrāyaṇī* (ii. 7. 9), *Vājasaneyi* (xii. 22), and so the *Ṛgveda* (x. 45. 5). In iv. 5. 10 *çivá rudrásya bheṣají* is read, but in the *Vājasaneyi* (xvi. 49), *Maitrāyaṇī* (ii. 9. 9 with a v. l. *rudrásya*) and

*Kāṭhaka* (xvii. 16) have *rutásya*, while the Kāṇva of *Vājasaneyi* (xvii. 8. 3) has *ṛtásya*. In the names of the Gandharvas as Soma-watchers in i. 2. 7 is read *svā́na bhrā́jā́ṅghāre bámbhāre*; so *Vājasaneyi* (iv. 27), the *Maitrāyaṇī* (i. 2. 5) has *suvā́n nábhrāḍ áṅghāre bámbhāre*, and the *Kāṭhaka* (ii. 6) has *svān nabhrāḍ āṅghāre bambāre*. Pāṇini (vi. 3. 75) recognizes *nabhrāj*, and von Schroeder[1] thinks that *nabh-rāj*, 'ruling in the clouds', is meant. In many passages again the variants are such as to be of about equal value and significance, a fact which is only natural when it is remembered that the texts are not artificial compositions, but the expressions of the religious services of priestly families well acquainted with a large field of formulae and liable to adopt and change the inherited text in such manner as might commend itself to them. This fact forbids indeed any successful attempt to restore an original Black Yajurveda Saṅhitā.

While therefore there is perhaps no such striking and elaborate case of change in the *Taittirīya* as in the *Kāṭhaka* and *Maitrāyaṇī* as regards *Ṛgveda*, x. 121, it would be unwise to insist on this fact as a chronological criterion of absolute value. The school tradition diverged, we see, and there are two branches, namely the *Taittirīya* and, on the other hand, the *Kāṭhaka-Maitrāyaṇī* with the *Kapiṣṭhala*, which in themselves clearly are very closely related, as their community of order, content, and readings show. In the Açvamedha the *Kāṭhaka* has, however, adopted the *Taittirīya* almost bodily, but the Açvamedha there forms a separate book, not part of the original Saṅhitā, and so the borrowing does not tell against the ascription of an equal age to *Kāṭhaka* and *Taittirīya*.

Oldenberg[2] has suggested for consideration the question whether, since the *Vājasaneyi Saṅhitā* presents in the main a text of the Yajurveda revised under Ṛgvedic influences, the *Taittirīya* and *Maitrāyaṇī* may not go back to the original Yajurveda without any intermediate stage: that is, the derivation may be from the original to the three Saṅhitās direct, and not to the *Vājasaneyi* direct and in the case of the *Taittirīya* and *Maitrāyaṇī* through one intermediate version. The question must be framed a little differently, for the *Kāṭhaka-Kapiṣṭhala* and the *Maitrāyaṇī* seem clearly to belong to one derivative form of the original Yajurveda, and it is with their primitive source that the question of relation to the *Taittirīya* must deal. We have then in the *Taittirīya*, on the one side, and in the earlier source of the other Black Yajus texts, on the other, two variants, and it is certainly possible that these variants may each be a direct derivative from a primitive Saṅhitā, whence also the *Vājasaneyi* is directly derived, but considerably remoulded and changed.

[1] *Maitrāyaṇī Saṅhitā*, I. xvi.

[2] *Prolegomena*, p. 304, n. 1.

Thus the version of x. 121 is in the *Taittirīya* and the *Vājasaneyi* consistently similar to that of the *Ṛgveda*, and it is reasonable to assume that the form preserved in these texts represents the original Yajurveda as against the mutilations of the *Kāṭhaka* and *Maitrāyaṇī*, which must have begun in a derivate from the original text and not in a form common to the whole of the Black Yajurveda. Still the fact of frequent correspondences with the *Ṛgveda* and the *Vājasaneyi* as against the other texts is not of conclusive weight against the theory of an earlier Black Yajus text as a prius for the *Taittirīya*, for the influence of the *Ṛgveda* must always have been a great one, as is seen by the taking over of the Yājyās and Puronuvākyās practically wholesale. Nor is there available any other criterion which can be used with decisive effect. What can be said is that direct derivation from the original Yajus is not at all unlikely.

The Indian tradition, as usual, affords no real help. The *Caraṇavyūha*[1] gives as one branch of the Yajurveda the Carakas, under whom fall ten divisions including the Kaṭhas, the Kapiṣṭhala-Kaṭhas, and the Maitrāyaṇīyas, of whom there are seven subdivisions, including the Mānavas and the Hāridravīyas. The Taittirīyas appear as a separate school with two subdivisions, Aukhīyas and Khāṇḍikīyas. The Vājasaneyi school is also given separately, but this we could infer with certainty from the existing texts and it is only of value as a confirmation of what is certain. In the colophons of the Chambers MS.[2] of the *Kāṭhaka Saṅhitā* the term *Kāṭhake* appears with *Carakaçākhāyām*, and Eggeling[3] conjectures that the Caraka text of the *Kāṭhaka* is that text which does not contain those sections which have been adopted bodily into the *Taittirīya Brāhmaṇa* and *Āraṇyaka* (viz. *Brāhmaṇa*, iii. 10–12; *Āraṇyaka*, i and ii). Nor is this unlikely, but the evidence of a MS. colophon is, of course, too little to build upon. In later texts the Carakas cover all the Black Yajurveda schools, as for example in the *Pratijñāsūtra*.[4] In the *Çatapatha Brāhmaṇa* the Carakas appear in a good many passages,[5] usually as advocating some practice opposed to that approved by the Vājasaneyi school, but there is no means of deciding from the citations which Saṅhitā was before the minds of the *Çatapatha* writers, for the references cannot be traced all to any of

[1] *Indische Studien*, iii. 258 *seq.*

[2] The fullest form is *ekottaraçatādhvaryuçākhāprabhedabhinne çrīmadyajurvede Kāṭhake Carakaçākhāyām*; see von Schroeder's edition, iii. 150, 190.

[3] SBE. xii. xxvi, n. 2.

[4] See Eggeling, *loc. cit.*

[5] See iii. 8. 2. 24; iv. 1. 2. 19; 2. 3. 15; 4. 1; vi. 2. 2. 1, 10; viii. 1. 3. 7; 7. 1. 14, 24. iv. 1. 2. 19 does not fit either *Taittirīya*, i. 4. 2, 3; *Maitrāyaṇī*, i. 3. 4, 5; or *Kāṭhaka*, iv. 1. iv. 2. 3. 15 does not fit TS. i. 4. 12; MS. i. 3. 14, or KS. iv. 5, 6. vi. 2. 2. 1, 10 does not fit TS. v. 1. 8; 5. 1; MS. iii. 1. 10; 2. 7; KS. xix. 8, 9; xx. 8. viii. 1. 3. 7 fits none of the Saṅhitās exactly. viii. 7. 1. 14, 24 fits equally TS. v. 3. 10; KS. xxii. 5.

the Saṅhitās available, and we cannot exclude the great probability that the *Çatapatha* was acquainted with the usages of some school of Carakas other than those preserved. It is therefore impossible to assert as did Weber that Caraka ever applied to the Black Yajus as a whole,[1] but it is of interest that Khaṇḍika occurs as a teacher in the *Çatapatha* (xi. 8. 4. 1).

Von Schroeder[2] has argued at length in favour of the early date of the *Kāṭhaka* and *Maitrāyaṇī Saṅhitās* in comparison with the *Taittirīya*. He lays some stress on the fact that according to the *Kāṇḍānukrama* the teacher of Tittiri was Yāska Paiṅgi and his teacher was Vaiçampāyana, whereas Kaṭha was a pupil of Vaiçampāyana, according to Patañjali,[3] and Kalāpin, according to Pāṇini,[4] a pupil of Vaiçampāyana; as the Kālāpa was probably the source of the Maitrāyaṇīya school,[5] the teachers of the *Kāṭhaka* and the *Maitrāyaṇī* were thus older than the teacher of the *Taittirīya*. It is, however, difficult to accept this argument as of much value. Vaiçampāyana is not alluded to in the *Taittirīya Saṅhitā* or *Brāhmaṇa*, and only appears in *Araṇyaka*, i. 7. 5, where he merely seems to be a minor teacher. He is known to Pāṇini[6] evidently as an important teacher, but, assuming that the tradition as to Kaṭha is correct, still all we obtain is the fact that the texts of the Taittirīya school, the Kaṭha and Kalāpa, were produced by persons pupils of Vaiçampāyana: we cannot, however, assume that the texts as handed down by these pupils were created by them or that the younger pupil produced a more modern text. Similarly it is not possible to see any special importance in the argument that the Kaṭha and the Kālāpa schools were famous in every village, which the *Mahābhāṣya*[7] tells us and the *Rāmāyaṇa*[8] confirms. Nor is there any value in the mere mention of those schools in Pāṇini,[9] for the Taittirīya school is mentioned therein.[10]

[1] *Indian Literature*, p. 88.

[2] *Maitrāyaṇī Saṅhitā*, I. x *seq.*

[3] *Mahābhāṣya* on Pāṇini, iv. 3. 104; Weber, *Indische Studien*, xiii. 437. Cf. Kaiyaṭa on Pāṇini, iv. 2. 104, where Aruṇi (cf. the Āruṇa of *Āraṇyaka* i), is said to be a pupil of Vaiçampāyana; Weber, *Indian Literature*, p. 93. BhārGS. iii. 11 places Phaliṅgu between Vaiçampāyana and Tittiri; cf. BDS. iv. 8 (SBE. xiv. xxxvi), which has Phuliṅgu.

[4] iv. 3. 108; cf. vi. 4. 144 schol.; Weber, p. 439.

[5] Von Schroeder argues this from the late appearance of the Maitrāyaṇīya name as compared with the fame of the Kālāpas and the merit of the *Maitrāyaṇī Saṅhitā*. Moreover, Durga on *Nirukta*, x. 5, calls the *Hāridravika* a Brāhmaṇa of a school of the Maitrāyaṇīyas, which is confirmed by the *Caraṇavyūha* (*Indische Studien*, iii. 258), while a verse cited in the *Kāçikā* on Pāṇini, iv. 3. 104, makes the Haridru a sub-school of the Kālāpaka.

[6] iv. 3. 104.

[7] On iv. 3. 101; Weber, xiii. 440.

[8] ii. 32. 18, 19 (ed. Schlegel).

[9] In vii. 4. 38 *devāvant* is prescribed for a *yajuṣi Kāṭhake*; in xi. 10 *devāvataḥ* is read.

[10] See iv. 3. 102. For references in the *Mahābhāṣya* see Weber, p. 442. The *Tittiriṇā proktāḥ çlokāḥ* of the *Mahābhāṣya* may have been part of the *Āraṇyaka*; see Weber, v. 41; Eggeling, SBE. XII. xxxviii.

On the other hand, it is worth noticing that the *Nirukta* (x. 5) actually quotes two texts, the *Kāṭhaka* and the *Hāridravika*. But the quotation *yad arudat tad rudrasya rudratvam* has not yet been found in the *Kāṭhaka* as known to us, though xxv. 1 has *yat samarujat tad rudrasya rudratvam.* On the other hand the *Hāridravika* quotation *yad arodīt* is actually found in the *Taittirīya*, i. 5. 1. 1,[1] and the argument is not at all clear in favour of the *Kāṭhaka*. On the other hand, the *Nirukta* (iii. 4) contains a quotation *tasmāt striyaṁ jātāṁ parāsyanti na pumāṅsam*, which is found in the *Maitrāyaṇī* (iv. 6. 4; 7. 9) and the *Kāṭhaka* (xxvii. 9), but only in a different form in the *Taittirīya*. It would be unwise to lay stress on the fact that Yāska does not quote the *Taittirīya* by name, as he cites so few texts and yet certainly knew many more,[2] but it may be noted that the Yaskas Gairikṣitas are mentioned as teachers in the *Kāṭhaka* (xiii. 12), which shows that Yāska Paiṅgi in the *Kāṇḍānukrama* need not be a mere fiction, though to identify[3] that Yāska with him of the *Nirukta* is certainly quite unjustifiable.

Nor can any more definite results be assumed from geographical data. It is true that the commentary on the *Caraṇavyūha* and other satisfactory evidence[4] show that in later times the Kaṭha-Kapiṣṭhala school was spread in Kaçmīr and the Punjab, the Maitrāyaṇīyas in the Gujerat territory and the land north of the Narmadā, the Taittirīyas were widespread in the south, whence both Āpastamba[5] and Baudhayāna[6] came, and the Vājasaneyins covered the north-east and east. The names of Καθαῖοι and Καμβίσθολοι of tribes in the Punjab and of Μαδιανδινοί on the Andhomatī preserved in the Greek texts,[7] throw a welcome light on the earlier state of affairs, as they confirm the distribution of the schools which existed later. But these notices do not touch the case of the Taittirīya school. It must be clearly realized that the Baudhāyana and Āpastamba schools were merely schools of Sūtra writers: there is no ground whatever for regarding the Taittirīya as the text of Āpastamba[8] in any sense distinguishing it from the text of the school from which Āpastamba divagated. According to the *Caraṇavyūha*[9] the Taittirīyas divided into two branches, the Aukhīyas, which in the *Kāṇḍānukrama* include the Ātreya school, and the Khāṇḍikīyas, of whom there were five branches, the Kāleyas (Kāteyas), Çāṭyāyanas, Hiraṇyakeças, Bhāradvājas, and Āpastambas, or according to

[1] Cf. Weber, *op. cit.* v. 54.

[2] e. g. the *Aitareya*.

[3] As Weber does; see *Indian Literature*, pp. 90, 91. Cf. p. xci, n. 3.

[4] See von Schroeder, *Maitrāyaṇī Saṅhitā*, I. xxii–xxviii; Macdonell, *Sanskrit Literature*, pp. 175, 176.

[5] See Bühler, SBE. II². xxxii–xl.

[6] See Caland, *Über das rituelle Sūtra des Baudhāyana*, p. 11.

[7] See Weber, *Indian Literature*, pp. 88, 106, 317.

[8] See above, p. xxx.

[9] *Indische Studien*, iii. 271.

the *Devīpurāṇa*, Kāleyas, Baudhāyanīyas, Hiraṇyakeças, Bhāradvājas, and Āpastambas.[1] But there is here no tradition of separate texts of the *Saṅhitā* or *Brāhmaṇa*, and the *Caraṇavyūha* treats them as Sūtra schools. It is therefore of more importance to observe that the *Rāmāyaṇa*, if it mentions the Kaṭha and Kālāpa schools in Ayodhyā, also places the Taittirīyas there (ii. 32. 16).

Moreover it is in the Madhyadeça that the *Taittirīya Saṅhitā* and *Brāhmaṇa* and *Araṇyaka* alike place their sphere of activity. In the Rājasūya (i. 8. 10 *d*; 12 *h*) the proclamation of the king is given in the words, 'This is your king, O Bharatas', and the *Brāhmaṇa* (i. 7. 4. 2; 6. 7) repeats the words. Their treatment in the Sūtras is characteristic: Āpastamba (xviii. 12. 7) gives the text and variants of 'O Kurus', 'O Pañcālas', 'O Kuru-Pañcālas', and 'O peoples' (*janatāḥ*), in other cases. Baudhāyana (x. 56) has *eṣá vo 'mī rā́jā*, only one MS. borrowing the *Bharatāḥ* of the real text. The *Vājasaneyi* (ix. 40; x. 18) has the same colourless formula, and so the *Çatapatha* (v. 3. 3. 12; 4. 2. 3; ix. 4. 3. 16). The *Kāṭhaka* (xv. 7) and the *Maitrāyaṇī* (ii. 6. 9; iv. 4. 3) have *eṣá te janate rā́jā*, and the Kāṇva version of the *Vājasaneyi* (xi. 3. 3; 6. 3) the variants of 'O Kurus', 'O Pañcālas'. It can hardly be doubted that the Bharata name is the oldest and points to the Ṛgvedic tradition of the greatness of a family or tribe which merged in the Kuru-Pañcāla alliance.[2] In the *Brāhmaṇa* (i. 8. 4. 1, 2) the Kuru-Pañcāla princes are chosen as the exemplars of warlike chiefs. In the *Araṇyaka* (v. 1) the boundaries of Kurukṣetra are given.[3] It is beyond all reasonable doubt that the home of the Taittirīya school was the middle country, just as much as it was the home of the *Kāṭhaka*, the *Maitrāyaṇī*, and even the *Vājasaneyi* and the *Çatapatha*,[4] and no argument from its geographical data can be adduced in favour of a late date.

Von Schroeder,[5] however, relies also for the theory of the superior age of the other two texts on the grammatical forms of an antique character found in them and noticed by the grammarians, and the *Dhātupāṭha*. Such are the root *stigh* (MS. i. 6. 3; ii. 1. 12); the forms *abhyutsādayām akar* (i. 6. 5), *prajanayām akar* (i. 6. 10; 8. 5); *pāvayāṁ kuryāt* (ii. 1. 3), all mentioned by Pāṇini (iii. 1. 42); the infinitive *sāḍhyai* (i. 6. 3); the feminines *manāyī* (i. 8. 6, &c.), *kusitāyī* (ii. 1. 11; iii. 2. 6); the adjective

[1] Cited by Weber, *Indische Studien*, iii. 271. Bühler (*op. cit.* p. xvi) gives as the five from one manuscript, Āpastamba, Baudhāyana, Satyāṣāḍha, Hiraṇyakeçin, and the Aukheyas, which is clearly wrong.

[2] See Macdonell and Keith, *Vedic Index*, ii. 96.

[3] *Ibid.* i. 165.

[4] Cf. Weber, *Indian Literature*, pp. 132, 133; *Indische Studien*, i. 187 *seq.*; SBA. 1895, p. 859, n. 4; Eggeling, SBE. xii. xli–xliii; von Schroeder, *Maitrāyaṇī Saṅhitā*, I. xx, xxi; Keith, JRAS. 1908, pp. 387, 388.

[5] *Maitrāyaṇī Saṅhitā*, I. xiv–xviii; II. viii–x.

*āryakṛtī* (i. 8. 3); the words *vāstva* (ii. 2. 4), *udāja* (i. 10. 6; the *Kāṭhaka* (xxviii. 3) and *Kapiṣṭhala* (xliv. 3) have *nirāja*), *agrīya* (= *agriya*; i. 6. 10, &c.), *bhaviṣṇu* (i. 8. 1), *sarvāhṇa* (i. 8. 9), *baṅhīyaṅs* (i. 8. 3), and the forms *bhakṣaṁkāra* (iv. 7. 3), *uruyā* (for *urviyā* in the *Kāṭhaka*: ii. 7. 8; 8. 2; iii. 2. 1), and *açvavāra* (iii. 7. 9, where the *Kāṭhaka* (xxiv. 8) has *açvavāla*). As common to the *Maitrāyaṇī* with the *Kāṭhaka* or *Kapiṣṭhala* he cites the use of the roots *kçā* (for *khyā*), *plāy* (*pra* + √*i*), *saṁvatsarīya*, *antarloma*, and *bahirloma*, *dakṣiṇāt* in *dakṣiṇātsad* and *dakṣiṇādvāta*, *ojasya*, *ākhukiri*, *apākartoḥ*, and *pac* with the accusative in the form *pacyate* of the ripening of fruit. There are other cases where the grammarians clearly used the text (e.g. *nabhrāj* (i. 2. 5), *jīvanaç* (i. 4. 13), *jajanat* (i. 3. 20 or i. 9. 1), *dhenumbhavyā* (iv. 4. 8), the root *sañc* (i. 10. 20), the alleged root *thurv* (ii. 10. 1), the words *yavana* (i. 2. 10), *kṣullakavaiçvadeva* (ii. 11. 5), *çvovasīyasa* (iii. 4. 9), the patronymics Āçokeya (iii. 5. 4) and Haitanāmana (iii. 4. 6)).

Now it is not very clear what the force of this argument is. Von Schroeder indeed ventures a hint that the fact that *açvavāra* and *udāja* are found in the *Maitrāyaṇī* and noted by Pāṇini, while *açvavāla* and *nirāja* are used in the *Kāṭhaka*, is some evidence of the priority of the *Maitrāyaṇī* to the *Kāṭhaka*. Of course, it is nothing of the kind: the form *açvavāra* is not cited by Pāṇini at all, but is found only referred to in the Vārttika 2 on Pāṇini, viii. 2. 18, according to the schol., though *udāja* is given in vii. 3. 60; iii. 3. 69. But it would be ludicrous to assume that the *Kāṭhaka* was later than Pāṇini, and if not later then we must admit that Pāṇini could overlook words in it, and once this admission is made we see that the silence of Pāṇini is of no evidential value. The fact that the text was used by Pāṇini shows its importance but has nothing to do with its comparative age, and von Schroeder has himself laid stress on the fact that the *Kāṭhaka* found its home in great measure in Kaçmīr, where the recent researches of scholars have found large stores of *Kāṭhaka* MSS.[1] Now Pāṇini lived in the north-west,[2] and therefore would naturally lay stress on the forms of the Kaṭha-Kapiṣṭhala and the allied Maitrāyaṇīya school, rather than on those of the Taittirīya which seems never to have penetrated northwards from its home in the middle country. Patañjali, it should be added, knows and quotes the *Saṅhitā*.[3]

It remains therefore to consider the forms on their own merits, and in this light they do not support any general theory of priority of age. The periphrastic forms *utsādayām akar*, &c., are certainly evidence the other

[1] Cf. von Schroeder, *op. cit.* I. xxxii, xxxiii. His arguments from the mode of accentuation cannot be accepted as having any weight in regard to questions of chronology.

[2] See Weber, *Indian Literature*, p. 218; *Indische Studien*, xiii. 395, 427.

[3] See Weber, *Indische Studien*, xiii. 436, 437.

way, for the formation is not a primitive one, and the *Taittirīya Brāhmaṇa* gives *vidām akran* just as does the *Maitrāyaṇī* (i. 4. 7). *dhenumbhavyā* and *bhakṣaṁkāra* are merely cases of a common formation in the Brāhmaṇa style, and the formation is not early.[1] The roots *kçā* and *plāy* are clearly not evidence; we cannot recognize in the former an earlier form as compared with *khyā*.[2] *dakṣiṇāt* seems no more than a false form based on the analogy of *savyāt* and thrusting out the misunderstood *dakṣiṇā* of the Taittirīya texts. For *çvovasīyasa* the *Taittirīya Brāhmaṇa* (ii. 2. 9. 10) has *çvovasyasá*. The root *thurv* is no more than a bad reading, and the same remark applies to the creation of *sañc* by the *Dhātupāṭha* (vii. 22) from *sañcati* in i. 10. 20 and *sacanti* in the *Kāṭhaka* (xxxvi. 14). Still less happy is the citation of the accent of *patí* in *cit-* and *vāk-patí*, for in this use, as in the case of *ahar-patí*, the older practice is against the oxytone accent; even the *Vājasaneyi* has *ahar-*, *cit-*, and *vāk-páti*, and it is not without importance that the *Taittirīya Saṅhitā* (ii. 4. 6. 2), the *Kāṭhaka* (xiii. 16), and the *Taittirīya Brāhmaṇa* (i. 6. 2. 2) agree in *púṣṭipati*, while the later part of the *Brāhmaṇa* (iii. 1. 2. 9) has *puṣṭipatí*.[3] The *Kapiṣṭhala* (i. 13) agrees with the *Vājasaneyi*, but the *Kāṭhaka* (xiv. 1) has *vākpatí*.

It would serve no useful purpose to deal in detail with the other cases alleged: not one has any validity, and in adducing them von Schroeder has not taken sufficient care to separate prose and verse, though the only comparison of value must be between the prose portions. *Stigh* is no doubt an old and genuine root, as στείχω proves, but its presence is no evidence of age in the work in which it is found. No one would argue that *parttvā́*, if it is to be read in the *Taittirīya* (vii. 5. 1. 2) as derived from the root *pard*, would prove that the *Taittirīya* is older than the other Saṅhitās. If the prose portions of the two Saṅhitās are to be made out to be the oldest other means are necessary.

It is doubtful whether these means are available. There are, however, a few points of more validity than any adduced by von Schroeder. *Firstly*, the *Saṅhitā* (i. 6. 9. 4) and the *Brāhmaṇa* in several places have *dvandva* as a neuter, and not merely as an adverb as in the *Maitrāyaṇī* (i. 7. 3) and the *Kāṭhaka* (ix. 1). The use as a neuter is found in the *Aitareya* and *Çatapatha Brāhmaṇas* and is recognized by Kātyāyana and perhaps also by Pāṇini, viii. 1. 15.[4] *Secondly*, in vii. 5. 8. 4 is found *ékaikayā*, as compared with *ékayaíkayā*, vi. 1. 9. 4, and in v. 1. 1. 2; 4. 5. 5 *ékaikam* in place of *ékam ekam*, i. 6. 8. 2. The Pada curiously restores the full

[1] See Wackernagel, *Altindische Grammatik*, II. i. 203, 207, for many examples, including cases from the *Taittirīya*.

[2] *Ibid.* i. 209.

[3] *Ibid.* II. i. 264, 265.

[4] Cf. Wackernagel, *op. cit.* II. i. 29.

forms, but the *Prātiçākhya* (v. 18, 19) admits the contractions. It is not true as Whitney[1] and Wackernagel say[2] that *ékaika*, a common form in the *Çatapatha*, first occurs here, for it is read in *Atharvaveda*, iii. 20. 1, where, however, it may be a mistake for *ékā-ékayā* as Whitney suggests in his translation, but it is not found in the *Maitrāyaṇī* parallel passages (iii. 1. 6; 3. 7), where *nānā* occurs instead; on the other hand it is found in the *Kāṭhaka* (xviii. 19, *ekaikena*; xxi. 8, *ekaikayā*). *Thirdly*, in vii. 2. 8. 6 we find *anyò'nyasya* used as a genitive with *chándāṅsi* as nominative, a construction for which we must go to such texts as the *Bṛhadāraṇyaka Upaniṣad* (i. 5. 30) for a parallel.[3] It may be noted that this occurs in one of the passages which has no parallel in the other texts and is admittedly supplementary. But it should be added that there is a stepping-stone to such a use in vi. 4. 10. 1, where *anyò'nyám* refers to the rival sets of gods and Asuras, each plural, and is used with a plural verb. *Fourthly*, in ii. 4. 11. 1 is found *uṣṇihakakúbhau* as a Dvandva, and this Wackernagel[4] suggests may be a form derived from *uṣṇihākakúbhau* (*Maitrāyaṇī*, ii. 4. 4) under the influence of the parallel *Bambaviçvavayásau* which the *Maitrāyaṇī* has for *Bambāviçvavayásau* of the *Taittirīya*. But the shortening of syllables is rather a feature of the *Taittirīya*, as in *amāvāsyatvá* (ii. 5. 3. 7), *pṛthivitvá* (vii. 1. 5. 1), *vaśatvaritvá* (vi. 4. 2. 1), *çarkaratvá* (v. 2. 6. 2), *saṁyānitvá* (v. 3. 10. 1), *ajatvá* (vi. 1. 6. 3), *ajakṣīrá* (ii. 2. 4. 4; v. 4. 3. 2), *grīvadaghná* (v. 6. 8. 3), *puṇḍarisrajā́* (i. 8. 18. 1), *pṛthiviṣád* (i. 7. 12. 1), *senajít* (iv. 4. 3. 2), *senānigrāmaṇyaù* (iv. 4. 3. 1), *íḍaprajasaḥ* (i. 5. 6. 1), *iṣṭakacít* (i. 5. 8. 2).[5] *Fifthly*, in vii. 3. 3. 1 occurs the first example of a three-member Dvandva, *prāṇāpānodānéṣu*, but this again is in a late portion of the *Saṅhitā*. *Sixthly*, in i. 8. 7. 1 the dative *çunāsīrāya* occurs as an epithet of Indra, but this is merely a form borrowed from the double deity Çunāsīra and not a clear case of a masculine singular Dvandva, which is an occasional form in the Upaniṣads and later careless language: more important is the case of *ukṣavaça* if it in ii. 1, 2, 6 denotes a Dvandva as is possible but by no means certain.[6] *Seventhly*, in vii. 5. 6. 4 the forms *yathāyatanám* and *yathāyatanā́t* suggest the use of later forms with *yathā* nominally,[7] but this is a late section of the *Saṅhitā* and the ablative is a natural development of the use of the adverbial accusative.

On the other hand, the general texture of the language of the three Saṅhitās is absolutely the same. In the restricted use of the periphrastic

[1] *Taittirīya Prātiçākhya*, p. 143.
[2] *Op. cit.* II. i. 147.
[3] Wackernagel, *op. cit.* II. i. 322.
[4] *Op. cit.* II. i. 135.
[5] See Weber, *Indische Studien*, xiii. 22, 47.
[6] See JRAS. 1912, p. 1101; below, p. 140, n. 2.
[7] See Wackernagel, *op. cit.* II. i. 325. No argument can be drawn from *adyāçvā́*, *ibid.* 29.

perfect,[1] in the precise use of the periphrastic future,[2] in the uses of the moods and tenses there is practically no difference. If the *Taittirīya* does not use *āha* with the dative infinitive as does the *Maitrāyaṇī* (i. 4. 10; ii. 2. 2) the *Maitrāyaṇī* has no case of *dhṛ* with the infinitive as in the *Taittirīya* (vi. 5. 9. 1).[3] The use of narrative tenses in the *Maitrāyaṇī* is overwhelmingly that of the imperfect. Whitney[4] counts 2237 imperfects to 35 perfects, and of these three at least (i. 5. 8; 7. 3) are probably presents; the rest occur as a rule in groups of two or three, once four (ii. 5. 1; iii. 2. 7; 3. 2, 9; iv. 2. 10; 6. 6), but sometimes isolated (i. 4. 12; iii. 1. 3; 2. 3; 3. 9; 6. 5; iv. 6. 2) or occasionally with imperfects (i. 6. 13, where a first singular perfect is quoted among imperfects), iii. 2. 8; iv. 2. 2. 6; 5. 4. These figures accord accurately with those of the *Taittirīya*, viz. 1900 to 27, though those of the *Taittirīya* are even more easily explained away. The *Kāṭhaka*[5] reveals the same features; the narrative perfect is very rare and nearly always motived: in all cases the start of the usage is *uvāca* with its double sense of a past speech and a persisting dictum. The greater part (i. 1–iii. 9) of the *Taittirīya Brāhmaṇa* (1426 imperfects to 25 perfects) is on the same level, and the *Āraṇyaka* (i, ii, v) with 136 imperfects to 4 perfects is not far different considering the smallness of numbers. In the *Aitareya Brāhmaṇa* the first five books present 929 imperfects to 27 perfects, while the last three have 151 imperfects to 239 perfects, and in this case the obvious argument for later dating of vi–viii is supported by evidence of content and other grammatical proof.[6]

### (b) *The Aitareya Brāhmaṇa.*

The case of the relation of the *Aitareya Brāhmaṇa* to the *Taittirīya* is of special interest. The two texts show, especially in the case of the sixth book of the *Taittirīya* a great similarity, as Aufrecht[7] pointed out. Thus in the *Aitareya*, i. 1. 4 may be compared with vi. 2. 2. 6; 3. 5 with vi. 1. 1. 4; 3. 9, 10 with vi. 1. 2. 1; 3. 11 with vi. 2. 5. 5; 3. 15, 16 with vi. 1. 3. 2; 7. 3 with vi. 1. 5. 1; 10. 2 with vi. 1. 5. 3; 11. 1 with vi. 1. 5. 3; 13. 35 with ii. 5. 7. 1; 14. 1 with vi. 2. 1. 1; 15. 2 with vi. 2. 1. 2; 16. 1, 20 with vi. 3. 5. 3; 19. 11 with vi. 1. 1. 8; 21. 15 with vi. 1. 6. 2; 23. 1 with vi. 2. 3. 1; 25. 2 with vi. 2. 3. 1; 25. 4 with vi. 2. 5. 2; 26. 1 with ii. 6. 1. 5; 26. 3 with vi. 2. 2. 4; 27. 1 with vi. 1. 6. 5; 10. 4. In book ii, 1. 1 is similar to vi. 3. 4. 7;

[1] See Whitney, *Sanskrit Grammar*, § 1073.

[2] *Ibid.* § 949.

[3] Otherwise the agreement of usage is very close; see Delbrück, *Altindische Syntax*, pp. 427–429.

[4] PAOS. May 1891, p. lxxxviii.

[5] See Keith, JRAS. 1909, pp. 149 *seq.*; 1912, pp. 1095, 1096.

[6] See Liebich, *Pāṇini*, pp. 70–81: Whitney, PAOS. April 1893, pp. xiv, xv; Keith, *Aitareya Āraṇyaka*, pp. 172, 173.

[7] See *Das Aitareya Brāhmaṇa*, pp. 431 *seq.*

1. 8 to ii. 1. 8. 1; 1. 10 to iii. 5. 7. 2; 3. 8 to vi. 3. 4. 9; 3. 9–11 to vi. 1. 11. 6; 11. 3 to iii. 1. 3. 2; 20. 10 to vi. 4. 3. 4; 24. 1 to vi. 5. 11. 4; 29. 1 to vi. 5. 3. 2; 30. 1 to vi. 4. 9. 3; 36. 1 to vi. 3. 1. 1. In iii compare 15. 1 with ii. 5. 3. 6; 21. 1 with vi. 5. 5. 3; 28. 1 with vi. 1. 6. 2; in iv, 15. 1 and 16. 1 are like vii. 4. 11. 1; in v, 6. 5 is like v. 3. 8. 1, and the legend of Nābhānediṣṭha in 14. 2 is similar to that in iii. 1. 9. 4; see also 22. 5 and vii. 3. 1. 1.

Aufrecht's view is thus briefly given:[1] 'Von viel grösserer Bedeutung ist, dass allem Anschein nach bereits die Taittirīyasaṁhitā das Aitareya benutzt hat.' The evidence for or against this view is not altogether decisive in most of the parallels: it is open to say much on either side, and, as he points out, the imitation, if it exists, is not so much verbal as imitation of substance. Thus, for instance, the Nābhānediṣṭha legend takes very different forms in the two texts, for in one case Manu is to blame for the disregarding of Nābhānediṣṭha, in the other his sons; both agree in the parts played by the Añgirases and Rudra in the curious drama. But special importance attaches to the *Aitareya*, i. 3. 19, 20: *muṣṭī kurute muṣṭī vai kṛtvā garbho 'ntaḥ çete muṣṭī kumāro jāyate tad yan muṣṭī kurute yajñaṁ caiva sarvāç ca devatā muṣṭyoḥ kurute.* The use of *muṣṭyoḥ* is suggestive of the origin of the phrase *muṣṭī kurute,* which is found in this form in *muṣṭī kurute*, vi. 1. 4. 3. In iii. 39. 5 occurs the proverb *sudhāyāṁ ha vai vājī suhito dadhāti*; while in the *Taittirīya* (v. 5. 10. 7) is found *sudhā́yam ha vaí vājī́ súhito dadhāti.* The word *sudhā́yam* is treated by the St. Petersburg Dictionary as equivalent to *sudhā*, but the text is probably a mere blunder as Weber[2] suggests; *sudhā* is found also in *Atharvaveda*, xvii. 1. 6 and *Çatapatha Brāhmaṇa*, ii. 2. 2. 6. In iv. 17. 1–3 it is said of the cows that after performing a year's Sattra, *açraddhayā çṛñgāni prāvartanta tā etās tūparāḥ,* where Sāyaṇa renders *çirassv açraddhayā çṛñgāni na prāvartanta notpannānīty arthaḥ.* In the *Taittirīya* (vii. 5. 2. 1, 2) the same tale is told and the passage runs, *tā́sāṁ dvādaçé māsí çṛ́ñgāni prā́vartanta çraddháyā vā́çraddhayā vā tā́ imā́ yā́s tūparā́ḥ.* This passage, like that of the *Aitareya*,[3] is sheer nonsense as it stands, and the probabilities of borrowing are in favour of the originality of the *Aitareya*, for it reads with the insertion of *na* or the easy change of *çṛñgāni* to *açṛñgāni*[4] (a mere matter of Sandhi) as perfect sense, whereas the *Taittirīya* cannot be mended by a mere insertion of *na*; the use of the phrase *çraddháyā vā́çraddhayā vā* seems secondary,

[1] *Das Aitareya Brāhmaṇa*, p. vi. Cf. Keith, *Aitareya Āraṇyaka*, p. 173, note b.

[2] *Indische Studien*, xiii. 97. It should be noted that *su-dhā́yam* might be taken as a gerund with *su* (cf. Whitney, *Sansk. Gramm.* § 995).

[3] Unless BR. are correct in their version of *açraddhayā*; see p. xcix.

[4] For such a use of the negative, cf. Wackernagel, *Altindische Grammatik*, II. i. 78, 79.

and certainly the phrase *tā́ imā́ yā́s tūparā́ḥ* is peculiarly helpless; in the *Aitareya* the sense is 'through their lack of faith the horns were not produced; these then are the hornless ones', but the *Taittirīya* reads only 'in the twelfth month their horns were born, whether by faith or not; these are those which are hornless'. The *Aitareya* continues *ūrjaṁ tv asunvan tasmād u tāḥ sarvān ṛtūn prāptvottaram uttiṣṭhanti*, where the *tu* accords good sense. In the *Taittirīya*, on the other hand, we find *ubhā́yyo vā́va tā́ ardhnuvan yā́ç ca çṛ́ñgāny ásanvan yā́ç córjam avā́rundhata*: nothing has been said before the winning of strength, and the whole can only be explained by the use of an older source. In the *Pañcaviṅça Brāhmaṇa* (iv. 1. 2) we read, after the same introduction telling how the cows had horns in ten months, that some decided to perform the whole year's Sattra, *tāsāṁ dvādaçasu māssu çṛñgāni prāvartanta tāḥ sarvam annādyam āpnuvaṅs tā etās tūparās tasmāt tās sarvān dvādaça māsaḥ prerate sarvaṁ hi tā annādyam āpnuvan.* Here Sāyaṇa suggests that *prāvartanta* means 'fell off' (*prāpatan*, not *prāpayat* as in the text of the *Bibliotheca Indica*). If this sense could be accepted, still the *Taittirīya* would be the later version, since its *çraddhā́yā vā́çraddhayā vā* can only be due to lack of understanding of the passage, and the *Pañcaviṅça* version would be equally later, since *dvādaçasu māssu* does not naturally denote the fact that 'in the twelfth month (or eleventh and twelfth)' the horns fell off. The sense, however, of *pra-vṛt* as 'fall off' is too forced to be natural, and the conclusion is unavoidable that the original sense is given by the *Aitareya*, which the other two texts[1] have followed, omitting the *na* which once possibly was read, or misunderstanding *açṛñgāni*, or *açraddhayā* if it means, as taken by Böhtlingk and Roth (v. 770), 'not real' horns, but mere protuberances.

It should be added that Böhtlingk and Roth consider that *asunvan* is a mere blunder for *asanvan*, which does occur in the *Taittirīya*. This, however, seems to be an error; *su* is used here in the sense of 'impel', 'produce', for the form of 1 *su* and 2 *su* cannot be as sharply distinguished as done in the Dictionary. The change to *asanvan* is so easy and natural that the reading of the *Taittirīya* cannot be preferred to that of the *Aitareya*. There is a similar question as to the *Jaiminīya Upaniṣad Brāhmaṇa*, i. 50. 4.

This case seems to me conclusive for the priority of the *Aitareya* (i–v) over the *Taittirīya* in the Brāhmaṇa portions. Some confirmation of this may be seen in the fact that there seems to be no parallels for the *Taittirīya* in books vi–viii of the *Aitareya*, which are admittedly later in origin.

[1] There is no ground which would render a borrowing from the *Aitareya* by the *Pañcaviṅça* unlikely; see Keith, *Aitareya Araṇyaka*, p. 172.

### (c) *The Pañcaviṅça Brāhmaṇa.*

The relations between the *Saṅhitā* and the *Pañcaviṅça Brāhmaṇa* are in some cases unquestionably very close. Thus in the *Pañcaviṅça*, v. 9. 8–14, there is a chapter on the date of the consecration for the sacrificial session, the Gavām Ayana, which in substance is identical and in wording very closely parallel with the *Saṅhitā*, vii. 4. 8, the use of the same phrases proving beyond doubt that either both texts have followed a common source or that there is borrowing; the passage itself does not allow of any decision, the *Pañcaviṅça* has *saṁmeghe* for the *Taittirīya sáṁmeghye*, and *kalyāṇī vāk* for *kalyāṇī́ kī́rtiḥ*, while it has *sattriṇaḥ* for *yájamānāḥ*, but nothing decisive can be made out of these variants in an otherwise closely identical passage. The parallelism of *Pañcaviṅça*, iv. 1. 1–3. 7 with vii. 5. 1, 2 has been touched on above, and in this case there is no criterion of age, inasmuch as both versions seem derived from the *Aitareya*, iv. 17. In *Pañcaviṅça*, ix. 4. 1–18; 5. 1; 2. 9, 10 there is a parallel to the *Saṅhitā*, vii. 5. 5. In v. 10. 1–11 there is some similarity to the *Saṅhitā*, vii. 5. 7. *Pañcaviṅça*, v. 3. 1–5. 21, 6. 8–15, contains an account of the peculiarities of the Mahāvrata; this is much fuller than that of the *Taittirīya*, vii. 5. 7–9, which seems to have been borrowed from it. The *Kāṭhaka* which also shows many similarities[1] with the *Pañcaviṅça* follows it much more closely in xxxiv. 5. The account of the Avivākya day in *Pañcaviṅça*, iv. 8. 8; 9. 4–12 is similar to that in the *Saṅhitā*, vii. 3. 1, and that of the Daçarātra in xxii. 14 to the *Saṅhitā*, vii. 2. 5. More important is the fact that the Ahīnas in the *Saṅhitā*, vii. 1. 4–9, are all paralleled in the *Pañcaviṅça* (xx. 11; 14–16; xxi. 1; 9. 2; 10. 5–10). Apparently in one case at least, the *Taittirīya* simplifies, as it has in vii. 1. 9. 1 *palitaú Jā́madagniyau* for *Aurvau*; this being the easier to understand as the Jamadagni is the subject of the section. The *Pañcaviṅça*, beside keeping *Aurvau*, introduces the saying *na vā Aurvau palitau saṁjānāte* as a quotation, whereas the *Taittirīya* abbreviates it to a mere statement of fact, given rather abruptly. When it is remembered that the account of the Sattras and Ahīnas is essentially a supplement to the *Taittirīya*, and that in the *Kāṭhaka* there are parallels only to part of it, and in the *Maitrāyaṇī* none, and in the *Çatapatha* only a late (xii)

[1] Compare with—

| | | | |
|---|---|---|---|
| *Kāṭhaka*, xi. 5 | *Pañcaviṅça*, xxiii. 15. 5 | *Kāṭhaka*, xxxiii. 7 | *Pañcaviṅça*, vi. 7. 10 |
| xiv. 10 | xviii. 6. 9, 21 | xxxiv. 3 | ix. 5. 1–7 |
| xx. 11 | ii. 15. 3 | xxxiv. 4 | ix. 4. 1 |
| xxi. 8 | xiii. 5. 21 | xxxiv. 5 | v. 5. 1–19 |
| xxiv. 2 | vi. 16. 2 | xxxiv. 7, 12 | x. 3. 1; xxiii. 28. 7 |
| xxxi. 10 | vi. 7. 19 | xxxiv. 16 | ix. 9. 1–15 |
| | | xxxvii. 17 | xv. 5. 24. |

book deals with part of the material, it is very probable that the relation here is one of dependence on the *Pañcaviṅça*, nor is there any room for doubt that this is also true of the *Kāṭhaka* which shows in part still closer correspondence. Moreover, vii is certainly the latest part of the *Saṅhitā.*

It is, of course, no objection to this view that there is some reason for supposing with Hopkins[1] that in vi. 1. 6 we have an earlier version of the legend of Kadrū and Suparṇī, the Gāyatrī, and the Gandharva Viçvāvasu than that presented in two passages of the *Pañcaviṅça*, viii. 4. 1–4; vi. 9. 22. It is also possible that in the *Pañcaviṅça*, xiii. 6. 10, the application to Sumitra's ill-doing of the words *sumitraḥ san krūram akar* is borrowed from the story of Mitra in the *Saṅhitā*, vi. 4. 8. 1, *mitráḥ sán krūrám akar.* Nor is it at all unlikely that the statement of the *Pañcaviṅça*, xx. 16. 3, regarding the Sattras of Para Āṭṇāra and three others, was borrowed from v. 6. 5. 3, where these men are celebrated for their piling of the fire. The *Taittirīya* has a parallel in the *Kāṭhaka* (xxii. 3)[2] and that the connexion is originally with the Agnicayana is probable. Both versions are probably earlier than the notice of the *Jaiminīya Upaniṣad Brāhmaṇa* (ii. 6. 11) where Para, Trasadasyu, and Kakṣīvant appear as *pūrve mahārājāḥ çrotriyāḥ*, a description which seems unauthorized as applied at any rate to Kakṣīvant.[3] The mention of eight Vīras in the *Pañcaviṅça* (xix. 1. 4) as against the larger list of Ratnins in the *Taittirīya* (i. 8. 9) is inconclusive.[4] The *Taittirīya* (vi. 2. 6) has a parallel to its *talpe* in the *vivāhe* of the *Kāṭhaka* (xxv. 3), and from these the *Pañcaviṅça* seems to have contaminated its inclusion of both *talpe* and *vivāhe* in an unintelligible[5] contrast in xxiii. 4. 2.

In general the early nature of the *Pañcaviṅça* is maintained by good evidence: it has[6] only 11 perfects to 1433 imperfects, and of these four (x. 5. 7; xii. 13. 11; xiii. 4. 11; xiv. 1. 12) gave the dictum of a sage (*uvāca*), and one of the others (xiii. 6. 9) is used to differentiate the time from the imperfects in the passage: the others (xxiv. 18. 2; xxv. 6. 5; 10. 18) are less easy to explain.

### (d) *The Kauṣītaki Brāhmaṇa.*

There are only a few parallels of any interest with the *Kauṣītaki Brāhmaṇa.* The legend of Vasiṣṭha's slain sons is told in similar terms in the

[1] *Transactions of the Connecticut Academy of Arts and Sciences*, xv. 47.

[2] Hillebrandt (*Vedische Mythologie*, ii. 165, n. 4) ascribes the *Kāṭhaka* passage to the Sattra, but this is an error due to a misunderstanding of Weber's reference to the *Kāṭhaka* in *Indische Studien*, x. 25.

[3] See *Vedic Index*, ii. 263.

[4] See Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, xv. 30, n. 2.

[5] See Weber, *Indische Studien*, x. 78.

[6] PAOS. May 1891, p. lxxxvi.

*Kauṣītaki*, iv. 8, and in the *Saṅhitā*, vii. 4. 7, and the latter appears the more original. In vii. 4. 8 the discussion of the time of the Dīkṣā may be compared with that in the *Kauṣītaki*, xix. 2, 3, and there can be little doubt that the former is also the earlier. With this agrees the fact that the *Kauṣītaki* is certainly later than the *Aitareya*; it has 149 perfects to 263 imperfects,[1] and its whole content bears out the other evidence of comparative date.[2]

### (*e*) *The Çatapatha Brāhmaṇa.*

The *Çatapatha Brāhmaṇa* is admittedly on the whole the most recent of the great Brāhmaṇa texts: Yājñavalkya is a teacher bordering on the Upaniṣad period, and there is little doubt that the *Brāhmaṇa* with its clear distinction from the *Saṅhitā* is the product of a distinct attempt to improve on the confused form of the Black Yajurveda texts, doubtless as Eggeling[3] neatly suggests on the analogy of the Brāhmaṇas attached to the *Ṛgveda*. It is true that it contains in its mass a good deal of older material, as is shown by the appearance[4] in vi–ix (the Agnicayana) of a predominating use of mperfects in narration (1504 to 148 perfects) as compared with the roportions found in i–v (1107 to 941 perfects), but it is not doubtful that he first nine books were redacted at one time into a whole, to which x 319 to 106), xi (198 to 258), xii (123 to 65), xiii (132 to 26), and xiv (250 o 337) were later added. Its richness of content and completeness are igns of later age, and it indulges frequently in polemics against the Carakas, thing to which there is no parallel of any sort in the *Taittirīya Saṅhitā*. t is reasonable therefore to assign the former text to a later period than he Brāhmaṇa parts of the *Saṅhitā*, as is usually done.[5]

The only objection to this course is that presented by Hertel's[6] argument om the term Aiḍa, used of Purūravas, which he traces back to a deity at nce male and female, known as Iḍa. Traces of this Iḍa he sees in e epithet *iḍăprajas* as used with *mānavī* of *prajā* in a line of th *ittirīya* (i. 5. 6. 1) and the *Maitrāyaṇī* (i. 5. 3, 10), though the *Kāṭhaka* one place (vii. 1) has *iḍāprajas* and in one (vii. 8) *iḍăprajas*. In the *tapatha* (i. 8. 1. 6 *seq.*) the Iḍā is made the daughter of Manu to explain misunderstood ritual expression, and from that blunder the other passages ere Iḍā is connected with Manu are all derived, viz. *Saṅhitā*, i. 7. 1. 3; *ṭhaka*, viii. 4; *Taittirīya Brāhmaṇa*, i. 1. 4. 4; *Maitrāyaṇī*, i. 6. 13, ugh these versions do not say that Iḍā was Manu's daughter. In

[1] AOS. May 1891, p. xc.
[2] e Keith, *Aitareya Āraṇyaka*, pp. 31–33.
[3] SE. xii. xxviii.
[4] e Whitney, PAOS. May 1891, p. xc.
[5] See Macdonell, *Sanskrit Literature*, p. 203; Keith, *Aitareya Āraṇyaka*, pp. 38, 39.
[6] *Vienna Oriental Journal*, xxv. 182–186.

ii. 6. 7. 3 the *Saṅhitā* actually explains the ritual expressions (*mānavī*, *ghṛtapadī*, and *maitrāvaruṇī*), which misled the *Çatapatha*, in a perfectly different manner. I am unable, however, to see any force in this argument, for it rests on the view that *iḍăprajas* is really 'descended from Iḍă', a male, whereas, as has been seen above, the natural and simple explanation of *iḍă* is that it is one of the not rare shortenings in compounds of which *ajakṣīra* is a good case and a good parallel. More serious, however, is the fact that the theory of Iḍă as a dual personality, a *strīpumān*, is based only on the notices of the *Mahābhārata* and the Purāṇas, and their authority cannot possibly be adequate to show that the idea is really Vedic.[1] Still more important is the fact that in every passage where *iḍā* occurs it can perfectly well be taken merely in the ordinary sense, and it is quite impossible on any reasonable theory to find a trace of time relation in the versions mentioned above.

### (*f*) *The Gopatha Brāhmaṇa.*

In its wholesale borrowings[2] the Gopatha has naturally not spared the *Taittirīya.* Thus the rule that only one of the two full or new moon days should be chosen for the new and full moon sacrifice is copied (ii. 1. 11) verbatim, and in the text of the edition with many errors, from the *Saṅhitā* (ii. 5. 5). Similarly ii. 1. 4 corresponds with *Saṅhitā* ii. 6. 9; the *Tanūnaptra* (ii. 2. 2–4) borrows from vi. 2. 2, the Stomabhāga (ii. 2. 13) from iii. 5. 2. 1; the account of the burning of the Vedi (ii. 4. 8) is based in all probability on iii. 3. 8. 2, while the next section (ii. 4. 9) on the Ekāṣṭakā is based on the *Brāhmaṇa* (iii. 4. 8. 4–6), which it continues. The *Gopatha* is certainly the latest[3] of the Brāhmaṇas, and its dependence on the *Taittirīya* is, naturally enough, less than its dependence on the *Aitareya, Kauṣītaki,* and *Çatapatha Brāhmaṇas.*

## § 8. The Ritual.

The details of the ritual are not given to us in the Brāhmaṇa portions of the text, which assume that they are known, and the Sūtras cannot be regarded as preserving any tradition of absolute validity, in view of the fact that they constantly differ in detail. The nearest approach to the Sūtra style is contained in a few passages where there are given mere lists of victims with the deities to which they are offered, but these passages are rare and exceptional in the *Saṅhitā.* Hillebrandt[4] considers that there must

[1] See Keith, JRAS. 1913, pp. 412–417.

[2] See Bloomfield, *Atharvaveda*, pp. 110 *seq.*

[3] See Bloomfield, JAOS. xix. 1 *seq.*; GGA. 1912, pp. 1 *seq.*; Keith, *Aitareya Araṇyaka*, pp. 25, 26, 178.

[4] *Das altindische Neu- und Vollmondsopfer*, p. xv.

have been early in existence manuals, of which the later Prayogas are the descendants, giving an intelligible summary of the practices, the Sūtras being scientific variations of these early Prayogas. This is not necessarily the case,[1] but it has some support from the character of the *Baudhāyana Çrauta Sūtra* which describes the sacrifice with a fullness of detail and quotation which is quite different from the normal Sūtra character and which in certain parts is more or less Brāhmaṇa-like in style.

It will probably never be possible to determine with certainty the actual rites which the Mantras were intended to accompany when the *Saṅhitā* was composed, and still less, of course, the actual original use of the Mantras. The Sūtras normally give possible uses and doubtless follow adequately the main lines of the sacrifice, and when they agree they may be taken to represent what was probably an early form of the ritual.

The main divisions of the Indian sacrifice in the Vedic period are those between the Gṛhya and the Çrauta sacrifices which presume the use of the three fires. The use of the three fires is earlier than the *Ṛgveda*, as Oldenberg shows,[2] and it is very possible[3] that it is originally derived from the Soma ritual which insists on their use, while the Agnihotra and the new and full moon sacrifices still could be performed by the householder with his single fire. It is not probable that the fires represent a combination of the rituals of different families as Ludwig[4] thought: they are rather the results of priestly elaboration. The Gārhapatya remains the source of the other two, the Āhavanīya, in which offerings are normally made, and the Dakṣiṇāgni, which receives offerings for dread spirits like the Manes, as at the Sākamedhas and the monthly offerings to the Manes, while it also serves with its heat and light to repel the evil spirits, the Rakṣases.

### (a) *The Haviryajñas.*

The establishing of the fires is not, curiously enough, dealt with in the *Saṅhitā*, but in the *Taittirīya Brāhmaṇa*,[5] but the Punarādheya is mentioned: it is not a normal act, but necessary if the first fires do not achieve the desired end, when it is no doubt to be concluded that they are deficient in purity or some essential quality.

With these fires fall to be performed the offerings of the morning and evening, the Agnihotra, which may, as Oldenberg[6] supposes, have been originally no more than the due tending of the fire and not a real sacrifice:

[1] Cf. Eggeling, SBE. xii. xlvii.
[2] SBE. xxx. ix; *Religion des Veda*, p. 348, n. 2.
[3] Oldenberg, *op. cit.* p. 349; Knauer, *Festgruss an Roth*, p. 64.
[4] *Der Ṛgveda*, iii. 356.
[5] i. 1. 7; 2. 1 (Mantra); i. 1. 2-6, 8-10 (Brāhmaṇa).
[6] *Op. cit.* p. 439.

the morning rite is clearly also a sun-spell to help the sun to perform its essential function of rising.[1] More important by far is the offering at new and at full moon, which occupies a substantial place in the *Saṅhitā*.[2] The ritual has been elaborated to include as many gods as possible, and it is characteristic that Agni and Soma are given the same position at full moon as Agni and Indra at new moon, a clear sign of later speculation, possibly due to the growing tendency to see the moon in Soma. The new moon and the second half of the month are the times of the monthly offering to the Pitṛs, and these monthly rites must have been in fact the most important of the ordinary ritual.

Curiously enough, the *Saṅhitā*[3] treats very briefly the Cāturmāsya rites, which are of considerable importance and bear marks of a popular origin. The Maruts are prominent, and they are the deities of the folk. The use of Karīra fruits at the second, the rainy season offering, is clearly, as in the Kārīrīṣṭi,[4] a rain-spell, and the *Maitrāyaṇī Saṅhitā* (i. 10. 12) expressly says that the use of the fruit is for rain and the winning of food. The ritual shows also clear signs of a practice to increase the procreation of the flocks, and contains a remarkable sin-offering, in which the wife of the sacrificer is made to confess her lovers, if any, and is then with her husband purified from the sin.[5] In the case of the third offering in the cold season is found an offering to the Pitṛs, possibly as Oldenberg[6] thinks, the remains of an Indo-European winter all souls' feast. Then comes an offering to Tryambaka intended to avert his anger and to save the lives of the worshippers and of their cattle. His portion is placed in a mole-heap, and eventually the remnants of the offering are hung up in two baskets for Rudra.

To these offerings is attached, curiously enough, another, the Çunāsīrīya. It is connected in the *Kauṣītaki Brāhmaṇa* (v. 1) with the thirteenth month, but it clearly has nothing whatever to do with it. It is, according to Oldenberg, an offering to the geniuses of the plough to secure its good working.[7]

### (*b*) *The Animal Offering.*

The animal sacrifice in the *Saṅhitā* is scattered in the section dealing with the new and full moon rite,[8] the Soma sacrifice,[9] and its supplement,[10]

[1] Oldenberg points out that the *Ṛgveda* (iv. 2. 8; vii. i. 6) seems to recognize the rites.

[2] i. 1. 1–13; 5. 10. 2–4; 6. 1–7. 6; ii. 5. 1–6. 10, and a set of optional Iṣṭis in ii. 2. 1–4. 13.

[3] i. 8. 2–7.

[4] See ii. 4. 9. 2.

[5] See Oldenberg, *Religion des Veda*, pp. 319, 320, 442. For a Bechuana parallel see Frazer, *Spirits of the Corn*, ii. 69.

[6] *Op. cit.* p. 442.

[7] *Op. cit.* p. 443.

[8] i. 1. 2; 3 *b–f*; 4 *a*; 9–11; 13 *a*, *b*, *f–l*; 6. 1, 2, 4 (in part).

[9] i. 2. 12, 13; 3. 1 *a*, *b*; 4 *d*; 5–11; 4. 44, 45 (in part).

[10] iii. 1. 4; 10 *a*; 2. 6 *a*, *b*; 3. 8 *b–f*; 5. 5 *k*.

and the Agnicayana,[1] in connexion with which an animal victim is normally necessary. Moreover, in certain cases there are optional animal sacrifices to which a section (ii. 1) is entirely devoted. The normal type in the *Saṅhitā* is not, as later, the Nirūḍhapaçu, but the goat for Agni and Soma, offered on the day preceding the Sutyā or pressing-day of the Soma sacrifice.

The animal sacrifice has been fully considered by Schwab in *Das altindische Thieropfer*, and he came to the conclusion[2] that normally and properly the essence of the rite was a gift-offering: man supplies the god with the food he finds most strengthening to procure the favour of the gods. Oldenberg,[3] in substance, agrees with the view, but he justly emphasizes two further points in the theory. In the first place the animal offered may be offered with a special view to secure strength for the sacrificer, as in the horse sacrifice, and in the sacrifice of an ass to Nirṛti by him who has broken a vow of chastity and desires thus to regain what he has wasted; in the second place the god should receive as far as may be the strength of the beast of which he sometimes takes the form; the bull is offered to Indra who is himself often conceived as theriomorphic and so forth.

Besides this theory—and Oldenberg does not do more than hint at the possibility of totemism as a cause in some cases of the offering—there is one, accepted by Ludwig[4] and by Eggeling[5] amongst others, which recognizes the animal sacrifice as a redemption of self. This is certainly the view expressed here and there in the Saṅhitās,[6] especially in the accounts of the substitution of the various victims for each other and finally for man. But it seems no more than an absurdity if closely pressed: it assumes that man's chief end is to sacrifice himself to his god rather than to propitiate his god for worldly gain. Can it be doubted which is the earlier of the two conceptions? The growth of the redemption idea is a most natural one, but it is not a primitive conception, and characteristically it meets us in the later texts, not in the *Ṛgveda*,[7] that is, at a time when the sacrifice had become the object of priestly thought and speculation.

It is characteristic of the offering that the blood is assigned to the Rakṣases and not used in worship of the high gods as normally in Greek ritual.[8] In the *Taittirīya Saṅhitā* in one passage (i. 4. 36)[9] it is assigned to Rudra, but this is unusual, though very probably the fear of the blood is

[1] iv. 1. 2 *t–w*; 1. 5 *b*; 6. 5 *n*.

[2] *Op. cit.* pp. xv–xx. Contrast Frazer, *Spirits of the Corn*, i. 23.

[3] *Religion des Veda*, pp. 355–359.

[4] *Der Ṛgveda*, v. 381 *seq.*; cf. Weber, *Indische Streifen*, i. 72.

[5] SBE. XLIV. xvii, xviii, xxxiii.

[6] *Taittirīya*, vi. 1. 11. 6; *Çatapatha Brāhmaṇa*, i. 2. 3. 6; xi. 7. 1 *seq.* Cf. Frazer, *The Dying God*, p. 166, n. 1.

[7] Nothing in i. 162 shows this idea.

[8] Cf. Farnell, *Greece and Babylon*, p. 246.

[9] Also *Taittirīya Āraṇyaka*, iii. 21, at the Rājagavī.

a later development. The blood is essentially the living part and either can be treated as efficacious (as in the Greek purification ritual by blood) or as too full of divinity through contact with the god for the use of the sacrificer.

The flesh of the victim was in part offered as a burnt-offering, in part eaten by the priests,[1] who were not, of course, vegetarians. Oldenberg[2] lays stress on the fact that the omentum was specially offered first as a burnt-offering, and he is probably right in seeing in this a proof of the view that the gods could in one form best enjoy food in the smoke of the offering, a fact which is no doubt part of the cause of the ritual use of fire, though in part the fire is also a strong purifying power.

As often, the victim is to be slain with as little of ill omen as possible; thus it should not be allowed to utter a sound, and the Mantras assure it that it is not really being killed, a tendency seen already in the *Ṛgveda* (i. 162. 21). Are we to see in this peculiarity a sign of any special relationship of beast and god, of any real unity of substance between them? In particular, does this show a totemistic conception? Or is the victim an embodiment of the corn-spirit?

In the first place it must be noted that there is nothing here which really makes us see any such high position assigned to the beast which dies. The participators in the rite, so far as may be, turn their backs on its death struggles, but the beast is after all not merely a thing in itself apt as an angry spirit to be dangerous, but also it is unquestionably on the sacred ground filled with the divine spirit and its slaying is therefore a thing of dread. It must be slain to be offered, but the slaying itself is not attractive.[3] There is in the second place no trace in the Vedic ritual of what would be necessary to prove the deity of the animal,[4] the treatment of it as such independently of its position on the altar. Later indeed the cow becomes a present deity to the Hindu, but that is not an early or universal Vedic conception.

It remains, however, of interest to consider how far the Vedic religion recognizes the two forms of sacramental communion which are seen in Homeric cult,[5] viz. the common eating of the priests and the god, and the desire to eat things which have been brought into contact with the altar and so are half divine, as seems meant in the phrases *οὐλοχύτας προβάλοντο* and *σπλάγχν' ἐπάσαντο*. We have seen that the priests regularly taste the offering, but there is no clear evidence that their tasting was a common feast with the god, or still less a feast with the god on that which the god had entered in his own spirit. The possibility of a communion is, of course,

[1] See *Taittirīya Saṅhitā*, iii. 1. 4 *n*; *Brāhmaṇa*, iii. 6. 11. 1, 2; 15; *Çatapatha*, iv. 6. 9. 1; vii. 5. 2. 2, &c.

[2] *Religion des Veda*, pp. 360–363.

[3] Cf. Frazer, *Spirits of the Corn*, ii. 204 *seq.*

[4] See Farnell, *Greece and Babylon*, p. 238.

[5] See Farnell, *op. cit.* pp. 236 *seq.*

clearly present, its actual existence is by no means shown by the texts. If they were aware of it they have not recorded the fact, and we see no trace of the sacramental communion in the religion of Babylonia, although there also the priests ate part of the offering.[1] Oldenberg,[2] who has most carefully studied the whole problem from the point of view of Robertson Smith's theory[3] of the derivation of the gift-offering from the sacramental, denies that any trace of it is to be found, and prolonged search only confirms this view. The rite is full of references to the power that falls to the oblation and fills it and renders its taste and touch desirable but ignores the union of the god with men in the rite. It may therefore be that the sacramental meal is a specifically Mediterranean conception which the Homeric age borrowed from a non-Aryan faith, a hypothesis perfectly reasonable in itself. It is noteworthy that the later and probably the earlier ritual alike allow only the sacrificer who is a Brahman to eat of the offering, even as only the priests eat it in the Babylonian ritual. The communion sacrifice does not impose any such restriction, which is perfectly in place when the sacrifice is regarded as a dangerous potency as filled with the godlike power, and thus fit only for consumption, whether vegetable or animal or Soma, by the priests.

### (c) *The Vājapeya.*

The Vājapeya is classed in the ritual as one of the forms of the Soma sacrifice, and it has the peculiarity that it is normally performed as an independent rite. It appears in the *Taittirīya* before the *Rājasūya*, and it occupies the same order in the *Vājasaneyi Saṅhitā* (ix, x) and the *Çatapatha Brāhmaṇa* (v), and doubtless Eggeling[4] is right in attributing this fact to its peculiar characteristics which give it a decidedly popular tinge.

Considered from the point of view of the ritual the Vājapeya is a special form of the Ṣoḍaçin, that form of the Soma sacrifice which adds to the fifteen Stotras and Çastras of the Ukthya a sixteenth Stotra and Çastra, and a third victim, a ram for Indra. The Vājapeya has above these a new Stotra, the Vājapeya Sāman, chanted to the Bṛhat tune, in the Saptadaça Stoma and followed by the recitation of the Vājapeya Çastra. The Saptadaça Stoma is used in the Ārbhavapavamāna, Mādhyaṁdina, and Bahiṣpavamāna Stotras at the evening, midday, and morning pressings in place of the forms normal in these cases in the Agniṣṭoma, viz. a different form of Saptadaça, the Pañcadaça, and the Trivṛt. This rite adds also a fourth victim, for Sarasvatī, and a set of seventeen for Prajāpati.

[1] Farnell, *op. cit.* pp. 242 *seq.*

[2] *Religion des Veda*, pp. 326–335; cf. Caland and Henry, *L'Agniṣṭoma*, pp. 481 *seq.*; Keith, JRAS. 1907, pp. 929 *seq.*

[3] See Thomsen, *Archiv für Religionswissenschaft*, xii. 460 *seq.*; Farnell, *Hibbert Journal*, 1904, pp. 317 *seq.*

[4] SBE. XLI. xxiii *seq.*

The exact nature of the Vājapeya is somewhat obscure. The *Çatapatha Brāhmaṇa* (v. 1) sets out to show that the Vājapeya is a ceremony of greater importance than the Rājasūya, and following in this track Kātyāyana (xv. 1. 1, 2) declares that the Rājasūya can be performed before the performance of the Vājapeya by a king, though neither the Brāhmaṇa nor the Sūtra requires that the Rājasūya should necessarily be performed at all, the Vājapeya being apparently a more than sufficient equivalent. But the Rājasūya can only be performed by a king on whom it confers kingship (*rājya*), while the Vājapeya can be performed by a Brahman and it confers paramount sovereignty (*sāmrājya*). But this view is not at all in accordance with the *Taittirīya Saṅhitā* (v. 6. 2. 1) or the *Taittirīya Brāhmaṇa* (ii. 7. 6. 1), which treat the Vājapeya as a *samrāṭsava* or consecration to the dignity of a paramount sovereign, while the Rājasūya is a Varuṇasava, conferring the universal authority of Varuṇa himself. The *Lāṭyāyana Çrauta Sūtra* (viii. 11. 1) prescribes the Vājapeya for whomever the Brahmans and Rājans may place at their head. Āçvalāyana (ix. 9. 19) lays down the rule that the Vājapeya is intended as a preliminary rite to be followed in the case of a king by the Rājasūya and in that of a Brahman by the Bṛhaspatisava, the actual installation and consecration ceremony, and this view is not inconsistent with what the *Pañcaviñça Brāhmaṇa* (xvii. 11. 5, 6) and Lāṭyāyana (viii. 7. 4) tell us of the latter rite. The *Çatapatha Brāhmaṇa* (v. 2. 1. 19) evades the difficulty by identifying the Bṛhaspatisava and the Vājapeya, and the *Kātyāyana Çrauta Sūtra* (xiv. 1. 2) combines the two, which it distinguishes elsewhere (xxii. 5. 29), by making the performer of the Vājapeya perform the other rite for a fortnight before and after.

Hillebrandt[1] laid stress on the importance of the chariot race of the ritual and compared the whole to the Olympic games, and Weber[2] has asserted that the whole aim of the rite was the feast of victory of the winner in the chariot race, and he lays stress on the statement of the *Çāṅkhāyana Çrauta Sūtra* (xvi. 17. 4) which permits the employment of the rite in the case of a Vaiçya, and not merely as in the other texts for the cases of a Brahman and a Kṣatriya. Vājapeya as a name he interprets accordingly as meaning the 'Schutz' of strength, deriving *peya* from *pā*, 'protect', not as usual from *pā*, 'drink'. But for this last suggestion the evidence is not sufficient. There is, he argues, in the ritual no trace of a drink in connexion with the rite. But this is clearly not the case; the Vājapeya is essentially, as we have it, a Soma rite, and the drinking of Soma is a part of it, and in the priestly view the most essential part.

[1] *Vedische Mythologie*, i. 247.

[2] *Ueber den Vājapeya*, p. 10. Cf. the theory of Frazer (*The Dying God*, pp. 90–104) as to the origin of the Olympic games, which is, however, very improbable.

The term Vāja, however, in the sense of 'strength' is undoubtedly old and as a living word confined to the ritual Mantras, and in a minor degree to Brāhmaṇa passages based on them.[1] Moreover, the ancient character of the rite is assured by the fact that the Mantras for it are nearly identical in all the Saṅhitās of the Yajurveda,[2] and the few formulae found in Çāñkhāyana and Lāṭyāyana show a close correspondence. But the rite thus depicted is essentially already a priestly one; the original rite may in its popular form have been intended in honour of Indra alone, but the priests have placed Bṛhaspati in honour, and the Brāhmaṇa explanations agree in seeing in the characteristic number 'seventeen' the analogue of the seventeenfold Prajāpati. But in sacerdotalizing the rite the priests have still retained its popular features, which makes its inclusion as a form of the Soma sacrifice obviously a secondary one.

The popular features are chiefly these. (1) There is a race of seventeen chariots in which the sacrificer is victorious. The purpose of this rite is doubtless, as stated by Oldenberg,[3] to secure for the sacrificer by magic the swiftness of the victorious steeds as strength. (2) The sacrificer with his wife mounts on a chariot wheel, obviously a symbol of the sun, which is placed on the top of a long pole.[4] The joint action of the two is significant of the popular character of the rite, and the act is again a magic device to secure the exaltation of the sacrificer. (3) After his descent from the pole the sacrificer is anointed and proclaimed as victor. The anointing is intended to confer on him the power of the oblation which is used for the anointing. (4) Before his descent the priests of his people touch him with bags of salt earth in Açvattha leaves or in Açvattha boxes, clearly as a means of securing fertility,[5] showing that the offering is more than a mere piece of magic for the glorification of any individual person. With this is in harmony the insistence of the Çāñkhāyana (xv. 1. 1) on the fact that the rite is available to any one who desires *annādya*, and the name is explained as 'food and drink', a version found in the *Çatapatha* itself. Moreover, this accords with the Mantras used in touching the sacrificer, *ánnāya tvā*, &c., and the rule in Çāñkhāyana (xvi. 17. 4) that the offering can be made for a Vaiçya, to which may be added the consecration of the sacrificer for *kṛṣi* in the *Vājasaneyi* (ix. 22 *d*) and possibly the connexion of the

[1] So Pāṇini (vii. 3. 38) derives *vājayati* 'refreshen' from *vā* 'blow'. The word is not used in independent Brāhmaṇa passages.

[2] *Taittirīya Saṅhitā*, i. 7. 7–12; *Brāhmaṇa*, i. 3. 2–9; *Kāṭhaka*, xiii. 14–xiv. 9; *Maitrāyaṇī*, i. 11. 1–10; *Vājasaneyi*, ix. 1–34; *Çatapatha*, v. 1. 1–2. 2.

[3] *Religion des Veda*, p. 473; above, p. cix, n. 2.

[4] Cf. quasi-parallels in Frazer, *Spirits of the Corn*, ii. 52, 53.

[5] Cf. the analogous case of the Pharmakoi at Athens, which in part was clearly a device for procuring the ripening of figs, Murray, *Greek Epic*², pp. 33, 326 *seq.*; Frazer, *The Scapegoat*, pp. 257 *seq.*

Maruts, the 'people among the gods',[1] with the rite. The *Çāñkhāyana* (xv. 3. 7) and the *Lāṭyāyana* (viii. 11. 17) *Çrauta Sūtras* name a *Kuru-vājapeya* with a modest set of Dakṣiṇās, seventeen of each object, and this may be taken as another proof of age and popular character. Moreover, Lāṭyāyana (viii. 12. 1) demands that the sacrificer should follow the *kṣatravṛtti*, which Weber deems to be a reference to his winning the laurels of a warrior by his prowess in the race, but this interpretation is a little far-fetched. Hillebrandt[2] has a more tenable hypothesis, namely that the reference shows that the sacrifice was properly one for a *gataçrī*, i.e. a *çuçruvān brāhmaṇa*, a *rājanya*, or *grāmaṇī*, the latter being the height of a Vaiçya's ambition. As a result the man who has offered the Vājapeya does not rise in respect for any other man nor address him in greeting according to Lāṭyāyana (viii. 12. 2).

There are two minor points of interest: the ritual prescribes the use of seventeen Surā cups in addition to the ordinary Soma cups: it is possible that this usage is a trace of the older popular character of the rite, but it would be dangerous to insist too much on this aspect of the rite, for Oldenberg[3] considers that in its use both at the Sautrāmaṇī[4] and the Vājapeya the use of Surā is a merely sacerdotal invention, though he by no means excludes the possibility of its use in a primitive form of the rite. Secondly, the anointing of the victor takes place either with milk and water mixed, or, according to some, with all the seventeen libations, or again with all but one, of which he never again partakes in his life, a curious taboo.[5]

### (*d*) *The Rājasūya.*

In the ritual texts the Rājasūya is an offer of great complication extending over two years, the centre being the Abhiṣecanīya day, when the actual anointing of the king took place. It begins on the 1st of Phālguna, and the Abhyārohaṇīya and other libations, including on the 8th those to Anumati, &c., occupy the first half-month. Then follows a year of offerings, including the Cāturmāsya offerings, the Mahāpitṛyajña, the cake for Tryambaka, and ending on the next 1st of Phālguna with the Çunāsīrya rite. Then follow on the same and the next two days offerings to the deities of the quarters, to the sets of three deities, and on the 4th to the 15th the twelve Ratninām Havīṅṣi. On Caitra 1 begins the Abhiṣecanīya, with the offerings to the Devasūs, the preparation of the waters of all kinds for the consecration, and the proclaiming before the consecration of the prince

[1] See *Kāṭhaka*, xxi. 10; *Çatapatha*, v. 1. 3. 9, and often.

[2] *Rituallitteratur*, p. 143.

[3] *Religion des Veda*, p. 369, n. 1.

[4] See Weber, *Indische Studien*, x. 349.

[5] *Religion des Veda*, p. 415.

to the gods and to the people. In this rite of characteristic importance is the Digvyāsthāpana, the mounting of the king on the quarters, with which Hillebrandt[1] compares the rite adopted by the King of Hungary as late as the enthronement of Francis Joseph in 1867. The king steps on a tiger-skin, below which is a piece of lead representing the head of Namuci, on which he then tramples. He then performs a mimic raid with his chariot, the details of which are variously given, but which clearly represents the submission of his fellow princes and their acceptance of a place of inferiority, which is marked by the homage all pay him. Before this mimic raid he is formally anointed, and at that point or later the Ākhyāna of Çunaḥçepa is said to have its place, a fact in which Hillebrandt[2] needlessly sees a human sacrifice recorded. A game of dice of a symbolic character expressing the king's success is also recorded in somewhat unintelligible detail, especially by Baudhāyana.[3]

The Abhiṣecanīya is followed by the preparations for the Daçapeya, the offerings called Saṁsṛpāṁ Havīṅṣi taking the place of the Dīkṣā. The Daçapeya itself is a curious and probably once independent rite, in which ten priests each drink from ten cups, each having an ancestry of ten Soma drinkers, himself included in the counting. It begins on the seventh day of Caitra. Then follow in varying order in the different texts offerings to propitiate the quarters, offers to the Sātyadūtas, and the Prayujāṁ Havīṅṣi, and a Sautrāmaṇī of a special kind concludes the rite in the *Taittirīya Saṅhitā* (i. 8. 21). In other accounts the Sautrāmaṇī is preceded by the Keçavapanīya day, a year after the Daçapeya, when the king's hair, hitherto allowed to grow,[4] and, according to Lāṭyāyana, that of the whole people, is cut short, two Vyuṣṭi days, an Agniṣṭoma and an Atirātra, a fortnight later, and the Kṣatradhṛti, a month later.

Though the Rājasūya is full of interesting magic rites,[5] and though it has a wide range of parallels in the consecration rites of all coronations, there is little that need be said in addition to Weber's elaborate account of its character. The important feature of the whole is the fact that the king is sharply distinguished from the priests: the proclamation tells the people that so-and-so is their king, but the Brahmans add that their king is Soma. The distinction shows that for Vedic India at least the connexion of

[1] *Rituallitteratur*, p. 146.

[2] So Weber, *Ueber den Rājasūya*, p. 47; Oldenberg, *op. cit.* p. 366.

[3] See Caland, *Ueber das rituelle Sūtra des Baudhāyana*, pp. 17, 18, for the game at the Agnyādheya, where he sees in it *ludere par impar*; Lüders, *Das Würfelspiel im alten Indien*; *Vedic Index*, i. 3 *seq.*

[4] The Frankish kings never cut their hair; see Agathias, i. 3; Frazer, *Golden Bough*, i. 193 *seq.*

[5] e.g. the ceremonial beating in ÇB. v. 4. 4. 7; Frazer, *The Scapegoat*, p. 263, n. 4. The mimic raid should be compared with the races in connexion with the kingship in Frazer, *The Dying God*, pp. 103, 104.

royalty with priestly rank, if it ever had been a motive of the growth of the kingship,[1] had long disappeared before the time of the Saṅhitās.

It is of interest to note that the list of those given in the *Aitareya Brāhmaṇa* (viii. 21–23) as having been consecrated (the term *mahābhiṣeka* is used) corresponds roughly with that given in the *Çatapatha Brāhmaṇa* (xiii. 5. 4) and the *Çāṅkhāyana Çrauta Sūtra* (xvi. 9) as the list of those who performed the Açvamedha, which, we shall see, is a rite of really a higher class than the Rājasūya.

### (e) *The Dīkṣā.*

The consecration for the Soma sacrifice, the Dīkṣā, of the sacrificer is treated briefly in the *Saṅhitā* (i. 2. 6; vi. 1. 1), but it is quite clear in character; the man is to make himself as fit as possible for contact with the sacrifice, which is, of course, as has been seen, filled with the dread power of the god. Thus he does everything as nearly as may be topsy-turvy, exactly opposite to the usages of men.

There can be little doubt of the real analogues of this rite; they are to be found in the various devices used in other religions to acquire artificially union or likeness with the divine. The practice of severe asceticism and abstinence from food, unwashed, unshorn, produces a kind of religious exaltation, suitable for the worship of the god, just as the Bacchants in Greece produced the due state by their wild runnings and tossings of the head, and there are other traces in Greece of the prophetic ecstasy and demoniac possession.[2]

Oldenberg[3] thus finds in Dīkṣā the technical sense of the desire to serve (*dāç*) the god, while Weber[4] saw in it the desiderative of *daç* or *dakṣ*, 'to make oneself fit for a thing.' Hillebrandt,[5] however, has defended a theory which he started that the reference is to the preparation for a deliberate death by fire. He[6] derives *dīkṣā* from *dah*, 'burn', *dhīkṣate* being found in the *Çatapatha* (iii. 2. 2. 30),[7] and he refers to the cases known to us from Greek sources of deliberate suicide by fire of sages such as Kalanos of Takṣaçilā, a custom disapproved by Yājñavalkya (iii. 154). He does not suggest that the sense was more than a survival in the Vedic tradition, but he cites the *Maitrāyaṇī Saṅhitā* (iii. 7. 8), the *Aitareya Brāhmaṇa*

[1] Cf. Frazer, *The Magic Art and the Evolution of Kings*. There are clear traces of this position of the king in the Archon Basileus and the Rex Sacrificulus of Athens and Rome, but India presents no clear case.

[2] Farnell, *Cults of the Greek States*, iii. 11, 297; iv. 191, 192; *Greece and Babylon*, p. 303.

[3] *Religion des Veda*, p. 398; ZDMG. xlix. 176.

[4] *Indische Studien*, x. 357, 358; *Über den Vājapeya*, p. 17.

[5] *Vedische Mythologie*, i. 482 *seq.*; DLZ. 1895, p. 74; *Rituallitteratur*, p. 125.

[6] His reference to Whitney, *Sanskrit Grammar*², § 1030, is an error. Whitney treats only of *dhīkṣate*.

[7] Cf. *dhiyaṁ kṣiyati* in *Gopatha Brāhmaṇa*, i. 3. 19; Bloomfield, *Atharvaveda*, p. 114.

(ii. 3. 11) and the *Kauṣītaki* (x. 3) as showing that the Dīkṣā was followed by an offering to Agni and Soma which was intended to redeem the life of the sacrificer himself, and which was not as usual eaten.

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### (*f*) *The Soma Sacrifice.*

The ritual text-books divide Soma sacrifices into three classes, the Ekāhas, of one day's duration, the Ahīnas, lasting from two to twelve days, and the Sattras, which last from twelve days upwards. The simplest form of the Soma sacrifice and the form normally used is the Agniṣṭoma, so called from the fact that the last chant of the twelve which make it up is the Agniṣṭoma Sāman; thus Sāyaṇa[4] explains the sacrifice as the *agniṣṭomasaṁsthaḥ kratuḥ*, 'the sacrifice concluding with the praise of Agni,' and with this accords the fact that the Sāman is based normally on the first two verses of *Ṛgveda*, vi. 48, a hymn specially appropriate for celebrating the praise of Agni, though in the Vājapeya the ninth and tenth of the hymn are used. The other Stotras and their corresponding Çastras are as follows:—

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| Morning Pressing | Bahiṣpavamāna Stotra<br>4 Ājya Stotras | Ājya Çastra of Hotṛ<br>Praüga Çastra of Hotṛ<br>3 Ājya Çastras of Hotrakas (viz. Maitrāvaruṇa, Brāhmaṇāc-chaṅsin, Achāvāka) |
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The animal sacrifice appropriate to this rite is the offering of a he-goat to Agni. In the second form of the rite, the Ukthya, there are added three more Stotras and Çastras to the evening pressing, the so-called Uktha Stotras and Uktha Çastras. Similarly to the cups of Soma

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drawn at the first two pressings for the Hotrakas another is added to be drunk at the third pressing. The term Uktha is clearly a synonym of Çastra,[1] not of Stotra or Sāman,[2] and the reason of its special application to this form of sacrifice is obscure. Possibly it was due to this special Ukthya cup, or, as Eggeling[3] suggests, the question of Uktha or no Uktha at the evening pressing may have been a moot one, as is indicated by a discussion in the *Aitareya Brāhmaṇa* (vi. 13).

The **Ukthya** differs not merely by the addition of the three extra Stotras and Çastras, but also in the forms of the Stotras at the midday pressing. Thus in the Ukthya for the first Pṛṣṭha Stotra the Rathantara tune is not used to the verses, *Sāmaveda*, ii. 30, 31, as in the Agniṣṭoma, but the Bṛhat tune and the verses, ii. 159, 160. In the case of the third the Çyaita Sāman replaces the Naudhasa, while in the other two the same Sāmans, the Vāmadevya (ii. 32–34) and the Kāleya (ii. 37, 38), are used. It adds also a he-goat to Indra and Agni.

The **Ṣoḍaçin** adds a sixteenth Stotra and Çastra and another Soma cup besides a ram to Indra. The additional Stotra and Çastra are also called Ṣoḍaçin, and in harmony with this the *Aitareya Brāhmaṇa* (iv. 3 *seq.*) emphasizes the need of treating the Çastra, which it describes, so as to bring out its fundamental character. But probably this is a later artifice: the term no doubt originally designated the sacrifice itself.[4]

The Ṣoḍaçin forms a part of the **Atyagniṣṭoma**, which in the formal order of the ritual texts succeeds the Agniṣṭoma and precedes the Ukthya. Its real use is as the tenth day of a Daçarātra, which consists of a period of six days, three days, and a tenth, Avivākya, 'on which there should be no dispute'.[3] In its case the additional Stotras and Çastras of the Ukthya are simply omitted, and it may be regarded as a variant form of the Ṣoḍaçin as adopted by those theologians who did not approve the Çastras of the Hotrakas at the evening pressing.[5]

More important is the **Atirātra** form, an over-night performance of Stotras and Çastras, of three rounds of four Stotras and Çastras apiece. These twelve Stotras, each chanted to a different tune, are followed at daybreak by the Sandhi Stotra, on the Rathantara tune, of the six verses, *Sāmaveda*, ii. 99–104. To this corresponds the Āçvina Çastra of the Hotṛ,[6] a variant of the Prātaranuvāka, which is normally used to usher in the

[1] So *Kauṣītaki Brāhmaṇa*, xi. 8, and in the phrase Mahaduktha as used of the Çastra of the Mahāvrata; see also *Çatapatha Brāhmaṇa*, iv. 2. 3. 6–9.

[2] Sāyaṇa on *Çatapatha Brāhmaṇa*, iv. 3. 3. 2.

[3] SBE. XLI. xv, xvi.

[4] *Ibid.* pp. xvi, xvii. See TS. i. 4. 37–42.

[5] See Eggeling, SBE. XLI. xvii.

[6] In this case the Çastra has a thousand verses and over, and the version of Āçvalāyana (vi. 5. 4) requires the use of a bird form; see also Çāñkhāyana, ix. 20. 29.

pressing-day of a Soma sacrifice. There is also a fourth animal victim, a he-goat for Sarasvatī.

The authorities differ as to whether the preceding ritual includes or not the Ṣoḍaçin Stotra and Çastra and victim.[1] It is perfectly clear that the *Aitareya Brāhmaṇa* (iv. 6) considers that there are only fifteen Stotras and Çastras, so that it does not accept the Ṣoḍaçin as part of the Atirātra. The *Pañcaviñça Brāhmaṇa* (xx. 1. 1)[2] recognizes both forms of the rite, but Kātyāyana (ix. 8. 5) seems to assume the use of the Ṣoḍaçin, while Āçvalāyana (v. 11. 1) also inclines to that view, which is that of the *Taittirīya* (vi. 5. 11).

The Atirātra is essentially an ancient rite; it is referred to by name in the *Ṛgveda* (vii. 103. 7), and its character as a regular overnight carousal is perfectly clear even there as in the later texts. Eggeling[3] points out that in the *Aitareya Brāhmaṇa* the Hotṛ's offering formulae must contain the words *andhas*, 'the Soma liquor', *mada*, 'intoxication', and *pā*, 'to drink', and one of the verses used is *Ṛgveda*, ii. 19. 1, 'There has been drunk of this liquor for intoxication.'

The Atirātra in itself occupies thus a day and extends through the next night, whence Lāṭyāyana (ix. 5. 4) can treat the last part of it as the tail of the sacrifice which extends beyond the end of the month with which the sacrifice should end. So also in the *Pañcaviñça Brāhmaṇa* (xx) and Lāṭyāyana (ix. 5. 6) the Atirātra and the **Aptoryāma**, the last of the forms are classed as Ahīnas, not as Ekāhas. These two forms thus form a transition to the Ahīnas. The Aptoryāma, which the *Taittirīya Saṅhitā* does not recognize as a form of the Soma sacrifice, though it is found in the *Aitareya Brāhmaṇa* (iii. 41), the *Pañcaviñça*, &c., is a further elaboration, adding four extra Stotras and Çastras to those of the Atirātra.[4] It is dealt with in the *Brāhmaṇa*, ii. 7. 14.

The **Ahīnas** and **Sattras** in the main consist of aggregations of the simple elements above described. The combinations, however, of these elements lend special characteristics to the totals, and of these combinations the most normal are the **Abhiplava** and **Pṛṣṭhya** Ṣaḍahas. In the former for each of the six days the Hotṛ's Pṛṣṭha Stotra consists alternately of the Rathantara and Bṛhat Sāmans, while in the Pṛṣṭhya four more Sāmans are used, the Vairūpa (*Sāmaveda*, ii. 212, 213), Vairāja (ii. 277–279), Çākvara (apparently[5] always in practice chanted on the Mahānāmnī verses), and Raivata (the Vāravantīya tune adapted to the verses, *Sāmaveda*, ii. 434–436).

[1] See Eggeling, pp. xviii, xix.

[2] Also *Lāṭyāyana Çrauta Sūtra*, viii. 1. 16; ix. 5. 23.

[3] SBE. XLI. xviii.

[4] The Vājapeya is seldom used as a form of Soma sacrifice proper.

[5] See Eggeling, SBE. XLI. xx, n. 2.

There is further a difference of hymn forms or Stomas. In the Agniṣṭoma and Ukthya there are three common forms varying according to the use of the Stomas. The Jyotiṣṭoma[1] form uses the Pañcadaça Stoma for the first six Stotras, the Saptadaça for the next five, and the Ekaviñça for the twelfth. The Goṣṭoma uses Pañcadaça for the first, Trivṛt for the second to fifth, Saptadaça for the sixth to tenth, Ekaviñça for the last five. The Āyuṣṭoma has Trivṛt for the first, Pañcadaça for the second to the fifth, Saptadaça for the next five, and Ekaviñça for the last five.[2]

In the six days of the Abhiplava the order of the Stomas is thus: Jyotiṣṭoma, Goṣṭoma, Āyuṣṭoma, Goṣṭoma, Āyuṣṭoma, and Jyotiṣṭoma. In the Pṛṣṭhya the order is Trivṛt, Pañcadaça, Saptadaça, Ekaviñça, Triṇava, and Trayastriñça.[3]

There is, however, a further refinement, the use of all the Pṛṣṭhas, which is alluded to in the *Taittirīya Saṅhitā*.[4] In this case all the Pṛṣṭha Sāmans enumerated are used, and according to the texts the model for their use is provided by the Aptoryāma when performed as a *sarvapṛṣṭha*.[5] In that case the Pṛṣṭha Sāmans are recited in the peculiar manner which gives them their names; namely having inserted within them another Sāman to which they serve as sides, being chanted before it and after it. Further, the whole of the Stotras, except those of the Bahiṣpavamāna, Mādhyaṁdinapavamāna, and Ārbhavapavamāna are recited in this Pṛṣṭha manner. A further peculiarity is that the Rathantara tune is used as the centre of the triplets of the Mādhyaṁdinapavamāna, the Bṛhat as that of the enclosed Sāman of the Agniṣṭoma Sāman, the Vairūpa as that of the third Pṛṣṭha Stotra, Vairāja as that of the first, Çākvara as that of the second, and Raivata as that of the fourth. Apparently this is the peculiarity which gives the name *sarvapṛṣṭha*. The complication is increased by the fact that the Ājya Stotras are performed in the Pañcadaça Stoma, but the four Pṛṣṭhas in the Ekaviñça, Caturviñça, Catuçcatvāriñça, Aṣṭācatvāriñça Stomas respectively. The cases where the verses are divisible by three are simple enough, as then the parts can be divided between the encircling Pṛṣṭha and the centre or Garbha; in the other cases the centre is given the smaller number of verses, thus in the forty-four verse-form the central one has only fourteen to fifteen on either side.

Of the Stomas the Trivṛt has nine verses to deal with (*Sāmaveda*, ii. 1–9), but the Pañcadaça and the others make themselves up out of three verses by repetition. Thus the Pañcadaça is normally made up as aaa + b + c = 5; a + bbb + c = 5; a + b + ccc = 5, the Ekaviñça by

[1] Jyotiṣṭoma in the wider sense covers all the forms of the Soma sacrifice.

[2] See Eggeling, SBE. XLIII. 287, n. 2.

[3] Eggeling, SBE. XLIV. 148.

[4] ii. 3. 7. 1, 2; vi. 6. 8. 2; vii. 1. 10. 4.

[5] See Eggeling, SBE. XLI. xx–xxii.

aaa + bbb + c = 7; a + bbb + ccc = 7; aaa + b + ccc = 7, but the varieties are numerous.

It is unnecessary to examine in detail the question regarding the origin of the use of Soma. As Victor Henry[1] has pointed out, there can be no doubt that already in the Indo-Iranian period Soma was offered in this form to the gods by a special priest who himself consumed part of the drink. It is clear that in the earliest period the juice was pressed out by pounding in a shallow mortar, and that it was only in India that the practice of pounding the plant with stones was adopted, perhaps in order to afford a greater portion of liquor for a larger number of priests, though the use of a mortar is recognized still in the *Ṛgveda*.[2] The sacrifice also already in Indo-Iranian times supposes the existence of a priest apart from the sacrificer. It is doubtful whether the rite shows traces of more than this as existing in Indo-Iranian times; the priests of the Agniṣṭoma are sixteen or seventeen when the Sadasya is added, as he is in some authorities, especially the *Çāñkhāyana Çrauta Sūtra*, whereas those of the Avesta are only eight, and the only actual identity of function seems to be that of Zaotar and Hotṛ, perhaps originally not the invoking but the offering priest, when the two functions were combined in one man and the offering was the more important of the two. The Āgnīdhra is also comparable with the Ātrevaksh, but of the others the names and functions are not really comparable.[3]

The question of the identification of the Soma plant is abandoned as insoluble by Henry and cannot really be finally determined.[4]

More important is the question of its use as a popular drink. It must be freely admitted that in this capacity its place had been taken by Surā in Vedic times, and Surā was slowly and imperfectly invading the ritual. The parallel of Surā suggests that Soma must once have been a popular drink in the land of the Indo-Iranians, and that it ceased to be one when its character was changed for the Vedic Indians by the necessity of procuring it from a distance, thus spoiling it by keeping too long. To this theory some weight is lent by the fact that the Hūm plant of the Parsis is said to turn sour after a few days' keeping,[5] while the *āpyāyana*[6] of the ritual suggests that the stalks used were withered and required to be refreshed with water. As an alternative Victor Henry[7] has suggested that the

[1] *L'Agniṣṭoma*, pp. 469–480.

[2] Cf. Hillebrandt, *Vedische Mythologie*, i. 158 *seq.*; *Vedic Index*, ii. 475.

[3] The Avestan are Āpāvanan, who presses the Soma, Āsnatar, who filters it, Fraberetar, who brings the utensils, Āberet, who brings the water, Sraoshāvarez, who presides.

[4] See Roth, ZDMG. xxxv. 681 *seq.*; xxxviii. 134 *seq.*; Eggeling, SBE. xxvi. xxiv–xxvii; Hillebrandt, *op. cit.* i. 3–14.

[5] See Eggeling, SBE. xxvi. xxi.

[6] See Caland and Henry, *L'Agniṣṭoma*, pp. 47, 58, 219, 223, 272, 288, 350.

[7] *Op. cit.* pp. 473, 474.

plant was obtained from the ritual of the conquered peoples; thus it was a drug causing an orgiastic result which was really strange to the Aryan religious temperament: this would explain among other things the contempt shown for the Soma-seller in the Vedic ritual, the dislike of Zoroaster for the Soma ritual, and the peculiar dread of the Soma shown in the necessity of a complete purification at the end of the rite, of special solemnity of character. The conjecture is interesting, but the author readily admits that it has no special cogency, and there are one or two traces in the *Ṛgveda* that Soma was not merely a hieratic drink, though its use in the ritual must have tended to make it more and more sacred and less safe for ordinary men.[1]

The purport of the Agniṣṭoma is declared by Hillebrandt[2] to be a festival at new or full moon in spring or the commencement of the year at which the nectar of the moon, King Soma, is offered to the gods, and in the ninth book of the *Ṛgveda* he sees accordingly hymns for the moon festival. He supports this view by the fact that Āpastamba (x. 2. 5) and Kātyāyana (vii. 1. 4) prescribe it as a sacrifice in spring, while the *Çatapatha Brāhmaṇa* (x. 1. 5. 4) allows it to be performed at any period of the year. The whole rite he considers[3] to be a case of sympathetic magic: the moon's rays are full of nectar and they are represented by the shoots of the Soma-plant, and the manipulations of the priests are adequate to provide the gods with the nectar which they desire, for it is an old Indo-European idea that the moon holds the drink of the gods.[4]

The theory is to some extent connected with Hillebrandt's view[5] of the identity of Soma and the moon, which has repeatedly been discussed, but which is on the whole not really acceptable.[6] But it is unnecessary to do more than point out that in all probability the theory makes the error of confusing the side-issues with the original purpose of the sacrifice. Oldenberg[7] has seen in the rites, especially the straining of the Soma through the sieve, characteristics intended to secure the fall of rain, but he expressly recognizes that this is merely a side-issue, and not the primary purpose, and the same principle applies satisfactorily to the view of Hillebrandt. The identification of Soma and the moon was a natural enough one, and one in which the waxing and waning of the moon as the seat of the nectar of the gods, the connexion of dew with the moon, and other motives may have mingled, but that it was the primitive

[1] Cf. *Ṛgveda*, viii. 69. 8–10; Hillebrandt, *op. cit.* i. 143 *seq.*; *Vedic Index*, ii. 479.

[2] *Rituallitteratur*, p. 125.

[3] *Vedische Mythologie*, ii. 217 *seq.*

[4] See Roscher, *Nektar und Ambrosia*, pp. 13 *seq.*

[5] *Op. cit.* i. 267 *seq.*; ii. 212 *seq.*

[6] See Oldenberg, *Religion des Veda*, pp. 599 *seq.*; ZDMG. liv. 57 *seq.*; Whitney, JAOS. xvi. xcix–ci; Macdonell, *Vedic Mythology*, p. 113.

[7] *Religion des Veda*, p. 459.

character of Soma is most unlikely. The essence of the Soma sacrifice is the gift to Indra[1] and the gods of the strong intoxicating liquor which impels them to be mighty and richly to reward their votaries, and this is the conclusion reached by Victor Henry[2] in his careful study.

It is, however, fair to note that there is a certain peculiarity in the Soma ritual inasmuch as the Soma which is offered is also treated as a great god and anthropomorphized, perhaps even in the Iranian period.[3] This might therefore seem to suggest a totem ritual in which the god is consumed by his votaries, not as an ordinary act of eating, but as a formal sacrifice of communion, to renew the kinship of god and votaries and of the votaries among themselves. The god is killed in the pressing, but every effort is made to repair the mischief, another point consistent with totemistic ritual, but also, unfortunately for its value as evidence, with the ritual of all animal sacrifices, and not all such offerings can plausibly be made totemistic. The theory, however, is unnecessary to explain the facts; the drink in itself possesses powers of a wonderful character and thus is suitable to attract awe, and to this must be added the extra character of sanctity which accrues to it as the food of the gods and their most beloved nourishment. Again, the facts do not show any traces of that peculiar relationship of man and Soma which makes totemism appear a necessary explanation of the facts. There is no such connexion of blood kinship with the plant as is necessarily found in what is deemed a real totemistic relation.

Moreover, it must be remembered that in Vedic religion totemism has very little to adduce in its support. The use of beast or vegetable names[4] for people is valueless as evidence,[5] since the names may be in some cases mere nicknames, in some derived from the use of a symbol of a terrible or cunning or useful animal or plant as a badge, to impart the peculiar quality it possesses to the wearer, without implying any blood relationship. The late mention of the *Çatapatha Brāhmaṇa* (vii. 5. 1. 5) in connexion with Prājapati's form as a tortoise that men say that all beings are the children of the tortoise (Kaçyapa, which is identified with Kūrma) is a mere piece of priestly speculation, and gives no trace of a real descent, even if descent alone were valid evidence of totemism. We do not hear that the Kaçyapas worshipped tortoises or ate them sacramentally or did anything special with regard to them.

[1] See Oldenberg, *Religion des Veda*, pp. 452 *seq.*

[2] *Op. cit.* pp. 481–490.

[3] Cf. Hillebrandt, *op. cit.* ii. 216.

[4] See Oldenberg, *op. cit.* pp. 85, 86. His quotation of Frazer's former view (*Totemism*, p. 94) that the Greek traces of totemism prove it for any Aryan race is no longer cogent, now that Greek religion is known to be based in part on Mediterranean religion (see especially Farnell, *Greece and Babylon*, pp. 67 *seq.*).

[5] Cf. Hopkins, PAOS. 1894, p. cliv; Keith, JRAS. 1907, pp. 931 *seq.*; 1909, pp. 470, n. 1; 588, n. 1.

### (g) *The Sautrāmaṇī.*

In the *Taittirīya Saṅhitā* the Sautrāmaṇī appears only as a part of the Rājasūya rite, but the *Brāhmaṇa* (ii. 7) contains the rite as an independent sacrifice. According to Lāṭyāyana (v. 4. 20) the latter form is the Kaukilī Sautrāmaṇī. The Kaukilī is also described in the *Çatapatha Brāhmaṇa* (xii. 7, 8) with the Mantras in the *Vājasaneyi Saṅhitā* (xix, xx), and the *Kāṭhaka Saṅhitā* deals with it in xxxviii and the *Maitrāyaṇī* in iii. 11, both giving the Mantras only for the rite. The other Lāṭyāyana calls the Caraka Sautrāmaṇī, and it is dealt with in the *Taittirīya* (i. 8. 21), *Kāṭhaka* (xii. 9), *Maitrāyaṇī* (ii. 3. 8), and *Vājasaneyi* (x. 31, 32), and in the *Çatapatha Brāhmaṇa* (v. 5. 4). The name Caraka is probably a reference, as the normal use of the term denotes, to the schools of the Black Yajurveda, and not, as suggested by Hillebrandt,[1] to the school of the medical Caraka. Hiraṇyakeçin (xiii. 23 *seq.*) adapts the ordinary relation of the two forms by ascribing the Caraka form to the Rājasūya as the general form, and the Kaukilī for use for one who desires heaven.

The essence of the Kaukilī form is the combination of various forms of sacrifice. It is reckoned in the Sūtras as a Haviryajña, but it is marked by animal offerings, to Indra of a bull, to Sarasvatī of a sheep, and to the Açvins of a goat. These are offered on the fourth day, the central day, along with oblations of milk, and also of Surā and of animal fat. There is also a bull for Agni at the beginning of the rite, apparently in lieu of the usual goat for Agni and Soma offered on the day preceding the first Sutyā day of the Soma sacrifice, and a bull for Indra Vayodhas at the end in place of the barren cow to Mitra and Varuṇa which concludes a Soma sacrifice.

The purpose of the rite has been conjectured by Hillebrandt[2] to be the taking over from an unbrahmanical and therefore, though Aryan, barbarous race of the Surā-drinking, and the modelling of it on the analogy of a four-day Soma sacrifice, and he thinks that Surā was once a drink akin to Madhu[3] and connected with the Açvins. The Açvins are deities of inferior status as Soma-drinkers, but Surā was once, as the *Vendidad* shows, an honoured drink, and only in the later texts such as Gautama (xxiii. 1) and Āpastamba (i. 9. 25. 1) is it regarded as sinful. Now the two drinks, Surā and Soma, are called repeatedly in the *Çatapatha Brāhmaṇa* the *andhasī*, and they are mentioned in the *Ṛgveda* (vii. 96. 2) also in connexion with the Sarasvatī, on which river Aryans of brahmanical and unbrahmanical habits must have come into contact, and the Sautrāmaṇī represents the fusion of

[1] *Rituallitteratur*, p. 159; *Vedische Mythologie*, i. 250 *seq.* But cf. Keith, ZDMG. lxii. 136, 137.

[2] *Vedische Mythologie*, i. 250 *seq.*

[3] Cf. *Ṛgveda*, i. 116. 7 with i. 117. 6; *Atharvaveda*, vi. 69. 1.

two cults. The Vasiṣṭhas again in the seventh Maṇḍala of the *Ṛgveda* show a certain indifference to the Soma cult, and their place was the Sarasvatī; possibly the Soma cult was brought to them by tribes who followed in their tracks. The traces of this higher character of the Surā rite are to be seen in the stress laid by Caraka's school on the use of Surā in medicine.

This is ingenious, but not very probable, and the view of Bloomfield[1] is that the rite is a deliberate copy of a mystic process, the healing of Indra by the Açvins after excessive Soma-drinking. Oldenberg[2] seemst o accept this explanation, and he considers[3] that the Surā was never anything but a popular drink, which was turned to sacred uses as we know it by the priests. The suggestion is plausible, for the Sautrāmaṇī is certainly a rite in which priestly ingenuity seems to play a dominating part, and the legend of Namuci is of a peculiar character. Hillebrandt's view of the Vasiṣṭhas is not supported by any adequate evidence. He points out[4] that in their Maṇḍala, which is approximately over a tenth of the *Ṛgveda*, *soma* occurs thirty-seven times as against thirty-five times in the fourth Maṇḍala, which is only about an eighteenth of the text, and *suta* fifteen times in both cases, while to the Vasiṣṭhas is ascribed in the *Çatapatha Brāhmaṇa* (xii. 6. 1. 41) the special duty of Brahman priest. He also thinks that the predominance of Varuṇa in the seventh Maṇḍala shows a preference for his cult as compared with that of Indra and Soma. But all this is rather fanciful. The figures are insufficient to prove anything against the connexion of the Vasiṣṭhas with Soma, the Brahman priest was after all essentially the supervisor of the Soma ritual, and the high position of Varuṇa could easily become his from the foundation of a family belief in the Soma cult. The gods of the *Ṛgveda* are part of an ordered system, and there is no real possibility of assigning any god to any special family.

### (*h*) *The Pravargya.*

Only in the *Taittirīya Āraṇyaka* (iv and v) do we find the Pravargya Mantras and their explanation. The *Maitrāyaṇī Saṅhitā*, like the *Vājasaneyi Saṅhitā*, gives the Mantras for it, but the *Kāṭhaka* ignores it entirely. It forms a part of the performance of the Upasad days of the Soma sacrifice, but there can be no real doubt that in origin it stood as an independent sacrifice, as is suggested by its unimportant place in the ritual. The essential portion of the rite is the heating of milk and ghee in a pot, called the Mahāvīra, from which libations are made among others to the Açvins

[1] JAOS. xv. 143 *seq.*

[2] *Religion des Veda*, p. 41, n.

[3] *Ibid.* p. 369, n. 1.

[4] *Op. cit.* i. 111, n. 1.

and of which the sacrificer partakes. That this rite was of importance is shown by the stress laid on it in the *Aitareya* (i. 18–22) and *Kauṣītaki* (viii. 3–7) *Brāhmaṇas*. The *Aitareya* (i. 22. 14) expressly explains the whole as a mystic union of the gods, which produces a new body for the sacrificer, and Geldner[1] accepts this view in so far as he regards it as an allegory of the *devamithuna* or *mithuna* generally. The *Çatapatha Brāhmaṇa* as explained by Eggeling[2] presents a more attractive theory: the pot is the symbol of the sun, not of the Liñga as Geldner's version implies, and the milk represents the divine flood of life and light which falls to the lot of the sacrificer. The pot is to the sacrificer the head, as the sun is the head in relation to the universe, and the rite provides the sacrificer and the universe alike with a head and with the divine essence of light and life. The Brāhmaṇa works in the story[3] of the horse head of Dadhyañc Ātharvaṇa which communicated the Madhu. This symbolism explains well the deep reverence paid to the Mahāvīra pot, the optional character of the rite, since the Soma sacrifice is adequate to confer all it bestows, and the rule of the *Aitareya* that it is a rite not to be performed until one has already offered a Soma sacrifice, and so become worthy of the honour of a new celestial head, though the *Kauṣītaki* (viii. 3) more prosaically refers the prohibition to the fact that the body of the sacrificer is incomplete until he has performed a Soma offering and so cannot receive the head, and modifies it by allowing its use at the first Soma offering of one who is versed in the Scriptures.

This mystic explanation accords well with the view of Oldenberg[4] accepted by Hillebrandt[5] as to the nature of the rite in its original sense, viz. that it was a sun-spell in which the Mahāvīra represents the sun; and the heating of the milk, over which a golden plate is put, is a symbolic refreshing of the heat of the sun and consequently a refreshing of the powers of the sacrificer. This is probably the original sense of a rite whose antiquity is proved by its clear existence in the time of the *Ṛgveda*, which refers to it especially in the Frog hymn, vii. 103.

The presence of the ceremony in the *Āraṇyaka* is to be compared with its position in the *Çatapatha Brāhmaṇa*, xiv, where it precedes the *Bṛhadāraṇyaka Upaniṣad*, and in the *Vājasaneyi Saṅhitā* (xxxvi–xxxix), where it precedes the *Īçā Upaniṣad*. It seems in the Yajurveda tradition to have been held to be of too great secrecy and importance to be included in the ordinary teaching of the school rather than to be later in time

[1] *Vedische Studien*, ii. 135.
[2] SBE. xliv. xlvi–l.
[3] *Ṛgveda*, i. 116. 12; 117. 22; 119. 9. Makha's head is also referred to: see x. 171. 2.
[4] *Religion des Veda*, p. 448.
[5] *Rituallitteratur*, pp. 134–136.

or in development, for there are no clear traces of lateness in either the Mantra or the Brāhmaṇa portions of the text. It would be dangerous to derive any conclusion of posteriority from the similarities of phrase which occur, as in the verse *tvaṣṭīmatī te sapeya* found in the *Araṇyaka* (iv. 7. 5; v. 6. 12) and the *Saṅhitā* (i. 2. 5 *h*). But the speculation of the Brāhmaṇa shows a tendency to pass over into the Upaniṣad style.

The Pravargya ceremony suggests the transition to the Upaniṣad, and the same tendency is shown in the speculations attached to the **Caturhotāraḥ** which are given in the *Araṇyaka* (iii. 1–11),[1] and commented on in the *Brāhmaṇa* (ii. 2, 3). There can be no real doubt as to the meaning of these formulae in their primary aspect. The formula names various gods, who are identified with the priests to the number denoted by the names given, and their use is obviously as a substitute for the performance of the rite,[2] though they are also employed for various magic rites. The formulae are not by any means modern, and occur in the *Kāṭhaka* (ix. 8, 11, 13) and the *Maitrāyaṇī* (i. 9. 1), but the explanations are clearly tending to a mixture of theosophy and the application of the rite to mere magic ends.

In the *Çatapatha* also the account of the **Pitṛmedha** (xiii. 8) is intended to show a philosophic end, for the bones of the dead are to be arranged with bricks interspersed to form the shape of the bird fire-altar, clearly a case of the identification of the sacrificer with the fire-altar, and another sign of the mystic doctrine of the unity of the altar, the sacrificer, and Prajāpati which dominates the *Çatapatha Brāhmaṇa*. The *Taittirīya Āraṇyaka*[3] treats of this only in Mantras; it includes the whole of the burial and the collecting of bones as well as the actual making of the formal and final burial of the calcined bones, and it gives additional matter such as a monthly offering to Yama (v. 5).

### (i) *The Agnicayana.*

In the elaborate, and in detail tedious, rite of the piling of the fire-altars lies the most philosophic content of the *Saṅhitā*, for in it finds expression the chief doctrine of the sacrificial ritual, the sacrifice as a cosmic power of the highest potency. Eggeling,[4] to whom we owe the

[1] 1–11 seem clearly to belong to this section; 12 is attributed by Āpastamba (xvi. 28. 3) to the Mahāgni rite; 13 to the Puruṣamedha (xx. 24. 6); 14 to a *kāmya paçu* (xix. 16. 20); Bharadvāja (Bhāradvāja) again attributes all to the Brahmamedha (see Sāyaṇa's comm. on iii. 15 and 21).

[2] See Hillebrandt, *Rituallitteratur*, pp. 165, 166. For the reference see also Weber, *Indische Studien*, x. 139, 140.

[3] v. 6 is the passage most parallel to *Çatapatha*, xiii. 8. The comm. there cited in Sāyaṇa is not yet elsewhere known. Cf. Hillebrandt, *Rituallitteratur*, pp. 91, 92.

[4] SBE. XLIII. xv–xxvii.

clearest exposition of this doctrine, traces the first expression of it preserved in the literature to the Puruṣa hymn of the *Ṛgveda* (x. 90), where the creation of the universe is figured as the sacrifice of a primeval Puruṣa, who is all that is and that shall be. This creation cannot be regarded as a single definite act: it is regarded as ever proceeding, and the year, the symbol of time, takes its part in that the three seasons, spring, summer, and autumn, form the ghee, the kindling-sticks, and the oblation, undoubtedly an attempt to recognize and explain time in its relation to the universe.

In the Brāhmaṇa texts this doctrine has become stereotyped in the doctrine of the piling of the fire-altar, which is intended to be a representation of the eternal cosmic sacrifice which lies at the bottom of the representation of the world. But the Puruṣa of the *Ṛgveda* has been merged in a slightly different conception, that of Prajāpati-Agni, who now represents all that is and shall be. Moreover the element of time is not forgotten: the fire-altar is piled by Prajāpati by means of the seasons and is the year, again the symbol of time.[1] Again the fire-altar must be built for a year, and the fire itself, which is one with the altar, must be carried by the sacrificer for a year.

The form of the altar is that of a bird, and the piler of the altar is strictly forbidden to eat of a bird, lest he should eat the fire and be ruined.[2] There can be little doubt of the origin of this device of form; Prajāpati, the all, is conceived as being the sacrifice, the sacrifice is essentially in one aspect the Soma, for which the altar is available for use in the ritual, though not essential, and the Soma again was brought from heaven by the bird-shaped Gāyatrī. The bird-shaped Gāyatrī is addressed in the *Atharvaveda* (vi. 48. 1) as the god of the morning pressing, and the formula there given is employed by the *Vaitāna Sūtra* in connexion with a stanza (vi. 47. 1) which is clearly addressed to Agni, and Agni is the recognized deity of the morning pressing. It is the lightning form of Agni which, identified with his metre, opens up the clouds and fetches with it the Soma from the sky, and the identification of the bird with the Soma is perfectly natural, as the two are essentially conjunct.[3] Agni too in other passages of the texts, from the *Ṛgveda*[4] onwards, is frequently called a bird. Naturally the bird form is intended to bear the sacrifice to the world of heaven,[5] but that is clearly not its primitive intention.

Interest is also attached to the fact that on a gold disk, the symbol of the sun, itself deposited on a lotus leaf, the birth-place of Agni, is placed

[1] TS. v. 6. 10. 1.
[2] TS. v. 7. 6. 1.
[3] Cf. Bloomfield, JAOS. xvi. 1 *seq.*; Charpentier, VOJ. xxv. 290 *seq.*
[4] i. 164. 52; x. 114. 5; cf. i. 58. 5; 141. 7; ii. 2. 4; vi. 3. 7; 4. 6; x. 8. 8; Bloomfield, p. 11.
[5] Cf. TS. v. 4. 10. 1; *Çatapatha Brāhmaṇa*, vi. 1. 2. 36.

a golden figure of a man, the symbol of Prajāpati, and that above him rest in separate layers the Svayamātṛṇṇā bricks, which are naturally perforated bricks, symbols of earth, atmosphere, and heaven, the perforations permitting the golden man to breathe.

The Brāhmaṇa, however, makes a further advance beyond the mere conception of the sacrifice as a cosmic creation, exemplified in detail by the explanation of the different features of the world as emanations from the sacrificial procedure, as when the right side is said to be stronger than the left because the sacrificer in the rite turns round on it.[1] It accepts the identification of the sacrificer and the deity, and thus causes the acts of the sacrificer to produce for him the same results as he produces in the sacrifice. If he piles up the altar with its *ātman* and its body, he becomes possessed of his *ātman* in yonder world.[2] If he mentions Agni's *priyáṁ dhā́ma*, he himself goes to that abode.[3] Prajāpati piled the fire and lost his renown, but restored it by means of putting down the Yaçodā bricks: by putting down these bricks, the sacrificer confers renown on himself, and since there are five, and man (Puruṣa) is fivefold, he confers renown on the Puruṣa.[4] In this passage the reasons for the development of the term Prajāpati in place of the Puruṣa of the *Ṛgveda* appear more or less clearly; Puruṣa was apparently too normal a word to express in a satisfactory way the idea of the all-embracing unity, and possibly too the point emphasized by Eggeling,[5] that the sacrificer in this great rite was normally a lord of people, be it king, or prince, or great landowner, or clan chieftain, or a Brahman, may not have been without weight in this connexion. Man (Puruṣa) appears again in a passage where the fire stands in the same relation to the Sayuj bricks as the Puruṣa to the sinews.[6] The identity of sacrificer and god comes out very clearly in the ceremony of the Viṣṇu strides[7]: in performing them, the sacrificer is nothing else than Viṣṇu in very presence conquering in turn the several worlds. His movements on the occasion account for the different characteristics of the mind of men, of whom some are set on action, others on rest. So when he puts down the Vikarṇī brick he repeats in his proper person the *vikrānti* of the gods.[8]

So far the *Taittirīya*, with which the *Maitrāyaṇī* and the *Kāṭhaka* agree in substance, shows as advanced a doctrine as the *Çatapatha*. The *Çatapatha*, however, goes a good deal further in the inquiry into the nature of Prajāpati, and develops the doctrines implicit in the identifications

[1] TS. v. 2. 1. 3.
[2] TS. v. 4. 1. 2.
[3] TS. v. 3. 11. 2.
[4] TS v. 3. 10. 4.
[5] SBE. XLIII. xv, xvi.
[6] TS. v. 3. 9. 1.
[7] TS. v. 2. 1. 1 *seq.*
[8] TS. v. 3. 7. 4.

accepted even in the *Taittirīya*. Thus the identification of Agni with death, which is shared with the *Taittirīya*, leads to the suggestion that the sacrificer as Agni, as time, is death, and that as the sacrificer dies he becomes immortal, for death is his own self.[1] The version of the *Taittirīya* as regards the fate of the sacrificer with the Agnicayana is that in the world to come he has his own *ātman* and *prāṇa*.[2] The Apsarases, representing the Pañcacoḍā bricks he has put down, embrace him, and act as his bodyguards (*tanūpānī*),[3] an idea which reminds us of the female guards of the later Hindu king.[4] The sacrificer's breaths are supported by the Viçvajyotis bricks, which are heavenly deities, and by dependence on them he reaches the world of heaven.[5] The tortoise placed on the altar leads him straight to the world of heaven.[6] The conception seems rather to be that the rite will secure for the sacrificer a continuation of his self in the next world; indeed the insistence on the identity of the *ātman* and the *prāṇa* almost suggests that the ideal of the text was a repetition of the present life.

It may indeed fairly be asked whether it was not this very insistence on the identity of the future life and that on earth which ultimately resulted in the conception of transmigration. Of this there is absolutely no hint in the *Taittirīya* any more than there is in the *Ṛgveda*. Indeed there is still less cause to see transmigration than in that case, for the prose does not present any of the manifold ambiguities of the Ṛgvedic verse. But though, among others, Geldner[7] sees Saṁsāra in the *Ṛgveda*, the passages (x. 14. 2; iv. 42. 1) which he cites are not capable of proving that hypothesis. The first he translates in a forced way, following Sāyaṇa,[8] and the latter is clearly too vague to render any help: Varuṇa says *rā́jāmi kṛṣṭér upamásya vavréḥ*, which he renders, 'I control the future form of existence of man', but neither *vavrí* nor *upamá* naturally bears the sense ascribed to it. Windisch[9] following a hint by Boyer[10] sees transmigration in the wish in x. 14. 14 that Yama may give long life among the gods, but that view is open to serious objection, as I have pointed out elsewhere,[11] and Oldenberg[12] also rejects the suggestion. Böhtlingk[13] sees the Saṁsāra but without Karman in i. 164. 30, 38, but this version cannot be right; the verses are riddles, but Pischel[14] sees no trace of transmigration in them.

[1] ÇB. x. 5. 2. 23.
[2] TS. v. 3. 6. 3.
[3] TS. v. 3. 7. 2.
[4] Cf. Weber, *Indische Studien*, xiii. 390, 391.
[5] TS. v. 3. 9. 2.
[6] TS. v. 2. 8. 5.
[7] *Vedische Studien*, ii. 288; iii. 3; Roth, ZDMG. xlvi. 759.
[8] See Keith, ZDMG. lxiii. 349; Oldenberg, *Ṛgveda-Noten*, i. 212; Hillebrandt, *Vedische Mythologie*, ii. 8, n. 2.
[9] *Buddha's Geburt*, p. 54.
[10] *Journal Asiatique*, 1901, ii. 154.
[11] JRAS. 1910, p. 215.
[12] *Op. cit.* i. 212.
[13] BKSGW. xlv. 88–92.
[14] *Vedische Studien*, ii. 219, 221.

Still less acceptable is Geldner's view[1] that there is a reference to a pre-existence of Vasiṣṭha in vii. 33. 9.

The *Çatapatha* goes further in its description of the condition of the soul in its future life: thus in x. 1. 5. 4 the pious need then take food only in fourteen days, in four, six, or twelve months, or a hundred years, or are even able to dispense with it *in toto.* They live in intercourse even with the impersonal Brahman according to another text (xi. 4. 4. 2). Indeed in x. 5. 4. 15 the wise man is expressly held to be free from desire altogether, and the value of sacrifice and penance for gaining the world to come is denied. Moreover in the *Çatapatha*[2] as in the *Taittirīya Brāhmaṇa*[3] itself in the latest portions (iii. 10–12) appear the germs of the later doctrine of transmigration, the fear of repeated death in the world to come; it is significant that in the *Kauṣītaki Brāhmaṇa*[4] this view is found, but not in the parallel portion of the *Aitareya.* The *Çatapatha* also contains the legend of Bhṛgu, and other traces of the strict rule of retribution, which is another sign of the growth of the Saṁsāra idea.[5] Of this there is no real trace in the *Taittirīya Saṅhitā*, another sign of the difference in time between the two texts.

Similarly the *Çatapatha* shows a marked advance in speculative examination of the nature of Prajāpati. The *Taittirīya* cannot be credited with any intelligible theory of the nature of the supreme deity. Indeed the *Taittirīya* has nothing of value regarding his relation to the universe: he created offspring indeed as his name shows,[6] and in two passages the waters are declared alone to have been in existence, but in one case[7] Prajāpati as wind disturbed them, in the other he beheld them,[8] showing that he existed independently of them, as indeed was inevitable. On the other hand the *Çatapatha* shows a really developed theory of the nature of mind as the *prius* of all existence, and the development from it of speech, of breath, of the eye, of the ear, of work, of fire (x. 5. 3), and a further passage describes the self made up of intelligence, endowed with a body of spirit, a form of life, &c. (x. 6. 4). The self which is thus conceived is not merely the self which is the universe, but it is also the real self of the sacrificer, and on passing hence it is the self which he shall obtain, which is greater than earth or ether or all existing things, and which is the one absolute truth.

[1] *Vedische Studien*, ii. 142.

[2] ii. 3. 3. 9; x. 1. 4. 14 (of the Agnicayana); 2. 6. 19; 5. 1. 4; xi. 4. 3. 20; 5. 6. 9, &c.

[3] iii. 11. 8. 6. Cf. Deussen, *Philosophy of the Upanishads*, pp. 324 *seq.*

[4] xxv. 1. The word does not occur in the *Aitareya Āraṇyaka.*

[5] xi. 6. 1; xii. 9. 1. 1 *seq.* Cf. Lévi, *La doctrine du sacrifice*, pp. 95 *seq.*; von Negelein, *Archiv für Religionswissenschaft*, vi. 320 *seq.*; Frazer, *Spirits of the Corn*, ii. 298 *seq.*; Keith, JRAS. 1909, pp. 574 *seq.*

[6] v. 5. 2. 1.

[7] v. 6. 4. 2, 3.

[8] v. 7. 5. 3.

The *Çatapatha* is too original in the doctrine to let us doubt that a single mind conceived it in this shape, however much of it was becoming part of the common fund of Brahmanical thought, and tradition ascribes the view to Çāṇḍilya. There is no doubt that in the case of the *Çatapatha* the Agnicayana was only later embodied in one whole, as we now have it, with the rest of the ritual, and its whole nature is that of a further development of theology, a ritual developed from simpler elements by priestly ingenuity in accord with a gradually growing theory of the nature of sacrifice. A simple fire altar must be assumed for any use of the fire in a formal ritual, but the Agnicayana has passed all ordinary limits, and has been developed into an end in itself. It does not seem that the use of such an altar was ever necessary, save when a Mahāvrata day figured as part of the sacrifice.[1]

The Mahāvrata itself carries out the idea of the Agnicayana. It is doubtful if the Mahāvrata was ever normally celebrated otherwise than as part of a Sattra; it is stated by Sāyaṇa on the *Aitareya Āraṇyaka* (v. 1. 1) that it could be performed as an Ekāha, an Ahīna, or a Sattra. As part of a Sattra it is often recognized in the account of the Sattras in the Sūtras,[2] but it occurs also as part of an Ahīna rite in several passages.[3] The appropriate place for a Mahāvrata day was before the concluding Atirātra of a Sattra, after a Daçarātra; thus the *Baudhāyana Çrauta Sūtra* repeatedly adds to the Sattras an extra day, the Mahāvrata, before the final Atirātra.[4] That it was normally made a part of a Sattra is shown also by the prohibition, attested both by the *Çatapatha Brāhmaṇa* (ix. 5. 2. 12, 13) and by the *Aitareya Āraṇyaka* (v. 3. 3), of the performance of it for another, thus assuming that the performers will all be Brāhmans engaged in a great sacrifice. The *Çatapatha* insists also that the Agnicayana must not be performed for another, but that contradicts its own references to the rite as performed in different cases,[5] and can at most mean that if the Agnicayana was a preliminary to a rite with a Mahāvrata day, it must not be performed for another, though it recognizes that others held a different opinion.

The feature in which the Mahāvrata resembled especially the Agnicayana is in the shape assigned to the Mahāvrata Sāman and the Mahaduktha, the Pṛṣṭha Stotra of the Hotṛ, and his own litany at the midday pressing. They are both intended to represent the fire altar

[1] *Kātyāyana Çrauta Sūtra*, xvi. 1. 2.

[2] e.g. *Āpastamba Çrauta Sūtra*, xxiii. 1. 11; 2. 3, 4; 3. 11; 4. 4; 5. 9, 13; 7. 6, 13, &c.

[3] e.g. *Ibid.* xxii. 21. 14; 22. 16, 18; 23. 6; 24. 12.

[4] See xvi. 35 *seq.*

[5] See vi. 6. 3. 12–15; ix. 3. 4. 1 *seq.*; Eggeling, SBE. XLIV. xxvi.

in its shape, and thus the Sāman is arranged as five parts with varying Stomas: the correspondence [1] is

| | | |
|---|---|---|
| head | Gāyatra Sāman (ii. 146–148; 263–265; 800–802) | Trivṛt Stoma |
| right wing | Rathantara Sāman (ii. 30, 31) | Pañcadaça Stoma |
| left wing | Bṛhat Sāman (ii. 159, 160) | Saptadaça Stoma |
| tail | Bhadra Sāman (ii. 460–462) | Ekavinça Stoma |
| body | Rājana Sāman (ii. 833–835) | Pañcavinça Stoma |

In the case of the Mahaduktha the details are given in the *Aitareya Araṇyaka* for a bird form; the *Çāñkhāyana Āraṇyaka* [2] has preferred to treat the form as that of a human being, thus bringing out more clearly the identity of Prajāpati with Agni, and with the sacrificer. So in the *Çatapatha* the bird shape never completely excludes the human.[3]

It is impossible to doubt that this arrangement is not at all primitive: the Agnicayana must be deemed to have been thought out before the new idea could be applied to such intractable material as the Stomas on the one hand, or the verses on the other, and the divergence between the *Aitareya* and *Çāñkhāyana* shows that there was no early and fixed tradition excluding variants. It is of interest also to note that the Āraṇyakas represent a definite advance of speculative ingenuity as applied to the fire cult, and pass naturally to the more theoretic results attained in the Upaniṣads, just as in the *Çatapatha* the results of the Agnicayana in v–ix lead to the development of philosophic speculation in x.

The Mahāvrata day is also in another respect of singular interest, as it shows how priestly ingenuity could be applied to transmute a popular rite into a highly theological one. The basis of the day is clearly an old and popular festival,[4] that of the winter solstice, when steps are necessary to encourage the sun to regain strength for the sake of fresh growth on the earth. The rite teems with hints of this character, the beating of the earth drum, the exchange of ritual abuse between a hetaira and a Brahmacārin, the *bhūtānāṁ maithuna* which the later taste of Çāñkhāyana (xvii. 6. 2) declared to be obsolete (*purāṇa*), and not to be done, the fight of an Aryan and a Çūdra for a white round skin, a symbol of the sun, the solemn swinging of the priest on a swing, the piercing of a skin with arrows, the dance of maidens with water-pitchers, the driving round the sacrificial ground, the girding of a warrior with arms. But this is all amalgamated with the artificial litany and Sāman engendered by the Agnicayana rite.

[1] See Eggeling, SBE. XLIII. 282, n. 5.
[2] See Keith, *Aitareya Āraṇyaka*, p. 35.
[3] See Eggeling, p. xxi.
[4] See the account in Keith, *Çāñkhāyana Āraṇyaka*, pp. 72 *seq.* *Baudhāyana Çrauta Sūtra*, xvi. 18–23, also describes the rite, but adds nothing of substantial importance to the earlier available material. For the swinging see Frazer, *The Dying God*, pp. 277 *seq.*

### (*j*) *The Açvamedha.*

The horse sacrifice, as has been seen, occupies a special position in the *Saṅhitā*, which gives little more than the Mantras for it, and gives those in such a manner as to show that this part of the ritual was slow in obtaining a full entrance into the canon of the Black Yajurveda. It is significant that the Rājasūya finds a more secure place (i. 8): that rite was one of regular occurrence, as it was the recognized part of the customary celebrations of the consecration of a new prince, while the Açvamedha was an exceptional and extraordinary rite. Its original purpose is shown clearly enough by Āpastamba, who (xx. 1. 1) says: 'A king of all the land (*sārvabhauma*) may perform the Açvamedha'; a later hand, no doubt, has added the words *apy asārvabhaumaḥ*. Baudhāyana simply says (xv. 1) that a king victorious and of all the land should sacrifice. In the vigorous phrase of the *Taittirīya Brāhmaṇa* (iii. 8. 9. 4), 'he is poured aside who being weak offers the Açvamedha.' Or again, as the *Saṅhitā* has it (v. 4. 12. 3), it is essentially like the fire-offering an *utsanna-yajña*, a sacrifice of great extent and elaboration.[1]

It is, as Eggeling[2] suggests, probably this characteristic which has caused the Açvamedha to receive such curious treatment in the texts. The *Aitareya Brāhmaṇa* ignores it; the *Kauṣītaki Brāhmaṇa* has nothing of it, but it is dealt with in *Çāṅkhāyana Çrauta Sūtra*, xvi, after the Rājasūya in xv, these two sections being part, according to tradition, of the *Mahākauṣītaki Brāhmaṇa*, presumably merely the *Kauṣītaki* as enlarged by similar additions. In the *Vājasaneyi Saṅhitā* the Mantras occur in books xxii–xxv and the Brāhmaṇa in *Çatapatha Brāhmaṇa*, xiii, but though the first eighteen books of the *Vājasaneyi* no doubt form its core, it is of interest that the *Anukramaṇī* to the *Saṅhitā* does not apply to xxii–xxv the epithet Khila which it uses of the later books.[3] In the *Pañcaviṅça Brāhmaṇa* the rite appears at xxi. 4 in its rightful place among the Ahīna sacrifices, as it is technically a *trirātra*. The ritual is given in detail in the Sūtras of the Yajurvedas and also, after the Rājasūya, in the *Vaitāna Sūtra* of the *Atharvaveda* which Bloomfield[4] holds to be older than the *Gopatha Brāhmaṇa*.

The sacrifice is in itself unquestionably recognized in the *Ṛgveda*, as i. 162 and 163 are hymns relating in clear language to it, and it is possible that the Brahmodya in i. 164 was intended to serve for the priests' colloquy at the Açvamedha. These hymns, however, belong to the latest period of

[1] See Keith, ZDMG. LXVI. 729.
[2] SBE. XLIV. XV *seq.*
[3] See Eggeling, SBE. XLIV. XV; Max Müller, *Ancient Sanskrit Literature*, p. 358; Weber, *Indian Literature*, p. 107.
[4] See JAOS. xix. 1 *seq.*; GGA. 1912, pp. 1 *seq.*

the *Ṛgveda*; they are assigned by Arnold in his *Vedic Metre* to the popular stratum, and there is adequate linguistic evidence to confirm this view, which is shared by Oldenberg [1] and Eggeling [2] among others.

In view of the theory of the connexion of Mantra and Brāhmaṇa maintained by Bloomfield [3] among others, it is of importance to note that in this case the *Ṛgveda* shows a considerable variation from the outlines of the rite as presented in substantial accord by the other texts. There is no trace of the long lists of victims which all the Saṅhitās agree in giving: there are only two, the goat and the horse. The goat is led before the horse to carry the news to the gods, and is the portion of Pūṣan or Indra and Pūṣan, though Çāñkhāyana (xvi. 3. 27–30 converts the goat into two, both included among the *paryañgya* victims, fastened round the horse's limbs, that to Pūṣan being tied at the forehead, and the other to the navel. In the *Maitrāyaṇī* (iii. 12) and the *Vājasaneyi* (xxiv. 1) there are two, one tied to the forehead for Agni, one to the navel for Pūṣan or Soma and Pūṣan, the two texts differing on this point. The *Taittirīya Brāhmaṇa*, followed by the Sūtras, recognizes (iii. 8. 23) the goat for Agni as well as those given by Çāñkhāyana. Moreover, in the lists of victims, the *Taittirīya*, with which the *Kāṭhaka* literally agrees, has a different order and different victims to those of the *Maitrāyaṇī* and *Vājasaneyi*, showing that there is a considerable differentiation between the Ṛgvedic and the Saṅhitā rituals. In minor details the same point is clearly shown; thus the goat and the horse are led round the fire, and probably the stake also, while the later ritual knows only the *paryagnikaraṇa* or carrying of a firebrand round the victims. On the other hand, the reference to the gold, the two cloths, and the cakes already show that the offering had features comparable with the more elaborate detail of the later sacrifice.

As revealed in the later texts the sacrifice is essentially one of princely greatness. The steed for a year roams under guardianship of a hundred princes, a hundred nobles with swords, a hundred sons of heralds and charioteers bearing quivers and arrows, and a hundred sons of attendants and charioteers bearing staves,[4] and the *Çatapatha* [5] preserves records of two cases where its progress was impeded: Çatānīka Sātrājita took away the steed of Dhṛtarāṣṭra, and Bharata that of the Satvants. If the year were successfully passed the steed was sacrificed with a ritual of extreme elaboration, though even these texts show that there was no real holocaust of victims on the scale indicated by the numbers mentioned, as the wild

[1] *Ṛgveda-Noten*, i. 153; *Prolegomena*, p. 220.
[2] SBE. xliv. xvii, n. 4.
[3] JAOS. xv. 163 *seq.*; xvi. 3, cxxii; xvii. 406.
[4] See *Çatapatha Brāhmaṇa*, xiii. 4. 2. 5; *Baudhāyana Çrauta Sūtra*, xv. 1. Cf. Hillebrandt, *Festgruss an Böhtlingk*, pp. 40 *seq.*
[5] xiii. 5. 4. 21, 22.

ones were set free.[1] The features of the rite beside the actual slaying of the victim comprise the panegyric of the king by a Kṣatriya and a Brāhmaṇa lute-player, and in the *Çatapatha* a cyclic Ākhyāna of which we have too scanty information to understand it fully. There are also as central features the lying of the chief queen reluctantly with the horse, with which must be connected the remark of the *Çatapatha* (xiii. 1. 9. 9) that a hero was born to him who sacrificed with the Açvamedha, the Brahmodya of the priests, and the dialogue of the queen, other wives and priests, which is of a decidedly obscene character. Other points of importance are the laying of importance on the power of the sacrifice to redeem sin, which is stated in the *Taittirīya* (v. 3. 12. 2) as well as in the *Çatapatha* (xiii. 3. 1. 1), the decoration of the horse and the driving of it into water, the water being an essential part of the sacrificial ground. Moreover, at the bathing of the horse before its year of wandering, a 'four-eyed' dog is slain and allowed to float under it in the water.

To Oldenberg[2] the rite appears to be a sacrifice to obtain the desires of the king, offered after a great success, rather than a thank-offering for his success, and in this he is no doubt right. The connexion of the rite with Prajāpati he holds to be later, and argues that its original connexion was, as suggested by the verses in the *Çatapatha* (xiii. 5. 4), rather with Indra, slayer of Vṛtra, as was natural in a rite essentially connected with war. In the choice of the horse he sees the influence of magic; the slaying is to confer on the god and through him on the sacrificer the strength (*vāja*) of the swift and powerful steed.[3] The dog was possibly once slain to drive away evil spirits from the horse, or, as the texts treat it, as a representative of the powers of evil.

To Eggeling[4] the explanation of the sacrifice seems to be in the fact that, just as man could be sacrificed as the highest offering, so the steed, next to man in the scale of the animal creation, was essentially a suitable offering on a great and solemn occasion. Prajāpati is connected with the steed because on the Brāhmaṇa theory the sacrifice is identical with Prajāpati, and so the steed can be called in the *Taittirīya Brāhmaṇa* (iii. 9. 17. 4) the form of Prajāpati and most conformable to Prajāpati. On the other hand, he points out that Varuṇa is essentially connected in the earlier conception with the horse, and that the horse in one conception is the steed of the sun which traverses the heaven, which is Varuṇa, while the heavenly region is conceived as a sea of waters, and so the horse is sprung from the waters. Varuṇa therefore must have been the earlier deity of the

[1] See Eggeling, SBE. XLIV. 311, n. 1.

[2] *Religion des Veda*, pp. 306, 356, 473–475.

[3] Cf. Frazer, *Spirits of the Corn*, ii. 138 *seq.*

[4] SBE. XLIV. xviii–xxiv

horse sacrifice. An obscure legend in the *Taittirīya Saṅhitā* (ii. 3. 12. 1) recognizes the connexion of Varuṇa and Prajāpati with the horse.

These two accounts supplement each other and represent fairly the Brāhmaṇa view of the rite. Any further speculation must be hypothetical, but it is at least reasonable to ask whether there is not some trace of an older side of the ritual. The nearest Aryan analogy is that of the October horse at Rome,[1] where the slaying of the steed was accompanied by rites which render the theory that the horse represented the vegetation spirit at any rate plausible. The use of the blood of the horse as 'medicine', the carrying of the tail to drip blood on the *focus* of the Regia, the decking of the horse with cakes, and the fact that the victim was one of the winning pair of steeds in a chariot race are all signs of an elaborated version of a simple ritual of the slaying of the vegetation spirit in horse form, a fact proved to exist in other cases. At Rome the whole has been elaborated out of easy recognition by the natural tendency of a people to transform its simple agricultural rites into acts more in harmony with military developments, but the original basis is still fairly apparent.

There is a good deal in the Indian ritual which is in accord with the theory of a vegetation ritual. The strength laid on the need of a son and the action of the chief queen show that mere success is not alone what is aimed at; significant also is the rite of the Avabhṛtha,[2] where a man of hideous appearance is driven into the water and an offering made on his head to Jumbaka, and he is then let go, apparently being driven away, bearing with him the sins of the village. Evildoers stepping into the water are freed at once of all sin.[3] The eating of the flesh of the horse is clearly referred to in the *Ṛgveda*, and of course the representative of the vegetation spirit is often eaten, the placing of a cloth for the horse is clear proof of the semi-divine character assigned to it, and the hymns emphasize this side of its nature. The obscenity of the conversation Oldenberg suggests as possibly due to vegetation magic, and this is no doubt its function, as in the dialogue of a hetaira and a Brahmacārin at the Mahāvrata,[4] rather than an entertainment of the gods or the remains of popular freedom of speech. There is indeed no clear trace of the horse being the victor of a race, but the solemn year of freedom takes the place

[1] Fest. 178; Paul. 179, 220; Plut. *Quaest. Rom.* 97. See Warde Fowler, *Roman Festivals*, pp. 242–250; Mannhardt, *Myth. Forsch.* pp. 156–201; Frazer, *Spirits of the Corn*, ii. 42–44; 337–339.

[2] See *Taittirīya Brāhmaṇa*, iii. 9. 15; *Çatapatha Brāhmaṇa*, xiii. 3. 6. 5; *Çāṅkhāyana Çrauta Sūtra*, xvi. 18; Eggeling, SBE. XLIV. xxxix; Oldenberg, *op. cit.* p. 408; Keith, JRAS. 1908, pp. 845–847 Remnants of human sacrifice cannot possibly be seen in this rite, as Weber thought (*Indische Streifen*, i. 54 *seq.*).

[3] *Kātyāyana Çrauta Sūtra*, xx. 8. 17, 18.

[4] See Keith, *Çāṅkhāyana Āraṇyaka*, p. 79. For the riddle cf. Frazer, *The Scapegoat*, p. 120.

of that episode, and it is possible that in the *Ṛgveda* (i. 163. 5) the term *sanitúḥ* refers to this characteristic of the steed, for we have no evidence for the *Ṛgveda* of the year-long peregrination of the horse. That the body of the horse is not preserved in part for 'medicine' is true, and significant that the rite was not in the Brāhmaṇa period consciously a vegetation ritual, but it does not disprove the possibility that this was part of its original character.

Another theory of the nature of the sacrifice has more recently been advanced. The reason for the connexion of the horse with the gods of the Açvamedha, to which reference has been made above, is a matter of some interest. It is clear that the presence of Prajāpati is a product of priestly speculation, as probably also at the Vājapeya. But it is by no means certain that Indra was the earliest god to whom the horse sacrifice was offered, as von Negelein thinks.[1] Von Negelein considers that the offer was one to the sun thought of as a horse to strengthen his circuit in the heavens which gave the divisions of time. In Vedic times Indra as king of the gods with his steed in union defeats the Asuras, and so the earthly king, uniting himself mysteriously with the sacrificial horse, and its magic power, defeats his earthly foes. Thus Indra's horse is the thunderbolt, which slays Vṛtra, and so the horse in the sacrifice enables the sacrificer to slay his human foes. Varuṇa followed in the ownership of the horse, and lastly Prajāpati.

This view of the sacrifice as an offering to the sun-god of his peculiar animal is perfectly reasonable in itself, and there is some evidence in its favour from other peoples. Thus in Greek literature[2] we have many records of offerings of horses to the sun, at Rhodes and in Arcadia, but these may be traced to an imitation of the Persian ritual[3] which recognizes the offering to the sun of white steeds, white being also the colour in Greece. White, of course, is the Vedic symbol of the sun, as in the round white skin which represents the sun at the Mahāvrata according to the *Kāṭhaka* and other texts.[4] But Indra is not the sun in the Vedic religion, even if we admit that possibly in the Vṛtra legend there may be preserved a relic of the melting of the glacier by the sun's heat, as Hillebrandt supposes, and the connexion of Varuṇa with the rite is suggestive of another explanation of the facts.

There is much evidence of the connexion of the horse with water deities in Greece.[5] Mithridates and Sextus Pompeius offered horses to

[1] *Das Pferd im arischen Altertum*, p. 97. Cf. *Zeitschrift für Ethnologie*, 1901, p. 63.

[2] Fest. 181; Paus. iii. 20. 5: Schol. Aisch. *Eum.* 450; Tzetz. Lykophr. 483, &c.

[3] Herodotus, i. 133, 216; vii. 113; Xenoph. *Cyrop.* viii. 3. 24, &c.

[4] Cf. Oldenberg, *Religion des Veda*, p. 88.

[5] See Farnell, *Cults of the Greek States*, iv. 20 *seq.*;

the ocean, and there are other traces of the rite as well as the epithet Ἵππιος applied regularly to Poseidon. There is evidence too from Russia and China of the primitive tendency which sees in water an identity or similarity with the horse, and there is no doubt that a god of the waters, as Varuṇa tends to be, can naturally receive as his offering the horse. In Eggeling's view [1] the horse of Varuṇa is the sun, the courser of the skies; but this is rather an artificial combination, and it is doubtful if the earliest conception took this form. Nor is it surprising that Indra should figure prominently in the rite without necessarily being the original owner of it, for he is pre-eminently the god of the warrior, and again he is often mentioned as owner of the bay steeds, and an offering of a horse to him is absolutely in place.

There is no trace in the Açvamedha of the chthonic character which Paul Stengel[2] sees in the horse sacrifice in Greece, though probably without justification in the case of the sacrifice as a whole. It is suggested, however, by Oldenberg[3] that one hymn of the *Ṛgveda* (x. 56) may show a practice of the offering of a horse to the dead, and this might lend support to Stengel's view that the horses offered to Heroes, as suggested by the slaying of horses in the *Iliad* for Patroklos and as depicted in grave reliefs, were intended to serve the spirits of the dead as steeds to bear them on nocturnal journeyings; thus Pausanias (i. 32. 3) tells us that at night were heard at the grave of the Spartans who fell at Marathon the neighing of steeds and sounds of battle, and it is true that there was no cavalry charge in the actual contest. Moreover, Stengel brings the dog into the category of a companion of the spirit-rider; dogs receive offerings according to an Attic inscription of the beginning of the fourth century along with the κυνηγέται,[4] and Hekate is surrounded by dogs in her nightly wanderings. With these dogs might be compared the dog slain in the Açvamedha, which von Negelein thinks to be a representative of Vṛtra.[5] But on the whole the evidence of any parallel is here far too slight for serious consideration. The real parallel to the dogs of the Greek ritual are rather the dogs of the Indian eschatology.

### (*k*) *Puruṣamedha.*

The human sacrifice as a ritual form is not alluded to in the *Saṅhitā*, but the *Brāhmaṇa* (iii. 4) enumerates the symbolical human victims as does

Stengel, *Archiv für Religionswissenschaft*, viii. 203–213. For Varuṇa and the waters cf. Oldenberg, *Religion des Veda*, p. 202.

[1] SBE. XLIV. xxi.

[2] *Op. cit.* p. 203.

[3] *Ṛgveda-Noten*, ii. 258.

[4] Dittenberger, *Syll.* 861.

[5] See Oldenberg, *Archiv für Religionswissenschaft*, vii. 226, n. 1. For the dog as a scapegoat see Frazer, *The Scapegoat*, pp. 208 *seq.*; as a corn spirit used as sacrificial, *Spirits of the Corn*, i. 271 *seq.*; ii. 196, 202, 256.

the *Vājasaneyi Sañhitā* (xxx). Neither the *Maitrāyaṇī* nor the *Kāṭhaka* has any notice of the rite. The ritual is mentioned in the *Çatapatha* and given in detail by Āpastamba (xx), Çāñkhāyana (xvi. 10–14),[1] the *Vaitāna Sūtra* (xxxvii. 10–xxxviii. 9), Hiraṇyakeçin (xiv. 6), Kātyāyana (xxi. 1), but not by Baudhāyana, in whose work no trace of the rite is found, a fact of some importance. The versions of Çāñkhāyana and the *Vaitāna* are quite distinct from those of the Brāhmaṇas and their corresponding Sutras; they supply a ritual for the slaughter actually performed of a single man, which is based exactly on the Açvamedha, and both texts recognize the Puruṣamedha as depending on the Açvamedha. These texts also consider the end of the rite the healing of the sacrificer's bodily ills, and not the winning of immortal life, and the hymns used are taken from the *Ṛgveda* and *Atharvaveda*. There can be no doubt that the ritual is a mere priestly invention to fill up the apparent gap in the sacrificial system which provided no place for man. On the other hand, the Yajurveda texts recognize only a symbolic slaying of a whole host of human victims who are set free in due course and only animal victims are offered. The ritual does not help to decide whether the form was substituted later for a real sacrifice or was a mere priestly invention, and the decision on this matter can only be given by other considerations. Eggeling,[2] who inclines to the former view, quotes with approval Weber's suggestion that when the eating of the victim became part of the rite the human sacrifice would naturally become more and more impossible, but this is clearly an erroneous view of religious development; if the human sacrifice was ever usual, every probability points to the victim having first been eaten, and the very essence of the rite would lie in the tasting of the blood.[3]

Now that human blood was shed in the ritual is not to be denied. In building the brick-altar for the fire the pan, which the sacrificer has used for carrying about for a year the sacred fire, is built into the bottom layer, and on it are put the heads of the five victims—man, horse, ox, sheep, and goat—to impart stability, as the *Çatapatha Brāhmana* (vii. 5. 2. 1 *seq.*) clearly states. In the *Çatapatha* (vi. 2. 1. 37 *seq.*) the last to perform the whole rite of slaying the man is said to have been Çyāparṇa Sāyakāyana, and only one victim was normally in its time offered, either a he-goat for Prajāpati or one for Vāyu, and the use of real heads, if not actually of victims slaughtered for the purpose, or of gold or clay heads, is disapproved. But it still (vii. 5. 2. 1 *seq.*) gives the Mantras for the full rite, as does

[1] Attributed to the *Mahākauṣītaki Brāhmaṇa*, on which see Aufrecht, *Aitareya Brāhmaṇa*, p. v; above, p. cxxxii.

[2] SBE. XLIV. xli.

[3] See Farnell, *Greece and Babylon*, pp. 238 *seq.*

Āpastamba (xvi. 17. 19, 20), who, however, allows them all to be used for one victim, that for Vāyu, only. In the *Taittirīya* tradition as preserved by Āpastamba the head is to be purchased of a Kṣatriya or Vaiçya slain by an arrow-shot or lightning for seven or twenty-one beans,[1] and apparently to be severed from the head at the time of purchase: it is then given life by being laid on an ant-hill with seven holes, and redeemed from Yama by three Mantras, while the whole sacrifice is completed by a he-goat which is offered to Prajāpati. But according to the *Taittirīya Sañhitā* (v. 5. 1) a goat offered to Vāyu Niyutvant is used to supply the head for the fire-pan, in place of all the other victims, including man. This passage, however, cannot be relied on as giving a general rule for the *Taittirīya* which normally recognizes the *paçuçīrṣāṇi* as used, though in yet another passage it suggests (v. 1. 8. 3) that the four animal victims were allowed to go free after the circumambulation with fire, the offering to Prajāpati being used to complete the rite. It would seem in that case that only the human head would be placed in the pan. In the *Kāṭhaka* (xx. 8) the buying of a head of a dead man for twenty-one beans is also prescribed, but the use of all the heads is clearly contemplated, and this is no doubt the traditional Taittirīya view. The *Maitrāyaṇī* (iii. 2. 9) seems to regard the actual use of the heads as normal.[2]

It would be impossible to deny that we have here the record of the very widespread usage of slaying a human being to act as the guardian of the foundations of a building, a custom which is world-wide and has often been exemplified in India. But that is not a human sacrifice in the ordinary sense of the word—it is significant that it is the form found in Canaan[3]—and clearly affords no parallel for the rites of the Yajurveda. Nor does the *Sañhitā* present any other evidence of this rite. The rite indeed is poorly supported in Vedic literature. Hillebrandt[4] saw indeed in the *Ṛgveda* (x. 18. 7; 85. 21, 22) references to the rite as preserved in the *Çānkhāyana Çrauta Sūtra*, where the chief queen lies with the dead man, but this suggestion can hardly be accepted as probable. The passages referred to yield a perfectly adequate sense without being applied to the extraordinary use postulated by Hillebrandt, and the whole of his argument belongs to the erroneous theory of an earlier ritual *Ṛgveda*.[5]

[1] So *Taittirīya Sañhitā*, v. 1. 8. 1.

[2] In the *Kauṣītaki Brāhmaṇa*, there is apparently an option between an offering for Prajāpati and one for Vāyu; the *Çāñkhāyana* allows also the use of the five heads.

[3] Cf. the facts quoted by Farnell, *Greece and Babylon*, p. 245, n. 2.

[4] ZDMG. xl. 708–711; *Rituallitteratur*, p. 153; *Bezz. Beitr.* viii. 195 *seq.*

[5] Cf. Oldenberg, GGA. 1907, pp. 211 *seq.*; *Prolegomena*, pp. 518 *seq.*

The other evidence of consequence is that of the legend of Çunaḥçepa.[1] But here the whole story reveals the slaying as proposed as something utterly monstrous. The king binds himself to slay his own son, contrary to all Vedic propriety, and buys a Brahman's son, and induces by a bribe the father to undertake the slaying, from which all the priests held aloof. The son is saved by prayer to the god, and taken away from the unworthy father and adopted by Viçvāmitra, one of the king's priests. Whatever the purpose of the tale, it is enough to show that human sacrifice was for the Brāhmaṇa period a horror beyond words, and the *Mahābhārata* insists that it is unknown,[2] though it contradicts itself elsewhere in this regard.[3] It should be noted that the offering here contemplated is solely an offering to satisfy the wrath of the god; there is no sacramental significance, nor any possibility of the application of a totemistic or corn-spirit theory. Eggeling points out the curious and obviously unreal character of the name of Ajīgarta ('having nothing to swallow') and his other sons, and lays just stress on the fact that the ascription of the father to the Añgirases is in accord with the connexion of that family with sorcery and with the fire ritual, in which, as we have seen, the slaying of a man was clearly once permissible, though not usual at the time of the Brāhmaṇa texts.[4]

## § 9. The Language and Style.

### (a) *The Mantra portions.*

The grammar of the Mantra portions of the *Saṅhitā* presents few points of importance. It essentially represents a stage intermediate between that of the *Ṛgveda* and the Brāhmaṇa texts, but approximating much more to the former than the latter. The later character of the language appears clearly in the variants of the *Ṛgveda* which occur. Thus in iv. 5. 10. 4 for *vṛjyāḥ* as a third person singular (RV. vi. 28. 7; *vṛñjyāt*, TB. ii. 8. 8. 12) is found *vṛṇaktu*; in iv. 1. 10 *a* for the *yád agne kā́ni kā́ni cid* of the *Ṛgveda* (viii. 102. 20) is found *yád agne yā́ni kā́ni ca*, as also in the *Maitrāyaṇī* (ii. 7. 7), though the *Ṛgveda* clearly preserves the correct form of the Āmreḍita as in viii. 73. 5, *kárhi kárhi cit*. In iv. 1. 4 *c dṛçé ca* replaces *abhikhyā́*, which the other texts also reject; *dṛçā́ ca* (*Maitrāyaṇī*, ii. 7. 4) is another effort at a better text. In iv. 1. 2 *s* the unusual *járbhurāṇaḥ* of RV.

[1] See Max Müller, *Ancient Sanskrit Literature*, pp. 108 *seq.*; Roth, *Ind. Stud.* i. 475 *seq.*; ii. 112 *seq.*; Eggeling, SBE. xliv. xxxiv–xxxviii.

[2] See ii. 864.

[3] See iii. 125, 126; Hopkins, *Religions of India*, p. 363, n. 2, who (pp. 198–200) is inclined to accept human sacrifice as proved for the Vedic period. But see Keith, JRAS. 1907, pp. 943–949.

[4] Frazer (*The Scapegoat*, pp. 410, 411) has seen in the main theory of the Agnicayana a relic of the slaying of a divine man for the conservation of the universe, but this theory cannot be accepted; see Keith, JRAS. 1915.

ii. 10. 5 has become *járhṛṣāṇaḥ*, and the *Maitrāyaṇī* (ii. 7. 2) and the *Kāṭhaka* (xvi. 2) carry the process further by changing *nābhimṛçe* in the same Pāda to the commonplace *nābhidhṛ́ṣe*. In iv. 2. 6 the *óṣadhīḥ* as nominative is changed where possible to *óṣadhayaḥ* and *pārayiṣṇvàḥ* becomes *pārayiṣṇávaḥ*, and so also in the *Kāṭhaka* (xvi. 13) and the *Maitrāyaṇī* (ii. 7. 13). The same texts here and elsewhere banish the faulty *íṣkṛtiḥ* for *níṣkṛtiḥ*.[1] In the *Taittirīya* (iv. 2. 6. 3) *tanúvām* is a variant of *tanvàḥ* of the *Ṛgveda* (x. 97. 10); only in one late passage (x. 85. 46) of the *Ṛgveda* is such a form as *çvaçruā́m* found.

Similarly in i. 6. 5. 1 *ádityāḥ* is a form unknown to the *Ṛgveda* from that stem. Again in no independent passage has the *Taittirīya* the *ā* of the locative from stems in *i*, whether masculine or feminine. So also the use of *au* in the dual both in *a* and consonant stems is on the increase in the *Taittirīya*, while *ebhiḥ* for *aiḥ*, *ā* for *ena*, *āsaḥ* for *āḥ*, and *ā* for *āni* steadily diminish in independent passages, and there is no case of a genitive in *ām* for *ānām*. So also the locative forms in *ayi* or *avi* from *i* and *u* stems are not used in independent Mantras, nor instrumentals in *i* from *ī* stems, except possibly in i. 1. 5. 2, nor forms in *ā̆* from *an* stems in the neuter plural. Of stems in *ṛ* the genitive plural[2] has *ṝ* and in i. 3. 4. 1 is found *náptāram*.

Transition forms showing the merger of the declensions are not rare, such as *óṣadhayaḥ* noted above, *revátayaḥ*, iv. 2. 11. 1, and *pátnayaḥ*, v. 2. 11. 2; *gavīnyaù*, iii. 2. 11. 3; *hánūbhyām*, iv. 1. 10. 2; vii. 3. 16. 1. Akin to these transitions is the use of *yūṣéṇa*, v. 7. 20, for *yūṣṇā*, and the influence of analogy is seen in *ágnāviṣṇū*, i. 8. 22. 1.

Among pronominal forms the use of *kiṁ* in *kiṁçila*, v. 5. 9. 1, is a later form than the *kad* of Ṛgvedic compounds. *ātmā́nam* appears as a reflexive though not found in this sense in the *Ṛgveda*.[3] For the *yuvóḥ* of the *Ṛgveda* is found in iii. 5. 4. 1 the more normal form on the ordinary analogy, *yuváyoḥ*.

*ékān* is normally used to make up compound numbers, and the list of numbers in vii. 2. 11–20 supplements those found in the *Ṛgveda*, and shows a development of the use of numbers.

In the verb the forms in *masi*, in *thana*, and *tana* steadily disappear; and the number of the rarer subjunctive and optative forms from the aorists is steadily lessening, parallel with the standardizing of the language which reveals itself in full in the Brāhmaṇa texts. Thus in the case of the root aorist the participle of the active disappears, and the middle participle is very rarely found as in *rúhāṇa* (iv. 1. 2. 4), *dhuvānā́* (iv. 4. 12. 5), *vimā́na*

[1] Cf. Bloomfield, JAOS. xvi. cxxvi.

[2] *pitṝṇā́m*, i. 3. 6. 1; *netṝṇā́m*, i. 3. 6. 1; *dhātṝṇā́m*, iv. 7. 14. 3. So also in the Brāhmaṇa portions; cf. Weber, *Indische Studien*, xiii. 101; Lanman, *Noun-Infl.* p. 430.

[3] See Delbrück, *Altindische Syntax*, pp. 262, 263.

(iv. 6. 3. 3). On the other hand, the aorist in *a* appears more frequently as in *ákhyaḥ* and *ásicat, átṛpam, áruham, asadaḥ, ádṛçan.* In the *s* aorist the *Taittirīya* differs from the *Ṛgveda* in exhibiting forms like *atāṅsīt* (iv. 7. 13. 5) with an inserted *ī*, and in the injunctive *hāsīt* (vii. 3. 13. 1), but the anomalous forms in *se* have disappeared.

The **future**, on the other hand, develops considerably in use, and the second future appears in its infancy as in *anvāgantā́ yajñápatir vo átra* in v. 7. 7. 1, where the *Atharvaveda* (vi. 123. 1, 2) has *anvāgantā́ yájamānaḥ svastí* where the present sense is assigned to it in Whitney's translation.

The **denominatives** show the development of forms outside the present system as in *pā́payiṣṭa* and the participles *kaṇḍūyiṣyánt-, meghāyiṣyánt-, çīkāyiṣyánt-* (iii. 2. 8. 3).[1]

The **gerundives** in *ā́yya* and *tva* disappear almost entirely. On the other hand, the forms in *tavyà* and *anīya,* which are of the Brāhmaṇa period and which commence feebly in the *Atharvaveda,*[2] are not to be found.

In the **infinitive** the disappearance of most of the Ṛgvedic dative forms is marked, especially those in *ase,* those from vowel roots, and the forms in *dhyai.* There are no locative infinitives in *sani.*

In the **gerund** *tvī́* occurs at iv. 1. 1. 4 in *khātvī́,* but not elsewhere independently; *tvā́* is regular; on the other hand, *tvā́ya* is found in *kṛtvā́ya* (iv. 1. 5. 4) and *vṛtvā́ya* (iv. 1. 2. 3), *yuktvā́ya,* and *tatvā́ya* (iv. 1. 1. 1), and it is clearly[3] a late combination of *tvā* and *ya.*

Similar signs of later usage are to be seen as regards the **prepositions**: *paráḥ* never takes the accusative or instrumental or locative; *sanitúr, sanutár, sumád, smád* disappear.

The *Taittirīya* yields very little that is novel in grammar, for the use of *jinvár, ugrár, bhīmár, tveṣár, çrutár, bhūtár* with *āvṛt* in ii. 4. 7. 1, 2 is no more than a mere blunder.[4] More interesting are the curious forms *dhvanayit,* iv. 6. 9. 2; *ajayit,* i. 7. 8. 1, which hardly admit of any reasonable explanation as correct.[5] *gamádhye* in i. 3. 6. 2 is probably merely a blunder for *gamádhyai.*[6] *sīmáhi* in iv. 3. 13. 2 is of doubtful form and sense, the *Ṛgveda* (x. 7. 1) having *sácemahi.* Other forms with unusual shortening[7] are seen in *jigivāṅsaḥ,* i. 7. 8. 4; and *nīnima,* iii. 2. 8. 3, against the metre. Of aorists the causatives *ajījipata,*[8] i. 7. 8. 4, and *ajijñipat,* ii. 1. 11. 3, are noteworthy, and of simple verbs *agrabhīm,* i. 7. 12. 2; *agasmahi,* i. 2. 9. 1 (*Ṛgveda,* vi. 51. 16, *aganmahi*);

[1] See Macdonell, *Vedic Grammar,* p. 408.

[2] *Ibid.* p. 407; Whitney, *Sanskrit Grammar,* § 965.

[3] *Ibid.* p. 413.

[4] See Macdonell, *Vedic Grammar,* pp. 33, 70; Oldenberg, *Prolegomena,* p. 457.

[5] *Ibid.* p. 398, n. 2; Whitney, §§ 1048, 904 *b.*

[6] *Ibid.* p. 410; Whitney, § 976 *a.*

[7] *adimahi,* i. 3. 6. 2, may be contrasted with *adīmahi, Vājasaneyi,* iii. 58; Macdonell, p. 367.

[8] *ajījapata, Vājasaneyi,* ix. 12. The retention of the caus. *p* is noteworthy, cf. *bibhiṣaḥ,* iii. 2. 5. 2; Whitney, § 1047.

*avṛṣāt*, ii. 4. 7. 2 (a very strange form). The strong forms *stṛṇāhi*, vi. 3. 1. 2 (a prose direction), and *gṛṇāhi*, iv. 4. 12. 5, are not very rare, and *jāgriyāma* occurs in i. 7. 10. 1, where the *Vājasaneyi* (ix. 23) has *jāgṛyāma*. On the other hand, as opposed to the shortenings noted above, the injunctive aorist has *jīhvaratam* in i. 2. 13. 2, where *jihvaratam* would have sufficed. In iv. 7. 14. 1 *vaniṣanta* is a strange third plural aorist subjunctive for which the *Ṛgveda* (x. 128. 3) has *vanuṣanta* and the *Atharvaveda* (v. 3. 5) *saniṣan*.

(*b*) *The Brāhmaṇa portions.*

The language of the Brāhmaṇa portions differs in grammatical form very slightly from the classical language as fixed in the grammar of Pāṇini.[1] As compared with the language of the Mantras and in particular of the verses, it shows much less variety of forms and, as is natural in a formal prose, it lacks those ambiguities of form which exist in considerable number in the Mantras. Thus the free use of the injunctive forms in any time relation and in any mood has disappeared for good, the use appearing only in a few phrases with *mā́*. The subjunctive survives, but only in reported thoughts or speeches; in any other case where the subjunctive might have appeared in the Mantra style the optative is used. The infinitive has ceased to show its manifold forms, the only uses which are normal being the form in *toḥ* after the word *īçvara* and the new form in *tum*, which is formed with *çak* and *arh*. The gerundive in *tavya* supersedes that in *tva*. The tenses of the indicative develop or display a precision of use which is strange to the Mantra texts; and the use of the cases looses the vagueness which is occasionally very clear in the *Ṛgveda*, while the rules of concord are adhered to with a strictness which is not attained in the difficulties of verse composition. Similarly as regards accidence; the uses of forms like *āsas* in the plural, *ā* in the dual and the instrumental singular, *ebhiḥ* in the plural, *ā* in the neuter plural disappear, and all that remains is a certain indefiniteness in the distinction as later drawn between the treatment of words in *i* and *ī* and the use of *an* as the locative of nouns in *an*. To these points may be added the new use of (*y*)*ai* as the feminine ending in the genitive and ablative. The verb shows even less irregularity; a few cases like *duhe* when the third singular takes the same form as the first and a few survivals of aorists later disused in the forms accepted by the Brāhmaṇas, together with some subjunctives and infinitives, exhaust the tale. More noteworthy is the fact that the verbal prefixes are still separable and that the accent is a living reality, as it was indeed to Pāṇini, but as it is not in the classical texts handed down to us. Add to

[1] Cf. Bhandarkar, *Journal Bombay Branch Royal Asiatic Society*, xvi. 264 *seq.*; Liebich, *Pāṇini* (1891).

these points the rule of the *Taittirīya* that in certain cases *y* and *v* appear as *iy* and *uv*, and the differences of linguistic form are practically all included.

It is of importance further to bear in mind that these peculiarities extend throughout the whole text including book vii and that part of book v (5–7) which appears to be clearly a later addition to the *Saṅhitā*. Thus it is fair to conclude that on the whole the Brāhmaṇa portions of the Saṅhitā are approximately of the same period, though not produced by one effort, or as one work. There are, however, some traces of later usage in book vii.

In giving in detail the usages which are contrary to the ordinary rules of classical Sanskrit or are for some other reason worthy of notice, it will be of value to treat the several sections of the text separately; for this purpose books i and ii can be taken together, books iii, vi, and vii as wholes, and book v as two sections. Book iv, as all Mantra, can be omitted from consideration.

### (1) Euphonic Combination.

The *Taittirīya* displays none of the peculiarities which mark the *Maitrāyaṇī* as being the product of somewhat artificial studies (e. g. the change of unaccented *as* or *e* to *ā* before an initial accented vowel except *a*; the change *t* to *ñ* before *ç*).[1] The only point of substantial deviation from the normal rules of Pāṇini is that in certain instances *y* and *v* are represented by *iy* and *uv*, the cases of which have been noted above (p. xxxviii). Though characteristic the change is not really common apart from the words *gāyatrī* and *rātri* in their oblique cases, and *tanū́*. There has also been noted above the treatment of *triṣṭubh*, *anuṣṭubh*, and *uṣṇih*.

Of some interest is the clear tendency seen in the *Saṅhitā* to shorten the long vowels of the first parts of words in composition. In *ajakṣīrá*, ii. 2. 6. 4; v. 4. 3. 2, it is possible to see the epicene use of *aja* as does Wackernagel,[2] but there must be remembered *puṇḍarisrajā́m*, i. 8. 18. 1, and *grīvadaghná*, v. 6. 8. 3, where that explanation is not available, nor can it be applied to *iṣṭakacít*, i. 5. 8. 2. Similarly we have *ajatvá*, vi. 1. 6. 3; *amāvāsyatvá*, ii. 5. 3. 7; *pṛthivitvá*, vii. 1. 5. 1; *vasatīvaritvá*, vi. 4. 2. 1; *çarkaratvá*, v. 2. 10. 6; *saṁyānitvá*, v. 3. 10. 1, and perhaps *satanutvá*, vi. 6. 8. 1, in all of which cases the long syllable is clearly lightened deliberately before the long *tva*. Similar instances are found in Āpastamba, as *strivyañjana*, viii. 6. 1; *nadidvīpa*, xv. 16. 2, 3; *raçanasaṁmita*, xiv. 6. 10.[3]

On the other hand *sūyávasa*, i. 7. 5. 3, shows a lengthening of the *u*

[1] See von Schroeder, ZDMG. xxxiii. 184 *seq.* The change of *m* to *ṅ* before *y* and *v* is of less moment; it is contrary to *Taittirīya Prātiçākhya*, v. 28–31.

[2] *Altindische Grammatik*, II. i. 49.

[3] See Garbe's ed. I. viii.

which is not easy to explain. In vii. 2. 1. 3 appears *cakrīvatī* where the ī seems wholly illogical (Pāṇini, viii. 2. 12), but the *Ṛgveda* has *cakrí*).

In *grumuṣṭí*, v. 4. 5. 2, 3 contraction for *guru* seems to be found, as in *srabhiṣṭha* (*Çatapatha Brāhmaṇa*, vi. 8. 2. 3) and *vyavasta* (=*vyavasita Āçvalāyana Çrauta Sūtra*, iv. 9. 4, 5).

## (2) Accidence.

1. The **genitive and ablative of feminines in ā** end in *yai*, not *yāḥ*. So genitive *sūnṛ́tāyai*, i. 6. 11. 2; *çvetā́yai*, *çvetávatsāyai*, i. 8. 9. 2; *ajā́yai*, ii. 1. 1. 6; *vaçā́yai*, ii. 2. 9. 7; *brahmahatyā́yai*, ii. 5. 1. 2; ablative, *çā́myāyai*, i. 8. 1. 6; *devátāyai*, ii. 2. 10. 4; 5. 4. 4; *pratiṣṭhā́yai*, ii. 6. 4. 3; for *çā́myāyai* the Pada text reads *çā́myāyāḥ*, the form occurring in Sandhi as *çā́myāyā*, and it similarly restores the Visarga in every case where ambiguity is possible, contrary to the clear probabilities of the case. In iii is found *svā́yai devátāyai*, 1. 8. 3, as ablative; in v *çvetávatsāyai* and *kṛṣṇā́yai* as genitives 4. 9. 3; in v *devátāyai*, 1. 1. 3; *ukhā́yai*, 1. 9. 4, and *pratiṣṭhā́yai*, 4. 2. 2 are ablatives; in vi. 1. 3. 6 *sūtávaçāyai* is genitive, and in vii. 4. 11. 4 *pratiṣṭhā́yāḥ* is the Pada version of *pratiṣṭhā́yāi* in the text in Sandhi.

2. In a great number of cases the **dative of the noun in i** is used in the form *yai* to express the purpose or result of an action; the form *aye* is not found in this use, and its frequency forms a distinct mark of the Brāhmaṇa style. Thus i and ii yield *dhṛ́tyai*, i. 6. 8. 4; *sáṁtatyai*, i. 7. 1. 5; ii. 5. 8. 7; *prátiṣṭhityai*, i. 7. 4. 2; *sámṛddhyai*, ii. 1. 2. 2; *ávaruddhyai*, ii. 1. 9. 3; *sámaṣṭyai*, ii. 2. 5. 4; *vídhṛtyai*, 6; *bhū́tyai*, ii. 2. 8. 6; *áti práyuktyai*, ii. 2. 9. 2; *párigṛhītyai*, ii. 2. 10. 2; *ápahatyai*, ii. 2. 11. 4; 5. 7. 2; *bhū́tyai*, ii. 3. 1. 1; *ā́ptyai*, ii. 3. 2. 2; *púṣṭyai*, ii. 4. 6. 2; *ánukhyātyai*, ii 5. 11. 3; *bhrā́tṛvyābhibhūtyai*, ii. 6. 1. 5; *stṛ́tyai*, ii. 6. 2. 5; *abhíjityai*, ii. 6. 3. 3; *svagā́kṛtyai*, ii. 6. 8. 1; *prásūtyai*, ii. 6. 9. 3; *ánārtyai*, ii. 6. 9. 3; *çā́ntyai*, ii. 6. 5. 2; *vyā́vṛttyai*, ii. 6. 5. 3, and, without the special sense of end, *bhū́myai*, ii. 3. 2. 4; *sinīvālyaí*, ii. 4. 6. 2. In iii are found *vyā́vṛttyai*, 1. 5. 1; *prátiṣṭhityai*, 1. 5. 1; *çā́ntyai*, 1. 5. 2; *ánārtyai*, 1. 7. 1; *abhíjityai*, 1. 7. 2; *ávaruddhyai*, 3. 6. 1; *dhṛ́tyai*, 4. 3. 5; *svagā́kṛtyai*, 4. 3. 7; *prájātyai*, 5. 1. 4; *bhrā́tṛvyāpanuttyai*, 5. 9. 2. In v. 1–5 occur *prásūtyai*, 1. 1. 1; *sámṛddhyai*, 1. 1. 4; *ávaruddhyai*, 1. 1. 4; *yájuṣkṛtyai*, 1. 2. 1; *ánuvittyai*, 1. 2. 2; *vyā́vṛttyai*, 1. 2. 3; 6. 4; *sámaṣṭyai*, 1. 2. 4; 3. 3. 5; *prátiṣṭhityai*, 1. 3. 1; *ápahatyai*, 1. 3. 3; *ā́ptyai*, 1. 3. 4; *páryāptyai*, 1. 3. 5; *vī́tyai*, 1. 5. 8; *çā́ntyai*, 1. 5. 9; *dhṛ́tyai*, 1. 6. 2; *stṛ́tyai*, 1. 6. 4; 3. 5. 2; *prájātyai*, 1. 8. 4; *ánukhyātyai*, 1. 8. 6; *sṛ́ṣṭyai*, 1. 9. 2; *víjityai*, 1. 10. 2; *prájñātyai*, 2. 3. 6; *údyatyai*, 2. 5. 3; *vídhṛtyai*, 2. 7. 2; *útsṛṣṭyai*, 2. 7. 3; *kḷ́ptyai*, 3. 1. 1; *sámṛddhyai*, 3. 7. 4; *níṣkṛtyai*, 4. 2. 3; *práttyai*,

4. 7. 2; *svagā́kṛtyai*, 4. 7. 4; *abhíkrāntyai*, 4. 8. 5; *sáṁtatyai*, 4. 10. 3; *ṛ́ddhyai*, 4. 10. 5; *yátyai*, 4. 12. 3; *jítyai*, *páryāptyai*, 4. 12. 3; *antárhityai*, 2. 4. 4; *spṛ́tyai*, 2. 8. 2; *bhrā́tṛvyābhibhūtyai*, 3. 3. 1; *bhū́tyai*, 3. 10. 2, and *vṛ́ṣṭyai*, 4. 1. 4. In v. 5–7 occur *sáṁtatyai*, 5. 1. 1; 6. 8. 5; *sámṛddhyai*, 5. 1. 1; *prátiṣṭhityai*, 5. 3. 3; *bhrā́tṛvyābhibhūtyai*, 6. 2. 1; *prájātyai*, 6. 2. 3; *dhṛ́tyai*, 6. 2. 5; *ávaruddhyai*, 6. 3. 2; *abhíjityai*, 6. 5. 2; *gúptyai*, 6. 6. 2; *sámaṣṭyai*, 6. 8. 1; 7. 2. 2; *kḷ́ptyai*, 6. 8. 6; *abhínītyai*, 7. 8. 3, and in the usual sense, *nírṛtyai*, 6. 6. 2. In vi are found *abhíjityai*, 1. 1. 2; *vyā́vṛttyai*, 1. 1. 5; *údyatyai*, 1. 2. 5; *ā́ptyai*, 1. 2. 7; *sṛ́ṣṭyai*, 1. 2. 7; *ā́vṛttyai*, 1. 7. 8; *çā́ntyai*, 1. 7. 8; *dhṛ́tyai*, 1. 4. 3; *ápahatyai*, 1. 4. 6; *sámaṣṭyai*, 1. 7. 6; *prájñātyai*, 1. 5. 1; *kḷ́ptyai*, 1. 5. 3; *ávaruddhyai*, 1. 8. 1; *ánavachittyai*, 1. 11. 5; *bhrā́tṛvyābhibhūtyai*, 2. 2. 2; *bhrā́tṛvyāpanuttyai*, 3. 8. 4; *sámiddhyai*, 2. 2. 7; *púṣṭyai*, 2. 5. 4; *gúptyai*, 2. 8. 6; *çúddhyai*, 2. 7. 4; *vídhṛtyai*, 2. 8. 4; *yátyai*, 2. 10. 1; *abhínītyai*, 3. 2. 3; *prásūtyai*, 3. 6. 3; *ánukhyātyai*, 3. 7. 2; *sámiṣṭyai*, 3. 9. 6; *vyùṣṭyai*, 4. 8. 3; *níṣkṛtyai*, 4. 9. 1; *údyatyai*, 5. 7. 2; *antárhityai*, 6. 3. 5; *átimuktyai*, 6. 9. 4; *bhū́tyai*, 6. 11. 4, and *pátniyai*, 1. 8. 5. In vii are found *ā́rtyai*, 1. 4. 2; *ávaruddhyai*, 1. 4. 2; 10. 4; *prátiṣṭhityai*, 1. 4. 3; 5. 1. 6; *dhṛ́tyai*, 1. 5. 4; *ánu sáṁtatyai*, 1. 5. 5; *párigṛhītyai*, 1. 5. 7; *abhíjityai*, 1. 5. 7; 5. 1. 6; *sámṛddhyai*, 1. 6. 6; *víjityai*, 2. 1. 3; *sámaṣṭyai*, 2. 1. 3; *ánukhyātyai*, 2. 6. 2; *prábhūtyai*, 2. 10. 1; *vyā́vṛttyai*, 2. 10. 4; *pratyávarūḍhyai*, 3. 5. 3; *ánārtyai*, 4. 2. 4; *sáṁpattyai*, 4. 2. 5; *ṛ́ddhyai*, 4. 5. 4; *sáṁtatyai*, 4. 3. 3; *áriṣṭyai*, 4. 11. 3; *sáṁsthityai*, 5. 1. 4; *abhívṛttyai*, 5. 1. 6; *jítyai*, 5. 1. 6; *prájātyai*, 5. 8. 3.

3. In the ablative and genitive of nouns in ī and ĭ the form *yai* always appears. Thus in i and ii, *gāyatriyaí*, ii. 1. 7. 1; *pṛthivyaí*, 5. 1. 3, are genitives along with *pṛ́çniyai*, 2. 11. 4; *vṛ́ṣṭyai*, 4. 9. 1; ablatives are *çákvaryai*, ii. 2. 8. 6, with *bhū́tyai*, 3. 1. 1, and *ávyuṣṭyai*, i. 5. 7. 5. In iii genitives are *somakráyaṇyai*, 1. 3. 1, and *vṛ́ṣṭyai*, 3. 4. 4; ablatives, *pṛthivyaí*, 1. 1. 4; *paurṇamāsyaí*, 5. 1. 3, and *nā́bhyai*, 4. 1. 3. In v genitives are *nírṛtyai*, 2. 4. 2, 3; *vṛ́ṣṭyai*, 3. 10. 1, and *rā́triyai*, 7. 1. 2; ablatives, *ṛ́ddhyai*, 1. 1. 3; *bhū́tyai*, 3. 10. 2. In vi genitives are *gāyatriyaí*, 4. 11. 4; *somakráyaṇyai*, 1. 8. 2; *ṣaḍṛ́çyai*, *satyaì*, 2. 6. 4; *bhū́myai*, 3. 3. 5, and *rā́triyai*, 1. 3. 2; ablatives, *nā́bhyai*, 1. 3. 4; *rā́triyai*, 2. 3. 3. In vii *pṛthivyaí*, 1. 5. 1, is a genitive, and *paurṇamāsyaí*, 4. 8. 2, is ablative. So in Āpastamba occur *açvatthaçākhāyai*, xviii. 11. 2 (abl.); *rātriyai*, xv. 12. 7, *dakṣiṇāyai*, *uttarāyai*, xvi. 19. 7.

4. In the locative of stems in i the feminine form is *yām*, not *au*. Thus *púṣṭyām*, v. 2. 3. 2; *uttaravedyā́m*, 2. 5. 6; *çróṇyām*, 3. 1. 5; and perhaps *cítyām*, 3. 5. 3; 5. 4. 2; 7. 2. 1; but *cítīṣu* is found in 4. 2. 1 against *citim* in 4. 2. 2, and it is compounded as *trícitīka*, v. 6. 10. 2, and *páñcacitīka*, 3. 11. 3; 6. 10. 2. In vi are found *vartanyā́m*, 4. 9. 5; *uttaravedyā́m*,

5. 9. 4. *yónyām* appears in iii. 4. 10. 5, and *yóni* is also feminine in v. 2. 2. 5; vi. 6. 2. 2.

5. In the **feminine dual** of **stems** in ī the *ī* is sometimes retained; thus in the nominative in i and ii occur *rakṣoghnī́*, ii. 2. 2. 3; *priyavatī́*, 2. 11. 4; *gaṇávatī*, 3. 3. 5; *budhnávatī, ágravatī*, 3. 4. 4; *samānī́*, ii. 3. 8. 2; *vṛ́dhanvatī, vā́rtraghnī*, 5. 2. 5; accusatives are *çákvarī*, 2. 8. 5; *mānavī́*, 2. 10. 2; *mārutī́*, 3. 3. 5; *budhnávatī, ágravatī*, 3. 4. 3; *dyā́vāpṛthivī́* is nominative at 5. 2. 5, and accusative at 5. 7. 5. On the other hand, *pañktyaù* is found at 3. 2. 9. iii yields *pañktyaù*, 5. 4. 4, and *dyā́vāpṛthivī́* as accusative. v gives *aúdumbarī* and *kā́rṣṇī*, 1. 10. 2; 4. 4. 4, as accusatives, *uttarā́vatī*, 4. 8. 5; *parigṛ́hyavatī*, 4. 6. 3 as nominatives; at 2. 3. 3 *viyatī́ dyā́vāpṛthivī́* is read. In v. 5. 7 occur as nominatives *vāyumátī, çvetávatī*, 5. 1. 2; *sámīcī*, 4. 2, and as accusative *kā́rṣṇī*, 6. 6. 1. In vi appear *vapāçrápaṇī*, 3. 9. 4, and *víṣūcī*, 6, as accusatives. In vii appears *añjasā́yanī srutī́*, 2. 1. 2; 3. 5. 3, but *sakthyaù* in 4. 11. 3, while *ā́çvatthī*, 2. 1. 3, appears to be a neuter dual, but is not certain (p. clii).

6. In the **nominative plural** of **stems** in ī, beside the later normal *yaḥ*, both *īḥ* and *ayaḥ* are not rarely found. Thus in i and ii are found *revátīḥ*, i. 5. 8. 2; *bhū́yasīḥ*, 5. 9. 1; *púṅsvatīḥ*, ii. 5. 8. 5; *rakṣoghnī́ḥ*, 6. 4. 4; on the other hand *óṣadhayaḥ* is found at ii. 1. 5. 3; 6. 4. 2 against *óṣadhībhyaḥ*, 4. 9. 4, &c.; *vyā́hṛtayaḥ* and *vyā́hṛtībhiḥ* in i. 6. 10. 3; *pátnayaḥ*, ii. 5. 6. 4, but *pátniyām*, vi. 5. 8. 6; *rā́trayaḥ*, ii. 5. 6. 4. In iii *óṣadhayaḥ* is found at 3. 6. 3, *óṣadhībhiḥ*, 3. 8. 3; *óṣadhībhyaḥ* (ablative), 1. 8. 2; *óṣadhīṣu*, 5. 2. 4; there are also *āghārávatīḥ*, 1. 9. 2; *āyátanavatīḥ*, 1. 9. 2; *pratī́cīḥ*, 2. 9. 7; *etā́vatīḥ*, 5. 9. 2. In v. 1–4 occur *óṣadhayaḥ*, 1. 3. 1; 5. 10; *óṣadhībhiḥ*, 3. 11. 1; *pátnayaḥ* and *pátnīḥ*, 1. 7. 2; *çákvarayaḥ*, 4. 12. 2; and at 1. 5. 6 *mānavyàḥ*; 1. 8. 4 *āpríyaḥ*; 4. 12. 1 *gāyatríyaḥ*. The ordinary form is *īḥ*; thus *nairṛtī́ḥ*, 2. 4. 2; *mūrdhanvátīḥ*, 3. 1. 5; 8. 2; *múkhyavatīḥ*, 3. 4. 6; *ánnavatīḥ*, 3. 4. 6; *pratiṣṭhā́vatīḥ*, 3. 4. 6; *ojásvatīḥ*, 3. 4. 6; *prāṇatī́ḥ, apānatī́ḥ, paçyantī́ḥ, çṛṇvantī́ḥ*, 3. 6. 2; *bhavantī́ḥ*, 3. 6. 3; *tanūpā́nīḥ*, 3. 7. 2; *saṁyā́nīḥ*, 3. 10. 2; *ádhipatnīḥ*, 4. 2. 3; *aúdumbarīḥ*, 4. 6. 1. In v. 5–7 are found *agneyī́ḥ*, 5. 1. 1; *cákṣumatīḥ*, 7. 10. 2; *vaiṣṇavī́ḥ, vaiçvakarmaṇī́ḥ*, 6. 9. 2, 3; but it is perhaps not in this use, the section being a later one, that it has also *pátnayaḥ, óṣadhayaḥ*, 5. 1. 1; *ádhipatnayaḥ*, 5. 5. 1; *rā́trayaḥ*, 6. 7. 2; *cítayaḥ*, 6. 10. 3 (*trícitīkaḥ, páñcacitīkaḥ*, 6. 10. 2). In vi occur *óṣadhayaḥ*, 1. 3. 7, against *óṣadhībhiḥ*, 6. 3. 4; *óṣadhībhyaḥ*, 3. 6. 4; *óṣadhīṣu*, 3. 9. 5; and *asthanvátīḥ*, 1. 9. 1; *satī́ḥ, daívīḥ*, 3. 6. 1; *vasatīvárīḥ*, 4. 2. 1; *etā́vatīḥ*, 4. 3. 1; *párācīḥ, pratī́cīḥ*, 4. 10. 4; *áttrīḥ*, 4. 10. 5; *pátnīḥ*, 5. 8. 1; *ádāyādīḥ*, 5. 8. 2; *hāriyojanī́ḥ*, 5. 9. 2; *bhū́yasīḥ*, 5. 10. 1; *sadṛ́çīḥ*, 6. 8. 2. In vii occur *óṣadhayaḥ*, 1. 1. 3; 4. 8. 3; *bhū́yasīḥ*, 4. 7. 7; *ubháyīḥ*, 5. 1. 1; *satī́ḥ*, 5. 1. 1; 2. 1; *yā́vatīḥ*, 5. 2. 1;

*nighnatī́ḥ*, 5. 10. 1. On the other hand there are in 5. 10. 1 *dāsyàḥ* and *gāyántyaḥ*, in 5. 8. 2 *aindríyaḥ*, in 5. 2. 2 *ubháyyaḥ*, while in vi. 5. 7. 2; 6. 5. 2 is *vaiçvadevyàḥ*. In vii. 3. 7. 2 *rā́trayaḥ* is found.

7. In nouns in ī may be noted the occasional occurrence of forms of the masculine, *gatáçrīḥ*, v. 1. 9. 3; vii. 2. 7. 2; *ágataçrīḥ*, *grāmaṇī́ḥ*, ii. 5. 4. 4; *gatáçriyaḥ* (nom. pl.), ii. 5. 4. 4; *senānyàḥ*, *grāmaṇyàḥ* (gen.), i. 8. 9. 1. But *siṅhī́ḥ* (fem.) in vi. 2. 7. 3 is merely repeated from the Mantra.

8. In nouns in u may be mentioned the neuter forms *cátuḥsraktau*, i. 8. 9. 3; *dā́rau*, ii. 5. 8. 3; *anagnaú*, v. 1. 3. 1, 4; *yajñavāstaú*, iii. 1. 9. 5; *vā́stau*, 4. 10. 3; *mádhoḥ*, v. 7. 1. 3; and the fem. form *íṣvā*, 7. 3. 1.

9. In nouns in ū are found *tanū́* as dual, ii. 2. 7. 5; *tanúvam*, iv. 2. 1. 2; v. 6. 6. 4; *tanúvau*, 7. 3. 3; *tanúvām*, 4; *varṣāhvā́m*, ii. 4. 10. 3; *devasuvā́m*, v. 6. 3. 1.

10. In nouns in an the only irregularity is the locative in *an*. Thus are found *ātmán*, i. 5. 8. 2; ii. 4. 2. 4; 5. 11. 8; *vártman*, ii. 6. 4. 4. In iii are *ātmán*, 1. 1. 3, &c.; *bráhman*, 5. 7. 2; *áhan*, 5. 10. 3. In v, *çīrṣán*, 1. 7. 1; *bráhman*, 1. 9. 3; *ātmán*, 2. 2. 5, &c.; 5. 9. 3; 10. 2. In vi, *ātmán*, 1. 7. 8; *akṣán*, 1. 9. 1; *cárman*, 1. 9. 2; 10. 4; *çīrṣán*, 2. 1. 5; 11. 1; 5. 9. 3; in vii, *áhan*, 1. 4. 2; 2. 8. 1; *ātmán*, 1. 4. 2; *cárman*, 5. 9. 3. In Āpastamba are found *ahan*, ix. 2. 1, &c.; *āsan*, v. 3. 16; *ātman*, vi. 28. 10, &c.; *vartman*, ii. 3. 13; *çīrṣan*, i. 4. 15.[1]

11. There are no peculiarities in the **consonantal stems**. But it may be noted that *mádhuṣā* is found at v. 4. 5. 2; *pratidhúṣaḥ*, ii. 5. 3. 3. In the **ṛ stems** the genitive plural has *ṝ*; so *bhrā́tṝṇām*, ii. 6. 6. 2; *udgātṝṇā́m*, iii. 2. 9. 5.

12. In the **pronouns** there is little unusual. The nominative *āvám* occurs at ii. 5. 2. 3; 6. 5; 6. 7. 1; *āvát* at ii. 5. 6. 6. The enclitic forms of the stem *a* are, as always in old texts, placed second word in the sentence, as in the case of *asya*, i. 5. 1. 2; iii. 2. 9. 5; v. 1. 1. 1; *asmin*, ii. 1. 6. 3; 2. 7. 1; 10. 5; *asmai*, v. 4. 1. 3; *enam*, 4. 2. 4; 10. 1, and often. The feminine ending in place of *yāḥ* is *yai*, as in *asyai*, iii. 4. 8. 5; vi. 1. 8. 2; *tásyai*, iii. 5. 7. 1.

13. The **numerals** show no special peculiarities; *ekasmān-na-pañcāçám*, vii. 4. 7. 1, 3 may be compared with *ékasyai ná pañcāçát*, 4. 7. 3. The use of *ca—ca* is frequent in forming numbers, e. g. vii. 1. 6. 3, 4; v. 5. 2. 6, 7.

14. In the **verb** the most significant use is that of a few third singular persons of the same form as the first. Thus are found in i and ii, *duhé*, 6. 11. 3; 7. 1. 2, &c., but *dugdhé*, i. 8. 4. 1; 5. 1; 9. 2; *īçe*, ii. 4. 9. 1; in iii, *duhe*, 2. 9. 6; in v, *īçe*, 2. 1. 7; *duhe*, 4. 7. 4; 6. 8. 6; 9. 2; 7. 3. 4; in vi, *īçe*, 2. 1. 1; 5. 7. 2; *çaye*, 2. 5. 5; 3. 7. 5; 5. 6. 5; *duhe*, 2. 11. 4; in vii,

[1] See Garbe, *Apastamba Çrauta Sūtra*, III. vi.

*duhe*, 2. 2. 3. Here also may be mentioned *duhre*, ii. 5. 7. 5; *çere*, v. 3. 7. 2; vi. 4. 2. 6; 9. 5; and the imperfects, *aduhran*, i. 7. 1. 1, *ajahītām*, ii. 5. 2. 4. Speijer (*Sanskrit Syntax*, § 331) incorrectly treats *īçe* as a perfect.

15. There remain a few relics of older **aorist forms**, viz. *akran*, ii. 5. 3. 4; *akṣan*, i. 5. 2. 1; ii. 2. 5. 5; *upávāsrāk*, i. 6. 11. 3; *akar*, i. 5. 2. 3, &c.; *abhāk*, iii. 1. 9. 4; *hār*, ii. 4. 12. 3; 5. 2. 3; vi. 5. 1. 1. The compound form *vidā́m akran* is found at iii. 5. 10. 2; and *vidā́ṁ cakāra* at v. 3. 8. 1. **Optatives** of interest are *indhiṣīya*, i. 5. 8. 5; 7. 5. 5; *vadhyāsuḥ*, ii. 6. 6. 1. Perfects with a strengthened reduplication are mentioned below (p. cliii), as are also the subjunctives (p. clv). In vii. 5. 3. 1 *dhokṣyate* is a passive.

16. In the case of the **participles** may be noted *bhuñjatī́*, ii. 1. 4. 8, and in the Ātmanepada, *anīçānáḥ*, vi. 2. 5. 1; *yuñjānéṣu*, i. 6. 8. 4; v. 5. 3. 1; *vidviṣāṇáyoḥ*, ii. 2. 4. 2; *amānáyoḥ*, ii. 2. 4. 2; *vitṛṅhāṇā́ḥ*, ii. 2. 11. 2; *cinvānáḥ*, v. 2. 3. 6; 6. 8. 2, 3. The perfect active participle is occasionally found, and more often the Ātmanepada; thus in i and ii are found *ajá-ghnivāṅsam*, ii. 1. 10. 2; *jaghnivā́ṅsam*, ii. 5. 3. 1; *jaghnúṣaḥ*, 3. 2; *çuçruvā́n*, ii. 5. 4. 4; *çuçruvā́ṅsaḥ*, 9. 2; *vividānáḥ*, i. 5. 2. 3; *ījānáḥ*, i. 7. 1. 6; ii. 4. 11. 3; 5. 14. 1; *riricānáḥ*, i. 7. 3. 2; *áçraddadhānaḥ*, ii. 6. 10. 1; and the aorist form *juṣāṇéna* which, however, is found even in the classical language. In iii is *ījānáḥ*, 4. 9. 4; in v are *çuçruvā́ṅsaḥ*, 3. 5. 1; *riricānáḥ*, 1. 8. 3, and *cikyānáḥ*, 2. 3. 6; 6. 9. 2; *ījānásya*, 6. 2. 1; 3. 4; *ījānám*, 7. 6. 4; *cikyānám*, 6. 10. 2; 7. 4. 1; *cikyānásya*, 7. 6. 4. In vi, *suṣupúṣaḥ* (abl.), 1. 4. 7; *cakrúṣaḥ* (abl.), 4. 8. 2; *jaghnúṣaḥ* (gen.), 5. 5. 1; *riricānáḥ*, 6. 5. 1; 11. 1; *ījānā́t*, *ánījānam*, 6. 7. 3; *çuçruvā́n*, 6. 1. 4, approaches an adjectival sense like the common *vidvā́n*. vii shows *riricānáḥ*, 1. 8. 1, in a common formula, *suṣuvāṇéna*, 5. 15. 2, and *jaghnúṣām*, 5. 8. 1.

17. Of other verbal forms *partvā́*, if it is to be read in vii. 5. 1. 2, is of interest as representing alone in literature the root *pard*, *pedere*. *grahītavyà* is found at vi. 6. 8. 2; *sū̀nnīyam* at vi. 2. 4. 1; *avanīyaḥ*, 5. 2. 3; *anapajayyám* at v. 2. 1. 1; *hutvā́* in v. 5. 6. 1 is apparently from *hve*, not *hu*.

18. Of **causative forms** may be noted with *ă*, *yavayati*, ii. 2. 3. 2; *pava-yati*, ii. 5. 8. 6; vi. 1. 1. 7; 4. 5. 3; *kramayati*, v. 1. 2. 6; 3. 1.

19. In a certain number of cases the **accent of the verb** is **remarkable**: thus are found *avaçī́yante*, i. 8. 1. 1; *ŕícyamānām*, 7. 5. 1; in ii, *múcyeta*, 1. 4. 6; *pramī́yeran*, 2. 2. 4; in iii, *lúpyeta*, 2. 9. 5; *vichídyamānam*, 2. 1. 3; *hī́yate*, 1. 9. 6; *apakṣī́yamāṇam*, 5. 1. 3; in v. *bhídyeta*, 1. 9. 2; *ucchíṣyeta*, 7. 3. 4; *avapádyate*, 5. 1. 6; in vi, *pravī́yante*, 1. 7. 1; in vii, *jī́yeran*, 2. 1. 4; *dī́ryeta*, 5. 5. 2. In all these cases the analogy of class 4 verbs is obvious. *ī́ḍate* in vi. 1. 4. 7 is found in the *Ṛgveda* and elsewhere; *úkṣati* in v. 4. 5. 2 is anomalous in the extreme as the accent *ukṣáti* is found at v. 4. 2. 3;

5. 9. 5, but it is given in the *Dhātupāṭha* (xvii. 5) as a verb of the first class.

20. The use of **indeclinable forms** with verbs is very limited; *svagā́* is found with *karoti*, ii. 6. 10. 2; *kuru*, 1, and in *svagā́kṛtyai*, iii. 4. 1. 3, and *vaṣaṭ kṛ* is found. The suffix *trā́* is seen in the phrases *devatrā́ gam*, iii. 4. 3. 5, *akar*, v. 1. 7. 4, and *devatrā́ dattám*, i. 7. 1. 6. The curious use of forms in *ī* appears in *mithunī́ abhavan*, v. 3. 6. 2; *mithunī́ bhavataḥ*, vi. 5. 8. 6, and *çyetī́ akuruta*, v. 5. 8. 1. *muṣṭī́ karoti* in v. 2. 1. 7 shows the probable origin of the phrase in a stereotyped case usage. Probably here must be reckoned *āsandī́ sādayati* in v. 6. 9. 1 which otherwise is either a misreading or an irregularity unparalleled in the *Saṅhitā*.

21. Among **adverbial forms** may be noted the use of *vasántā*, ii. 1. 2. 5; 4. 1, and of *dakṣiṇā́*, v. 2. 10. 5; vi. 1. 1. 1; 5. 2. *kā́mam* appears in ii. 5. 4. 5, and *ā́çrutataram* in ii. 5. 11. 1. *tāják* is common, ii. 1. 5. 7; iii. 2. 3. 4; v. 4. 5. 5; vi. 4. 6. 4, &c., as in the *Kāṭhaka Saṅhitā* (Weber, *Indische Studien*, iii. 462).

22. In the use of the **accent with prefixes** there is, as Weber (*Indische Studien*, xiii. 62–67) has shown, great regularity. If the second of two prefixes is *ava* or *ā* the verb is compounded with the two; so *adhyávasyati*, v. 2. 1. 7; *anvávaiti*, vi. 6. 3. 1; *anvā́kramata*, vi. 5. 6. 3; *anvā́rohati*, v. 4. 10. 2. Exceptions such as *anvavā́yan*, vi. 3. 1. 2; *abhyavā́yan*, ii. 6. 3. 2, are mere blunders. The same principle is seen in *abhivyā́harati*, vi. 4. 3. 2, but in other cases the first prefix is separately accented, as in *ánu paryā́vartate*, 1. 7. 3. 3. In a few cases where the second prefix is *ā* the rule is not observed, as in *amāvāsyā̀m práty ā́gachat*, ii. 5. 3. 6; *āgrayaṇám práty ā́gachat*, vi. 4. 11. 2, but in these cases as in others (i. 7. 5. 1; ii. 3. 5. 3; iii. 5. 1. 4; v. 1. 5. 9; vi. 1. 11. 5; 3. 3. 2; 6. 1. 1, 2) the prefix is no doubt felt specially as a preposition, though no doubt it is not easy to say why the feeling was stronger in these cases than in others, when the ordinary rule has been applied.

In other cases of double prefixes the accentuation of the second is only sporadic; *abhyátiricyate*, vii. 1. 5. 6; *vyátiṣajet*, vi. 6. 4. 2, 3; 5. 4; vii. 4. 3. 6; *abhyánūvāca*, v. 6. 6. 3; *abhyánūcyate*, vii. 1. 5. 5; *abhyútsarjet*, vi. 2. 9. 1.

Where the verb is accented, the rule with two prefixes, of which the latter is *ava* or *ā*, is that neither is accented; so *adhyavasāyáyati*, v. 2. 3. 1; *anvārábheta*, iii. 1. 5. 1; but exceptionally in i. 7. 2. 3, *práty ābhávati*. In other cases the first is accented, as in *abhí prayuṅkté*, vi. 1. 2. 2; *ánu prayánti*, ii. 6. 10. 4; but there are cases where both are unaccented, *abhipratigṛṇīyā́t*, iii. 2. 9. 5.

With participles and gerunds the two prefixes are regularly without

accent; apparent exceptions are all clearly cases where the prepositional sense is strong, as *vā́cam . . . ánu párābhavitoḥ*, i. 5. 2. 2. With the past participle passive the accent is on the second prefix, as *abhyā́rūḍha*, ii. 5. 5. 6.

In one case a prefix has become practically amalgamated with the verb, viz. *nílāyata*, v. 1. 1. 4; 2. 2; 4. 3; 9. 5; 4. 7. 6; vi. 2. 4. 2; 8. 4.

### (3) Compounds.

There is comparatively little new in the use of compounds in the *Taittirīya*. The old dual Dvandvas of the form *agnī́ṣómau* naturally persist; *áñgāpárūṅṣi* occurs in ii. 5. 6. 1. In ii. 6. 5. 1 is found *idhmā́barhíḥ* with the dual form, but not the dual ending; in vi. 1. 1. 2 *dīkṣātapásī* is found; in ii. 4. 11. 1 *uṣṇihakakúbhau*, which is probably not so much due, as Wackernagel[1] suggests, to false analogy with forms like *Bambaviçvavayasau* as to the not rare shortening of vowels in the *Taittirīya* in composition. In vi. 6. 8. 4 *Bambā́viçvávayasau* is built on the old models, the *Maitrāyaṇī* having *Bamba°*. *adyāçvā́t* in iii. 1. 7. 2 is an interesting case of the development of a noun form from a combination of two adverbs, while *yathāyatanám* and *yathāyatanā́t* in vii. 5. 6. 4 show the way to the use of such compounds as *yathāsthāna* in classical Sanskrit. *iṣṭāpūrtí*, i. 7. 3. 3, shows *iṣṭāpūrte* made into an adjective.

A curious group of forms is afforded by *tiṣyāpūrṇamāsá*, ii. 2. 10. 1; *phalgunīpūrṇamāsá*, vii. 4. 8. 1; *citrāpūrṇamāsá*, 2. Wackernagel[2] sees in them relics of the Dvandva form, being a singular form of *tiṣyāpūrṇamāsau* to denote the day of the union. It is possible, but not certain, that *ukṣavaçáḥ* ii. 1. 7. 2, 6 may be a Dvandva. In i. 8. 18 *prastotṛpratihartṛ́bhyām* occurs beside *neṣṭāpotṛ́bhyām*.

Of other compounds the most interesting are the class represented by *çṛtaṁkṛ́tya*, iii. 3. 8. 1; *áçithilaṁbhavāya*, vii. 2. 4. 2; *ákrūraṁkārāya*, v. 1. 7. 1, and *kikkiṭākāréṇa*, iii. 4. 3. 5, following *kikkiṭākā́ram*.

*uccāvacā́n* is found in vii. 4. 3. 6, and *idámmadhum* in vii. 5. 10. 1. The use of *ékaikaṁ* and *ékaikayā*, of *dvanda*, and of *anyo'nya* has been noted above (p. xcvi). In the compounds with *ajā*, such as *ajakṣīrá*, v. 1. 7. 4; 4. 3. 2, *ajalomá*, v. 1. 6. 2, the short *a* is probably not so much the tendency to accept an epicene form as the frequent shortening of vowels in composition noted above.

*tisṛdhanvám* occurs in v. 5. 7. 2; i. 8. 19. 1; in ii. 3. 1. 5 *madhyameṣṭhā́yām* denotes 'in the middle of the pole', as in *madhyaṁdina*.

In the formation of compound adjectives from Dvandvas there is some uncertainty; thus we find *somendrá*, ii. 3. 2. 6; in the quasi-Mantra,

[1] *Altindische Grammatik*, II. i. 155. [2] *Ibid.* 162.

v. 6. 15. 1, *somaindrá*; *somāraudrá*, ii. 2. 10. 1; *somāpauṣṇá*, i. 8. 8. 1; ii. 4. 4. 3, and in quasi-Mantra, v. 6. 13. 1; compare with these *āgnendrá* in v. 6. 17. 1; *vāyosāvitrá*, vii. 5. 22. 1, in quasi-Mantra passages.

### (4) Syntax.

The *Taittirīya* has been so fully used by Delbrück in his *Altindische Syntax* that little need be said regarding the general syntax of the text. But there are a few points on which his account may conveniently be supplemented.

1. In three places in v the **plural** is used from the standpoint of what is done by the contemporaries of the framer of the text, thus *vadāmaḥ*, 1. 3. 5; *upāsmahe* (bis), 3. 2. 3, and *jīvāmaḥ*, 4. 7. 3. There is no example in the other parts of the text. More often the third person plural denotes action of men generally, a use to be distinguished from the frequent use of the plural with no specified subject to denote the priests and the sacrificers or some of them. Probable cases are *caranti*, v. 4. 4. 5; *tṛndanti*, 6. 4. 4; *páçyanti*, 6. 8. 5; *çṛṇvanti*, 4. 10. 2; *juhváti*, 7. 4. 2; ii. 5. 11. 5; *nirṇénijati*, vii. 2. 10. 2; *bíbhrati*, vii. 2. 10. 2; *prabhindánti*, vii. 6. 7. 4.

2. The **rules of concord** are carefully observed; *tám īçvarám rákṣāṅsi hántoḥ* in iii. 1. 1. 3 is, however, rare, though it has somewhat parallel forms in the use of *īçvaráḥ* unchanged for other than masculine singular forms. In v. 2. 5. 1 *vyāmamātraú pakṣaú ca púcham ca bhavati* the double attraction is unusual. *ékaviṅçatir*(pred.) *bhavanti* is found in v. 1. 8. 1. The use of the dual with one nominative with *ca*, the other being understood, is found at ii. 4. 4. 1, 2; v. 2. 8. 2. In *mithunaú sám bhavataḥ*, vii. 5. 9. 4, the sense is not certain; it may mean 'there are pairings', as the parallel of the *Kāṭhaka*, xxxiv. 5, suggests, or merely 'there is a pairing'. In vii. 2. 1. 3 is read *ā́çvatthī havirdhā́naṁ cā́gnīdhraṁ ca bhavataḥ*, and in Āpastamba, xxiii. 12. 14, is *āçvatthi* (v. l. D. E. °*thī*) *havirdhānam āgnīdhraṁ ca*. The dual is no doubt correct, but it is a rare form,[1] and hardly to be found elsewhere in prose. Āpastamba evidently was not clear as to it.

3. There is little to note in the **use** of the **cases**; the *nominative* appears with *rūpáṁ kṛ* in v. 2. 6. 5; vi. 1. 3. 1; 6. 5; 2. 4. 1, 4; 7. 1; vii. 1. 6. 2–4. The *accusative* is found with *ṛdh* in i. 7. 3. 2; v. 4. 12. 2; 7. 1. 7, as in *Jaiminīya Upaniṣad Brāhmaṇa*, i. 37. 3 *seq.* The *ablative* of time is seen in a special sense in *arvā́cīnam ékahāyanāt*, vi. 6. 3. 1, while the instrumental occurs in *dívā* as opposed to *náktam* in ii. 4. 10. 1; vi. 4. 8. 3. *ahorātrā́bhyām* is found with *varṣati* in ii. 1. 7. 3; 4. 10. 1.

The *genitive* is not rarely used possessively without the subject

[1] See Macdonell, *Vedic Grammar*, p. 285.

possessed being expressed, especially with the root *gṛh*, 'cups' being understood; analogous seems to be the use with *āmayati*, ii. 1. 1. 3; 2. 10. 4; 3. 11. 1; iii. 4. 9. 3; vii. 2. 4. 3; 7. 1; *ánājñātam iva* is used in ii. 1. 6. 5. The same explanation serves with *bhrā́tṛvasya ruktvā́* in vi. 4. 11. 1 where 'cups' is rather to be understood than *ruj* to be taken as governing a genitive with the scholiast.[1]

The *locative* occurs with *kṛ* in a few cases, as *vaçé*, vi. 3. 7. 5; 5. 8. 3; *nirbādhé*, v. 1. 10. 4; *aratnaú*, ii. 5. 7. 5. The use of *muṣṭí kṛ* has been noted above. *vā́re-vṛtam* is found at ii. 5. 1. 4, 5 as one word.

The *dative*, rather than the ablative, is to be seen in the frequent use with *ā-vṛçc*, ii. 1. 5. 7; 7. 7; 4. 11. 4; iii. 1. 6. 1; 2. 8. 4; 3. 3. 1; 5. 9. 2; v. 1. 7. 1; 3. 7. 2; 5. 7. 2; 7. 1. 1; vi. 1. 4. 8, as *tásmai* in a few places shows.

Space is denoted by the *nominative* in vi. 2. 4. 5, as often in the epic.

4. In the use of the **pronouns** the chief point of interest is the frequency of the sequences *yā́vān—tám*, or similar cases, and not *tā́vān*. In v alone the use is seen in 1. 3. 4; 4. 5; 6. 1; 2. 2. 5; 3. 5; 4. 3; 7. 5; 4. 4. 2; 6. 1; 7. 2. 3; 10. 2; 11. 3; see also iii. 4. 1. 4; vi. 3. 7. 5; 4. 3. 2; 6. 2. 1.

Frequent also in the indefinite *ná káṁ caná* and similar forms, as in v. 5. 4. 2, 3; 6. 8. 4; vii. 4. 8. 2; *ná kútaç caná*, vii. 2. 5. 3, and altered as *naíkarātraç caná*, vii. 2. 2. 3.

The indefinite *tva* is not common, it is found at iii. 3. 9. 2. It is very doubtful if it should be inserted as it is by Weber (*Indische Studien*, xiii. 97) in vii. 5. 2. 1. The parallel passages of the *Aitareya Brāhmaṇa*, iv. 17, and the *Pañcaviṅça*, iv. 1, lend no support to the idea; the latter has *tv eva*, and as it probably followed the *Taittirīya* the corruption of *tvā(ḥ)* into *tvā́(i)* must be very old. But the partitive genitive is quite possible. In i. 6. 11. 4 the Pada treats *tvam* and *tvo* as parts of the following word. *syá* of the first person in thoughts is found in ii. 6. 6. 1; 8. 5; vi. 2. 8. 4.

5. In the use of the **verb** the *Taittirīya* shows the usual careful discrimination of **tenses** of the Brāhmaṇa style. The sense of habitual past action is given by *ha sma vaí . prá harati, ha sma vaí tṛṅhanti*, i. 5. 7. 6 = v. 4. 7. 3, 4; *ha sma duhe*, v. 4. 7. 5; *ha sma vaí purā́ . . úpa yanti*, iii. 3. 8. 5; *ha sma vaí purā́ . . dahati*, v. 1. 10. 1.

6. On the other hand the **perfect** normally[2] denotes a present condition; the reduplicated syllable in this sense is frequently strengthened. In i and ii occur *dodrāva*, i. 5. 1. 4; *dādhāra*, i. 7. 2. 1, &c.; *bibhāya*, ii. 3. 3. 4; *ānaçé*, 5. 4. 3; in v, *dādhā́ra*, 1. 10, 5; 2. 7. 3; 10. 4; *párīyāya*, 1. 8. 2; 2. 3. 1; 3. 2. 4, with *dādhāra* again in 6. 5. 1; 7. 8. 2. In vi there are *párīyāya*, 1. 6. 4; *tatā́na* (repeated from a Mantra), 1. 11. 3; *dadṛçe*, 1. 11. 4;

[1] Cf. Weber, *Indische Studien*, ix. 247; JUB. i. 57. 1.

[2] The state of affairs is misunderstood by Speijer, *Sanskrit Syntax*, § 331.

*dādhāra*, 6. 7. 2. In vii occur *dādhāra*, 2. 4. 3; *ānṛcúḥ*, 3. 1, 3; *bhejáte*, 5. 7. 1.

7. The **narrative perfects**[1] are few in number, and *uvāca* forms the staple, as it probably was the source of the use. Thus it occurs eleven times in i. 7. 2 in a conversation between two sages, the imperfect *avadatām* being used to describe their subject of conversation. At vi. 6. 2 occur *papracha* and *uvāca* (bis), and in the speech of one of the conversers a perfect *párā babhūvuḥ*, which is obviously intended as a pluperfect in contrast to *pratiṣṭhā́pya āsīt* which follows. *uvāca* appears alone as a dictum of a sage in v. 4. 2. 2; 6. 6. 3; vi. 4. 5. 2, and in narrative in ii. 6. 2. 3; v. 2. 10. 3 (of earth, a passage not noticed by Whitney[2]). In vii. 4. 5. 4; 5. 4. 2, *uvāca* follows an imperfect of narration to give a statement regarding it. In v. 3. 8. 1 *vidā́ṁ cakāra* is found instead of *uvāca* in the same sense of a teaching of a sage. Thus there are in all twenty-three narrative perfects to 1900 imperfects, and the cases are all significant. The only periphrastic form is *vidā́ṁ cakāra*, which may be compared with *vidā́m akran* found twice elsewhere. *ānṛcúḥ*, vii. 3. 1. 3, seems, however, clearly to be little more than an imperfect, and it is probably a sign of a development of the use in a book which has other signs of lateness.

8. The use of the **aorist** is normally the sense in which it corresponds to the present perfect of English, as in ii. 2. 1. 1; 3. 5. 2; 5. 3. 2; 6. 5, and often throughout. But it frequently, though not so often as in the *Maitrāyaṇī*, has the sense of a present. Clear cases are *akar*, i. 5. 2. 3; ii. 4. 9. 2; 5. 9. 1; 6. 1. 6; 4. 3; iii. 1. 10. 3; 4. 10. 4; v. 1. 7. 4; 2. 1. 5; 8. 7; vi. 1. 7. 6; *ahvat*, i. 6. 11. 2; *ahvata*, v. 5. 6. 1; *ádṛçan*, vii. 2. 8. 2; *āpat*, vii. 2. 8. 2; and a series with *ahvat*, *upā́vāsrāk*, *anaiṣīt*, *asadat*, i. 6. 11. 3, and *akṛta* in vi. 4. 5. 4. The other noteworthy usage is with *purā́* in *ákṣan*, i. 5. 2. 1; ii. 2. 5. 5; *abhaiṣuḥ*, i. 5. 7. 5; *abhūvan*, *arukṣan*, ii. 5. 11. 2; *vidā́m akran* and *abhūvan*, iii. 5. 10. 2. It is this special usage which is seen in *Aitareya Brāhmaṇa* (ii. 23. 3), not as suggested by Speijer[3] a present.

9. The **future** shows no usages of note, but the periphrastic future is well exemplified in vii. 3. 1. 3 where *arcitā́raḥ* is contrasted with *árcanti* and *ānṛcúḥ*. In ii. 6. 2. 3 occurs the strange *prayoktā́se* which puzzled the Pada maker, and which Whitney (*Sanskrit Grammar*, § 947) explains as a first person parallel to *prayoktā́smi*, as e. g. *çāse* to *çāsmi*.

[1] None of them occurs in a narrative of personal experience, thus according with the later literature and Pāṇini (Speijer, § 336).

[2] PAOS. May 1891, p. lxxxvii. He makes the number of narrative perfects twenty-seven, adding four cases of *iyāya* which are presents, and *tatā́na*, which is also a present and moreover a mere quotation. He omits *ānṛcúḥ*.

[3] *Sanskrit Syntax*, p. 253, n. 2.

10. The use of the **subjunctive**, though not rare, is of very restricted character. It has quite a definite and specific sense; a sage or other authority or a god declares what shall happen if something else shall take place, and the subjunctive is used in both clauses. Thus *ádat* . . *yásya* . . *apadhīyā́ntai* . . *védat*, v. 2. 10. 3; 4. 2. 2; *yád* . . *yájātai* . . *asat*, ii. 6. 10. 1; *yò' pagurā́tai* . . *yātayāt*, *yó nihánat* . . *yātayāt*, *yó* . . *karávad*, *yā́vataḥ* . . *saṁgṛhṇā́t* . . *ná prá jānāt*, 2 where directions follow in the usual optatives; *yát* . . *atiricyātai* . . *asat*, ii. 3. 6. 1; *yát* . . *jáyāma* . . *asat*, 4. 1. 1; *ṛdhnávat* . . *yó* . . *ādádhātai*, i. 5. 1. 2; *yát* . . *skándāt* . . *asat*, ii. 6. 6. 2; vi. 2. 8. 5; *ṛdhnávat* . . *yó* . . *saṁcinávat*, v. 5. 2. 1; *nír ṛchād yáḥ* . . *drúhyāt*, vi. 2. 2. 1; *yó* . . *jā́yātai* . . *asat*, *yó* . . *ṛ́dhyātai* . . *bhavāt*, 5. 6. 2. In other cases it stands in simple sentences expressing various shades of meaning; direction, desire, can equally be intended, the root-meaning in each case being clearly an expression of will on the part of the speaker, the will being directed towards action by others; so in vi. 4. 7. 1, 2 the gods say *hanāma*, Vâyu replies *váraṁ vṛṇai mádagrā evá vo gráhā gṛhyāntai*, and later when Aditi addresses the gods she uses *ví gṛhṇīdhvam*, the polite optative. The forms found in this usage are *út tiṣṭhān*, ii. 5. 1. 6; *bhunajādhvai*, 2. 7; *ijyāntai*, 6. 6; *rohāt*, 5. 1. 2; *yájān*, *stṛṇān*, *ghārayān*, 6. 3. 1; *juhavan*, 5. 11. 5; v. 4. 9. 1; *asat*, v. 4. 8. 1; vii. 1. 3. 1; *asan*, vi. 1. 5. 1; *jīvān*, v. 5. 2. 3; *açnavatha*, *açnavata*, vi. 2. 7. 1; *çātayāḥ*, 2. 8. 5; *gṛhyāntai*, *ucyāntai*, 4. 7. 1; *gṛhyātai*; 3. 8. 3; *jāyāntai* (text *jāyantai*), vii. 5. 1. 1; *çrīṇān* (text *çrīṇan*), vi. 4. 8. 1.

11. The **optative**, beside its normal use in wishes and directions in simple sentences, is freely used in relative sentences indicating condition, or merely generality, with the optative in the main sentence whether conditional or imperative. The rule of conditional sequence is absolute as in all old texts;[1] apparent exceptions are cases of the generic use.[2] Thus in iii. 4. 10. 4 *yád* . . *prayāyā́t* is followed by *tādṛ́g evá tát*. So in v. 6. 6. 2 *yáthā brūyā́t* . . *tādṛ́g evá tát*; similarly iii. 2. 9. 5, and in ii. 4. 9. 4 the optative has for apodosis the simple *átho*, 'and so it is as if'. In iii. 4. 8. 2 *yó* . . *syā́t tásmai hotavyā́ḥ* the gerundive serves in place of an optative of direction; so *yádi* . . *vindéyuḥ* . . *vyúcyam*, vii. 3. 1. 1. In other cases there is no copula expressed; *yát* . . *yòyupyéta stṛ́tir evā́sya sā́*, ii. 6. 5. 5; *aprajasyáṁ tád yán nópeyā́t*, v. 6. 8. 4; *yadaíṣāṁ pramī́yeta yadā́ vā jī́yerann áthaíkam utthā́nam*.

Another use worth note is that by which true skill in sacrifice is asserted if so and so is done, the sentence beginning *sá tvaí*, or in similar form, i. 7. 6. 2; ii. 5. 4. 1; iii. 2. 9. 2; 5. 1. 3; vii. 1. 3. 1.

[1] See Whitney, PAOS. Oct. 1887, p. xxv.
[2] See Keith, JRAS. 1909, p. 152; 1912, p. 774.

In v. 5. 1. 6 *yó . . cinuté yáthā sāmí gárbho 'vapádyate tādŕg evá tát* is followed by *ártim árched*, which is slightly irregular.

12. The **injunctive** is very much restricted in its use, being confined to the use with *mā́*, which is not rare, and with which one or two old forms of the aorist appear as in *hār*. In vi. 5. 9. 1 it is used in a question *juhávānī3 mā́ hauṣā́3m.*

13. The use of the **infinitive** is of special interest as it displays the transition to the later classical use. Forms in *tum* are not indeed common, but they occur; *hótum eti* is at vi. 3. 1. 6; *arhati* governs *prā́ptum*, ii. 1. 5. 2; *ā́ptum*, 2. 9. 7; v. 1. 3. 4; *páryāptum*, 2. 7. 4. *çak* governs *aítum*, ii. 5. 2. 3; *jétum*, vi. 2. 3. 1; *abhíbhavitum*, 4. 10. 1; *adhriyata hótum* occurs in vi. 5. 9. 1. On the other hand, the older form in *am* occurs after *çak* with a negative in *avarúdham*, ii. 3. 7. 1; v. 4. 1. 2. In v there occur also *pátitum*, 2. 5. 1, and *udyántum* with *arhati*, and in v. 5. 7 *sáṁbhavitum*, 5. 5. 1; *pátitum*, 3. 2; 5. 4, with the same verb.

Of *dative* forms *dṛçé*, v. 6. 4. 4, and *pratidhŕṣe*, ii. 2. 4. 6, are clearly infinitives. The long list of dative forms given above serve much the same purpose, and some forms like *sámiddhyai* approximate to an infinitive use. In vi. 2. 6. 1 *yā́van nā́nase yā́tavaí* is without precise parallel, but v. 6. 3. 1 *nā́bhícaritavaí* has many parallels. But the form is not elsewhere used, nor is the use with *āha*, *uvāca*, or *brūyāt* of other texts met with.

Of the *genitive* form *toḥ* with *īçvará* there are various examples; *ártoḥ*, ii. 2. 10. 5; iii. 7. 6. 4; v. 2. 8. 2; *kártoḥ*, ii. 6. 7. 1; *hántoḥ*, vi. 2. 5. 5; iii. 1. 1. 3; *nírhantoḥ*, i. 8. 3; *çámayitoḥ*, i. 3. 2; *váditoḥ*, ii. 1. 2. 6; iii. 4. 3. 4; *právaditoḥ*, vi. 4. 3. 2; *gántoḥ*, v. 4. 12. 3; *sáṁmarditoḥ*, vi. 6. 4. 6.

In the *ablative* use *toḥ* is found in *ā́ támitoḥ*, vi. 4. 5. 6; *ā́ saṁsthā́toḥ*, iii. 3. 7. 3; *ā́ víjanitoḥ*, ii. 5. 1. 5.

The form in *aḥ* appears with *īçvará* in *pradáhaḥ*, i. 7. 6. 6; ii. 1. 1. 1; iii. 4. 9. 7; v. 1. 5. 6; 4. 4. 3; *pradághaḥ*, v. 2. 1. 2.

14. The **particles** are used in the ordinary way. Especially accurate is the rule of the repetition of *ca*; *áva ca hánti dṛṣádau ca samā́hanti*, i. 6. 9. 3, is noteworthy.

More unusual is the regular use of *tvaí*, i.e. *tú vaí*, found throughout, i. 7. 1. 4; 6. 2; ii. 2. 4. 8; 5. 4. 1; 6. 6. 3; iii. 2. 9. 2; 3. 9. 2; 5. 1. 3; v. 1. 3. 4; 2. 5. 3; 5. 9. 4; vi. 2. 4. 5; 4. 3. 1; vii. 1. 3. 1; 2. 10. 3. *nvaí* occurs only at i. 5. 9. 6 (bis); 6. 7. 3; and *tvā́vá* at ii. 1. 5. 4; vii. 5. 6. 5. The usage is recognized in the *Prātiçākhya* (v. 13), which absurdly considers the *v* of *vaí* as elided.

In reporting opinions with *āhuḥ*, *íti* often comes twice, the sentence

15. The **accent** of the **verb** has been exhaustively examined by Weber (*Indische Studien*, xiii. 70-92). The verb is irregularly accented in *átho punáty vaínam*, i. 5. 7. 3; *átho tarpáyaty evá*, v. 4. 4. 1; *abhyavā́yan*, ii. 6. 3. 2; *anvavā́yan*, vi. 3. 1. 2; but is not accented in *çrapayanti*, vii. 4. 9. 1. The last three cases are probably mere blunders.[1] In a large number of instances, despite antithesis of construction, there is no accent. In such cases, when *ca*, &c., are omitted, according to Pāṇini (viii. 1. 63) the accent is optional; according to the *Bhāṣikasūtra* (ii. 27) Bhāradvāja allowed the omission of the accent in certain cases, while others desired the accent in all cases. As a matter of fact examples of accent and lack of accent appear with *ca-ca*, *na-na*, *vā*; *aha* has the accent only; where there are no particles the like freedom prevails, e.g. with *eka-eka*, *anya-anya*, this and yonder world, gods and men, differences of place, of time, of quality, of material, of agency, and other contrasts. *hí* in causal sentences has always an accent on the verb, and even if it stands in the relative clause the principal clause to which it logically belongs shows the accent; as in ii. 5. 11. 5; 6. 9. 6; v. 1. 5. 4; vi. 1. 7. 2, 4. The Pada indeed in vi. 6. 1. 2, 3 treats *aíti* after *hí* as *ā́-eti*, but that is no doubt a mere blunder. In some cases the fourth class accent is seen on what seem to be passive verbs: the instances have been cited above (p. cxlix).

16. The **accent** of the **noun** shows but few peculiarities of note: the accent of *vaḍavá* in ii. 1. 8. 2, as compared with *váḍavā*, vii. 1. 1. 2, is strange. In the prose *vṛ́ṣṭi* is always paroxytone, and so sometimes in prose Mantras (ii. 4. 8. 1; 7. 4); in the verse it is always *vṛṣṭí* and so also at times in prose Mantras. In Pluti the accentuation of the Pluti syllable is always carried out, as vi. 5. 9. 1, *juhávānī3 mā́ hauṣā́3m*. In vi. 3. 4. 2 *pitṛdēvatyā́3m* is not a case of Pluti, but of the Kampa mark, which is accompanied by the lengthening of the syllable, but this only sporadically appears in the editions, which, like the MSS., seem inconsistent as regards it.

### (5) Style.

It is impossible to place the *Taittirīya* on any high level as regards its style. The prose is indeed simple and in the main fairly clear, and the frequent use of *oratio recta* in quotations lends a certain air of life and vividness. Moreover, it is entirely free from the use of long compounds which in later Sanskrit prose deprives the language of most of its natural advantages and removes all possibility of clearness and precision. The natural use of the verbal prefixes shows the living character of the language, and the precise employment of the cases and the careful differentiation of the tenses of the indicative are points in its favour. The distinctions of mood are sharply

[1] For other cases cf. Oldenberg, ZDMG. lv. 315; Leumann, KZ. xiii. 31, 32.

drawn in striking contrast to their steady fusion in the later language, and the use of the subjunctive lends variety and a certain dignity, derived from the solemnity of the heavy forms, such as *apagurātai*, *ucyāntai*, or *vṛṇāmahai*. The prominence of the infinitive in *toḥ* is a distinct characteristic, and like the use of the subjunctive it imparts a flavour of hieratic weight.

The structure of sentences is decidedly lacking in variety. The normal form adopted is a long series of short clauses, each with its finite verb, and a favourite conclusion to the series is a single word or phrase, like *mithunatvāya*, or *yajñásya dhṛ́tyai*, in the dative, expressing the purpose of the action. Of complex sentences the most common is the relative or conditional; for reported thought or speech or purpose recourse is had to the direct speech with *íti*, a device which makes period building in effect impossible.

The relative sentences are fairly well constructed, but there is much clumsiness in the device which turns the subject into a relative clause and places the predicate before it, as in *bráhmaṇa etád rūpáṁ yát kṛṣṇājinám* (v. 4. 4. 4). There is no doubt also that the changes of subject are often harsh and awkward: in *yó vā́ agníṁ citáṁ prathamáḥ paçúr adhikrā́matīçvaró vaí táṁ çucā́ pradáhaḥ* (v. 4. 4. 3) the change from *paçú* to *agní* is most unexpected, and the same difficulty often presents itself in the rapid changes of subject in subsequent sentences. The occasional obscurity must be attributed to the difficulty of the subject and the constant effort to explain the Mantras without regard to their original force.

It is not, therefore, surprising that in all the higher qualities of style the Brāhmaṇa is totally deficient. There is none of the quasi-profundity which is found in the Upaniṣads and in a smaller degree in the Āraṇyakas. There is no trace of humour or pathos, and even irony and sarcasm are practically unknown. The aridity of constant quibbles and meaningless explanations is relieved only by occasional, and always very brief, references to real life; the angry tiger's mien affords a parallel in v. 5. 7. 4, and the danger of awaking a sleeping tiger is referred to in v. 4. 10. 5. The motion of a ship in the waters is used as a simile in v. 3. 10. 1, the yoking of a cart in v. 4. 10. 2, and in v. 2. 8. 5 the knowledge of a guide. Respect to a superior is alluded to in v. 4. 10. 5 and vi. 1. 3. 3. Most vivid is the comparison with a hunter who measures his shot before he lets go in vi. 4. 11. 3, which in its use of *íyati—íyati* shows the use of gesture in the teaching of the text, a fact proved beyond doubt by such passages as v. 4. 3. 3, 4, where the different postures are indicated by *íyati*.[1] In vii. 5. 9. 2 the cry of joy

[1] Cf. Caland, *Über das rituelle Sūtra des Baudhāyana*, pp. 3–5, on similar examples in Baudhāyana, the Pravacanakāra.

uttered on the loosening of bonds affords a simile, and in vii. 5. 8. 5 the flight of a bird, while in 5. 6. 2 a bag, in 2. 2. 3 the milking of a cow, and in 5. 3. 2 a boat afford objects of comparison.

## § 10. The Date of the Saṅhitā.

### (a) The Mantra Portions.

#### (1) *The Mantra and the Brāhmaṇa.*

The question of the dating of the *Saṅhitā* will probably always remain a matter of speculation. The salient facts can be briefly summarized as follows. The Mantra portion is probably earlier than the Brāhmaṇa. This may, of course, be doubted, and Bloomfield [1] in particular has repeatedly questioned the view that the Mantra can be regarded as preceding in time the Brāhmaṇa portion of the texts, even as regards the *Ṛgveda* itself. The two are, he considers, closely interlaced, and separation is dangerous to our understanding of the problems of interpretation presented in the hymns. Moreover, he has illustrated his theme by various examples, in his interpretation of the myth of the Gāyatrī as the eagle and as the bearer of Soma, or the legend of Trita as the scapegoat of the gods and so forth. On the other hand, as regards the *Ṛgveda* proper, Hopkins [2] has justly insisted upon the historical distinction between the Brahmanic age and belief as these are known in extant literature, and the age and belief of the *Ṛgveda.* The extant Brāhmaṇas and even the *Atharvaveda* represent a period so removed from that of the *Ṛgveda* that the god who in the *Ṛgveda* is not yet developed as chief god is in the Brāhmaṇas and Atharvan already an antiquated figurehead with whom other newer ritualistic gods are identified to ensure their respectability.

But, apart from the *Ṛgveda*, it is possible that Bloomfield's theory may have a better chance of interpreting the facts. Nor can it be doubted that the Yajus Mantras and the Brāhmaṇa texts appear to reflect a very similar religious and cult outlook. The differences between the two are not the differences between the *Ṛgveda* and the Brāhmaṇas, but of a minor and less important order. The distinction in the use of grammatical forms and language is obvious and undeniable. Thus in a late Mantra passage which is found embedded in the Brāhmaṇa itself (v. 7. 2) in a supplement to the work, the Agnyupānuvākya, there are eight verses, and we find in them such expressions, foreign to the Brāhmaṇa style, as *asthūrí ṇo gā́rhapatyāni, śáṁ çiçādhi, áti duritā́ni víçvā, pathā́yaḥ,*

[1] JAOS. xv. 163 *seq.*; xvi. 3 *seq.*; PAOS. March 1894, p. cxxii.

[2] PAOS. March 1894, p. cliii.

*suvitám no astu, ábhaye syāma, çám tokáya tanúve syonáḥ*, with the past *udáyan* the perfect *ānaçúḥ* is joined, *svastí* is used adverbially, and beside *ájītān, ájītāḥ* occur subjunctives in *upásate, vy àçnavat, neṣat, āváhāt*, and the aorist optative *sám açīmahi*; *kṛṇutā bṛhán námaḥ* is also noteworthy.

The same phenomenon is seen in other texts: thus in the *Aitareya Brāhmaṇa* (vii. 12–18) we find forms like *smasi, vadmasi, kurmahe, akarta, çṛṇotana, sthana*, mingled with more modern phrases. It is, of course, possible to contend that in all these cases we have to deal merely with artificial work, the creation of Vedic hymns and Mantras on an older basis, and that the varieties of diction are poetic, archaic, and stylistic, and not a sign of difference of time. The contention is a perfectly possible one, but there is really nothing cogent in its favour. It seems to be most natural to hold that the text is what it professes to be, a commentary on a text which is already existing and not a deliberate composition in the form of a text and explanation. Against this view nothing can be urged that has any weight. It is confirmed by the fact that in many cases the verses are by no means specially suited to the ritual acts they describe, and that the details of the ritual are varied in the Çrauta Sūtras in a way that is most improbable had the Mantras been composed and commented on at one time. Of course in many cases the result is the same as if this had been the process; the ritual application of the text is now and then very clear, and so the Brāhmaṇa and the text form a satisfactory whole, but that is inevitable on the theory which sees the origin of the Brāhmaṇa in verses handed down with practical directions as to the rite. In some cases the Mantras were completely in harmony with the ritual for which they were used and for which they were devised; in other cases the ritual had chosen verses from the *Ṛgveda* and reproduced them on the ground of some fancied or real appropriateness to the matter in hand.[1]

In one set of cases the appropriation of the Mantras is obvious: the Puronuvākyās and Yājyās for the Kāmyeṣṭis were early formed into sections and attached to the *Saṅhitā*, while those for the optional animal sacrifices were collected, though not very completely, in the *Taittirīya Brāhmaṇa* (ii. 8).[2] Here the theory of contemporaneous production is not plausible; it is impossible seriously to contend that these sets of verses, chosen from the *Ṛgveda*, really represent a more primitive condition than the Ṛgvedic text as now preserved. The most that can be claimed is that the verses were chosen out by the framer of the Brāhmaṇa text, and that is extremely unlikely. The Brāhmaṇa in fact seems to have been first framed on the understanding that the verses existed and were in use, and then the

[1] Cf. Winternitz, *Mantrapāṭha*, pp. xxxi *seq.*; Bloomfield, PAOS. Oct. 1890, p. xlvii.

[2] That section covers ii. 1. 1–3; 4. 4, 7; 5; 6. 1–4; 7. 3, 7; 8. 1, 4.

verses were put together later for convenience; this is indicated by the presence of several verses described by the commentator as alternatives, which can hardly have been included in the text had it been settled before the Brāhmaṇa, as, though in several cases that text alludes clearly to the verses employed by use of words indicating the peculiarity of the verse, it never alludes either to a variation of verses or to both of the verses given as variants. We have here in fact a clear case of a Brāhmaṇa text based on pre-existing Ṛgvedic verses, and in the rest of the Yajurveda the relation seems analogous, the difference being that the verses being those of the Adhvaryu are handed down not in a separate text, but in the Mantra portions of the *Saṅhitā*.

This view may be illustrated by the case of the Pravargya rite. The ceremony is clearly an old one, being known in the *Ṛgveda*, and it has been most plausibly interpreted by Oldenberg[1] as a sun-spell. But in the *Aitareya Brāhmaṇa* (i. 22. 14) it appears as a representation of a *deva-mithuna* or *mithuna* generally.[2] It is out of the question to suggest that the latter interpretation can be primitive; the sense of the rite is far better appreciated by the *Çatapatha Brāhmaṇa* (xiv. 1–3) and worked into the texture of its general mystic theory.[3] Oldenberg therefore sees in it only one of the innumerable absurdities of the theological interpretation of the Vedic texts.

### (2) *Relation to the Atharvaveda.*

The relation of the text of the *Atharvaveda* to that of the *Taittirīya* is also of importance in the question of chronology. Bloomfield[4] has subjected the texts to a close examination, and has pronounced definitively for the priority of the Yajurveda. Thus the Āprī hymn in the *Atharvaveda* (v. 27) is miserably corrupted both verbally and metrically as compared with the versions of the *Taittirīya* (iv. 1. 8), *Kāṭhaka* (xviii. 17), *Kapiṣṭhala* (xxix. 5), *Maitrāyaṇī* (ii. 12. 6), and *Vājasaneyi* (xxvii. 11–22). More important than any mere detailed comparisons of verses is the regular working over of Yajus material for magical purposes: the Yajus used sorcery in connexion with its great rites, but the *Atharvaveda* converts these incidents into substantial and independent objects. The best example of this is that of the Atharvan treatment of the *mṛgārasūktāni* (iv. 23–29). This heptad of hymns, each with seven verses, is found (save iv. 28) in the Yajurveda in part; the first and last stanza of each hymn occurs in the Yājyā and Puronuvākyā section, *Taittirīya*, iv. 7. 15; *Kāṭhaka*, xxii. 15; *Maitrāyaṇī*, iii. 16. 5. The intervening verses are clearly secondary padding, and the

[1] *Religion des Veda*, p. 448; above, pp. cxxiii–cxxv.

[2] See Geldner, *Vedische Studien*, ii. 135.

[3] See Eggeling, SBE. xliv. xlvi–l.

[4] *Atharvaveda*, pp. 50–56.

addition of iv. 28 is motived by the necessity of including the deities of whom it treats, Bhava and Çarva, in any elaborate treatment of the gods, while its character is shown by the Atharvanic words *mūlakṛt*, *kṛtyākṛt*, and *kimīdin*. In v. 24 the phrase *asmín bráhman*, &c., is clearly later than the *asmín bráhman*, &c., of the Yajus (*Taittirīya*, iii. 4. 5; *Maitrāyaṇī*, ii. 6. 6). In other cases the Atharva builds on Yajurveda material, as in vii. 20 as compared with *Taittirīya*, iii. 3. 11, and its parallels.

That there are a few cases where the *Atharvaveda* has better readings is by no means surprising. The Mantras were handed down clearly in the main by oral tradition, and the chances of alteration were always great, so that we must expect to find cases where a version usually secondary is able to show a superior reading. Thus it is quite clear that in *Atharvaveda*, iii. 10. 1, the reading *duhām* in the third Pāda is more primitive than the *dhukṣva* which the *Taittirīya* (iv. 3. 11. 5) presents.

The exact value of this evidence, however, must be restricted to due dimensions. The objects of comparison are the Mantras of the *Atharvaveda* and of the Yajus tradition, and the various Saṅhitās of the Yajus cannot necessarily be dated before the Atharvan on the strength of the Mantra evidence. There is no cogent means of showing that the Atharvan as a whole is necessarily later than the redaction of the *Saṅhitā*. But there is nothing at all improbable in the view that it is: the *Atharvaveda* as a whole belongs as Bloomfield [1] has shown to the period of the Brāhmaṇas; the development of the Prāyaçcitta literature [2] is paralleled only in such cases as the *Sāmavidhāna Brāhmaṇa* (i. 5 *seq.*), and in the Kūṣmāṇḍa hymns of the *Taittirīya Āraṇyaka* (ii. 3–6). The closeness of the connexion with the Dharma literature in such cases is certainly a good argument for the later relative date of the Atharvan, and it is not without significance that the geographical horizon of that text includes Varaṇāvatī, very possibly the first appearance of the source whence Benares is derived, the Yamunā, the Aṅgas, and the Magadhas. The mention of the tiger is consistent with this view, as the animal is doubtless most prominent in the swampy forests of Bengal.[3] The knowledge of anatomy is comparable, as Hoernle [4] has shown in detail with that of the Brāhmaṇa texts, and in xi. 7 the Çrauta sacrifices and the Stomas are clearly familiar. The theosophy is on a par with the elevation of Prajāpati to the position of chief god and creator, nor is it reasonable to consider that there is any real difference of date between the Brāhmaṇa texts and this Saṅhitā. Bloomfield himself recognizes that the *Aitareya* and the *Çatapatha* may

[1] *Atharvaveda*, pp. 3–5.

[2] e. g. vi. 110–121.

[3] See Macdonell, *Sanskrit Literature*, pp. 146, 147; *Vedic Index*, ii. 244.

[4] *Osteology*, pp. 109 *seq.*; JRAS. 1907, pp. 10–12.

have preceded the redaction of the Atharvan; of course books xix and xx of the Atharvan are admittedly later[1] than i–xviii, and the fact that the account of the Nakṣatras given in xix. 7 is much less primitive than that in the *Taittirīya Saṅhitā* (iv. 4. 10) and *Brāhmaṇa* (i. 5. 2; iii. 1. 1, 2) is therefore of little consequence.

### (3) *Relation to the Ṛgveda.*

On the other hand it is quite impossible to believe that the Yajus Mantras are other than later than those of the *Ṛgveda.* This question has been carefully considered by Oldenberg,[2] and his conclusions do not admit of serious doubt. Thus in x. 45 the variants of the *Taittirīya* (iv. 2. 2) gave the inferior *vásoḥ sūnúḥ* and *pratarā́m* for *pratarám*, the older form. The other Saṅhitās yield for *mártesu* in v. 7 the disyllabic *mártyeṣu* which is contrary to the usage of the *Ṛgveda*; the *Taittirīya* agrees with the *Maitrāyaṇī* (ii. 7. 9) in leaving out the antique *dhā́ma víbhṛtā* in v. 2, and in v. 11 it changes *víçvā vásu* into *vásūni.* Again in x. 140. 2 the variants to *pṛṇákṣi ródasī ubhé* are in the *Maitrāyaṇī, óbhé pṛṇāsi ródasī*, and in the *Taittirīya, ubhé pṛṇakṣi ródasī.* Now the *Ṛgveda* is supported by the *Sāmaveda* (ii. 1167), the *Kāṭhaka* (xvi. 14), and the *Vājasaneyi* (xii. 107), and it is clear that the *Taittirīya* represents the same reading as the *Maitrāyaṇī* altered under the influence of the *Ṛgveda*, while the *Maitrāyaṇī* can be readily explained as the outcome of a desire to insert the common *pṛṇāsi* with its invariable prefix *ā*, which is very common in the *Ṛgveda* (i. 73. 8; ii. 15. 2; 22. 2, &c.), and the knowledge of the form *óbhé pṛṇāsi ródasī* as found in the *Ṛgveda* itself (viii. 64. 4). The two Saṅhitās present for this hymn the bad variant of *bhrājanti* in the Parasmaipada, and the *Taittirīya* has *niṣkartā́ram* for *iṣkartā́ram*, the commonplace *rayím* for *krátum*, and the dative *rā́dhase mahé* for the genitive, while the *Maitrāyaṇī* reveals the un-Ṛgvedic and unmetrical *daívam*, and for *mā́nuṣā yugā́* the strange *mā́nuṣā yujā́.* These are only specimens of a constant process of change which removes old words like *āmémyāne* (i. 96. 5) and frequently distorts the metre, while they regularly use the more modern forms like *óṣadhayaḥ* for *óṣadhīḥ.* That in some odd cases better readings may survive, as perhaps in the case of x. 82. 4 *c*, where the *Maitrāyaṇī* (ii. 10. 3) has a more plausible text,[3] *asū́rtā sū́rte rájasi niṣattā́ḥ* for the *asū́rte—niṣatté* of the *Ṛgveda*, is of course of no weight in comparison with the bulk of evidence on the other side.

[1] See Lanman in Whitney's translation, pp. 895–897.

[2] *Prolegomena*, pp. 296 *seq.*

[3] The *Taittirīya* (iv. 6. 2 *d*) has *sū́rtā*, which is bad, and *vimā́ne* at the end with *rájasaḥ*, which is secondary. The *Kāṭhaka* (xviii. 1) has *ni sattā.*

Oldenberg has strengthened the case for the later character of the Saṅhitās by an interesting observation. He shows that in the other main portion of the ritual outside the Agnicayana the *Vājasaneyi* shows less complete agreement with the *Ṛgveda* than in the Agnicayana, and he ascribes this to the fact that that portion contains only scattered Ṛgvedic verses, and not whole hymns as in the Agnicayana; the redactors found it therefore less easy to replace the Ṛgvedic readings in scattered verses whose provenance could not easily be found.

Oldenberg also points out the fact that the Yājyā sections follow much more closely the *Ṛgveda*, and compares this with the similar contrast between the earlier and later books of the *Sāmaveda*. Thus exceptions to the rule of correspondence occur as a rule only when the verse is already found in an independent part of the Yajurveda, and is naturally repeated elsewhere in its Yajus form, or where a ritual purpose is clear, as in the case of the alteration of *Ṛgveda*, ii. 15. 3 and 8, in *Taittirīya*, ii. 3. 14 *v* and *w*; the explanation (ii. 3. 4. 2) shows that the purpose is to use verses indicating the advance from the foot to the top, and so either verse of the *Ṛgveda* has its first two words changed to *budhnā́d ágram* and *budhnā́d ágreṇa* respectively. So in iii. 4. 11 *p* and *q* the Ṛgvedic (iii. 59. 6 and 1) references to Mitra disappear in favour of *satyám* and *satyā́ya*, because the verses are needed (i. 8. 10. 2) for an offering to Mitra as *satya*: here in iv. 1. 6 *h* the Ṛgvedic reading occurs in a Yajus passage, confirming beyond all doubt the sporadic character of the variation. In iii. 1. 11 *t sádanāni kṛtvā́* replaces i. 164. 47 *sádanād ṛtásya*, and *kṛtvā́* is not a Ṛgvedic form.

Similarly in the Açvamedha the *Ṛgveda* is copied with a faithfulness quite different from that of the Yajus text in other portions; i. 162, 163; vi. 75, and x. 169 are repeated with scarcely any variants of importance, and i. 163. 1 is found in iv. 6. 7 *a* without change, but in the fire ritual, iv. 2. 8 *b*, with considerable alteration.

In a small but significant point the priority of the *Ṛgveda* is very clearly seen. In the *Saṅhitā*, iv. 1. 2. 4, *ákaḥ sá lokam*, for which the *Vājasaneyi* (xi. 22) and *Maitrāyaṇī* (ii. 7. 2) has *ákaḥ sú*, is clearly a case of the avoidance of the difficult *u lokám* which the texts did not understand. So *ulokakṛ́t* is never found in the *Taittirīya*, which thus stands in this regard much on a par with the *Atharvaveda*.[1]

### (4) *Relation to the Sāmaveda.*

The relation of the Yajurveda, and in particular of the *Taittirīya*, to the *Sāmaveda* seems also clearly one of posteriority. Thus in the treatment

[1] See Bloomfield, PAOS. April 1893, p. xxxvi. On *uloka* cf. Aufrecht, ZDMG. xlii. 152; Macdonell, *Vedic Grammar*, p. 59, n. 1.

of the Chandas bricks the *Taittirīya* (iv. 4. 4) arranges the verses in groups of three, taking *Ṛgveda*, v. 6. 4, 5, 9 and v. 21. 1, 2, 4 together, following thus the *Sāmaveda*, ii. 372–374 and 457–459, verses in the second part of the *Sāmaveda*, which Oldenberg[1] shows to be the later. Similarly in v. 4. 12, which deals with a Stotra for the Açvamedha as the parallel *Pañcaviṅça Brāhmaṇa* (xxi. 4. 5) shows, and the Pratīka there cited *pávasva vā́jasātaye* is beyond doubt to be seen in *Sāmaveda*, ii. 366–368, while the *Ṛgveda* in the original passage (ix. 100. 6, 7, 9) has *vā́jasātamaḥ*. The same relationship is seen also in the *Vājasaneyi Saṅhitā*, xxxviii. 22 as compared with *Sāmaveda*, i. 497, and *Ṛgveda*, ix. 2. 6, and in xxvii. 35–44, which follows closely the *Sāmaveda* as compared with the *Ṛgveda*.

The chronological place of the *Saṅhitā* Mantras appears thus to be after the *Ṛgveda* and the *Sāmaveda*, before the *Atharvaveda*, and on a similar plane to the other Saṅhitās of the Black Yajurveda, but before the *Vājasaneyi*, which again is probably older than the *Atharvaveda*. It is apparently impossible to assign it to a later date than any Brāhmaṇa text preserved, and it is probably older than the Brāhmaṇa parts of the *Saṅhitā* by as considerable a period as the *Vājasaneyi* in its main content is older than the *Çatapatha Brāhmaṇa*.[2] The lower date thus depends on the date of the Brāhmaṇa portions which will be next considered, and the upper on the date of the *Ṛgveda*, since the *Sāmaveda* gives practically nothing that it does not derive from the *Ṛgveda*, and the date of the *Ṛgveda* remains indeterminate. The only new light thrown on it of recent years is that arising from the discussion of the presence of the gods, Mitra, Indra, Varuṇa or Aruṇa, and the Nāsatyas in the inscriptions of Boghaz Kioi of about 1400 B.C. Jacobi[3] has argued that these gods are Vedic gods, not Iranian or Indo-Iranian, and that we are entitled to reckon this fact as a strong support for an early dating of the Vedic life and religion as presented in the *Ṛgveda*, and he thence strengthens his chronological arguments from astronomical data in that and later texts. On the other hand Oldenberg[4] maintains that the deities are Iranian. He points out that Ahura in Zoroastrianism is clearly a derivation from Varuṇa, that Indra occurs in the Avesta, that the name Verethrajan proves that there was a slayer of Vṛtra there, and that the evil spirit Nāonhaithya is the parallel of the Nāsatyas, who also are proved ancient by the parallelism of the Dioskuroi and the two Lettic god's sons.[5] Agni is absent, and Agni is specifically Indian, while the objection that Na-ša-at-ti-ia cannot

[1] GGA. 1908, pp. 712 *seq.*, correcting Caland's results. Cf. also Winternitz, *Geschichte der indischen Litteratur*, i. 144 *seq.*

[2] Oldenberg, *Prolegomena*, p. 296.

[3] JRAS. 1909, pp. 721 *seq.*; 1910, pp. 456 *seq.*

[4] JRAS. 1909, pp. 1095 *seq.*

[5] Cf. Oldenberg, *Religion des Veda*, p. 213; JRAS. 1909, p. 1097.

represent Nāhatia, the Iranian form of Nāsatya, he answers by pointing out that it may well represent a proto-Iranian Nāsatia, or possibly another dialect allied to but not identical with Iranian as Bloomfield[1] suggests in view of the Iranoid names on the Tell-el-Amarna letters. Jacobi has replied to this argument, but the weight of it remains not seriously affected. It is still possible that the names belong to the Indo-Iranian period, though that is not Meyer's view,[2] and in any case they give no cogent ground for fixing any date for the *Ṛgveda* older than 1200 B.C., which is a reasonable period to assume, having regard to the extraordinary similarities of Avestan and Vedic, and the probability that Avestan is not very ancient.

The arguments of Jacobi,[3] derived from astronomical data, may also be laid aside, because they are not only in themselves of doubtful force, but also they do not directly give any dating for the redaction of the *Ṛgveda*, which is the point prior to the *Taittirīya* redaction.

### (*b*) The Brāhmaṇa portions.

As we have seen above (§ 7), comparison with the other texts shows that the Brāhmaṇa portions of the *Taittirīya Saṅhitā* must thus be reckoned among the older Brāhmaṇa texts, earlier than the *Çatapatha* or *Jaiminīya* or the *Kauṣītaki*, not to mention the later texts, parallel probably with the *Maitrāyaṇī* and the *Kāṭhaka* (with the *Kapiṣṭhala*), and perhaps also with the *Pañcaviṅça*, but probably later than the *Aitareya*. It remains to consider whether these facts can be supplemented by any positive dating.

#### (1) *Relation to Pāṇini.*

In the first place there can be no doubt that the *Saṅhitā* in its totality is older than Pāṇini. Pāṇini in iv. 3. 102 prescribes the form *Taittirīyāḥ* for the followers of the utterances of Tittiri, and the *Mahābhāṣya*[4] several times (on i. 1. 21; vi. 1. 158; vii. 1. 2) uses the name Taittirīya, while it cites textually several passages of the text, including the Brāhmaṇa passage ii. 5. 1. 6, 7. It also points out in iv. 3. 104 that the rule about the formation of the word Taittirīya does not apply to the Çlokas *Tittiriṇā proktāḥ* as they are not Chandas proper. Weber[5] suggests that a part of the Āraṇyaka may be so designated, and possibly some of the Çlokas in ii may be really meant, or more likely some verses of floating tradition ascribed to

[1] AJP. xxv. 11; *Religion of the Veda*, p. 12.

[2] *Sitzungsberichte d. Königl. Preussischen Akademie der Wissenschaften*, 1908, pp. 14 *seq.*; *Geschichte des Altertums*[2], i. 2, pp. 807, 837. He puts the Aryan immigration back to about 2000 B.C., and the beginnings of Vedic poetry not later than 1500 B.C.

[3] Cf. Macdonell and Keith, *Vedic Index*, i. 420–427; Keith, JRAS. 1909, pp. 1100 *seq.*

[4] *Indische Studien*, xiii. 436 *seq.*

[5] *Op. cit.* v. 41; cf. *Kāçikā* on iv. 3. 102; above, p. xci.

Tittiri. Goldstücker's[1] view that Pāṇini knew only the Saṅhitā portions is totally illegitimate, and we are entitled with Weber[2] to believe that he was aware of the Saṅhitā as a definite whole. Probably this is why in vii. 4. 38 Pāṇini uses the phrase *yajuṣi Kāṭhake* to show that he means a Mantra,[3] and the view of Goldstücker is the more absurd when such a rule as ii. 3. 60 *dvitīyā brāhmaṇe* occurs.[4]

Moreover, there is some other evidence which can be derived from Pāṇini. In vi. 1. 157 he recognizes the name Pāraskara, and the *Pāraskara Gṛhya Sūtra* may possibly be intended; he knows the name Kātyāyana (iv. 1. 18), and Weber,[5] in view of the mention of *āryakṛtī*, *çāmūla*, and *niṣpattra*, and the similarity of certain rules (Pāṇini, i. 2. 23, 24 = Kātyāyana, i. 8. 19, 20), suggested that he knew the Çrauta Sūtra of that author. But the argument from *āryakṛtī* was clearly bad, as *chandasi* is given in Pāṇini (iv. 1. 30), and the word actually appears in *Maitrāyaṇī Saṅhitā* (i. 8. 3) as well as thrice in the *Mānava Çrauta Sūtra* (i. 6. 1). But *çāmūla* very probably comes from Kātyāyana, as it is a rare word and appears elsewhere in other forms (*çāmūla*, *çāmulya*). Kauçika occurs in iv. 3. 103, and there is no need to doubt that the Sūtra may be referred to, as it is a work of real antiquity.[6] But what is very clear[7] is that *hṛdya* as a name for the literature denoted later as *vaçīkaraṇamantrāḥ* in iv. 4. 96 is borrowed from the *Ṛgvidhāna* (iii. 15. 3), and thus we have as older than Pāṇini a text which is unquestionably on a par at best with the *Bṛhaddevatā*[8] and such texts as the *Sāmavidhāna Brāhmaṇa*, i. e. texts of the latest fringe of the Brāhmaṇa period. Moreover, the text refers to Brāhmaṇas of thirty and forty Adhyāyas, which Weber[9] correctly identified with the *Kauṣītaki* and *Aitareya* texts now extant. In iv. 1. 124 the name Kauṣītakeya is provided for. Moreover, Pāṇini knows of Upaniṣads (i. 4. 79) and of Brāhmaṇas and Kalpas *purāṇaprokta*, which implies (iv. 3. 105) the existence of such texts not *purāṇaprokta*. The passage is of special interest because of a dispute which has been raised regarding the meaning. Kātyāyana corrected Pāṇini by alleging that the rule which requires the use of forms like Aitareyin or Tāṇḍin or Vājasaneyin or Kauṣītakin should have been qualified by an exception in the case of Yājñavalkya and others. Goldstücker[10] insisted that this proved that there was so great a space of time between Pāṇini and Kātyāyana that the latter

[1] *Pāṇini*, p. 243.

[2] *Op. cit.* v. 50 *seq.*, 57 *seq.*

[3] For the reference, see Weber, *op. cit.* v. 52 n.

[4] See *Maitrāyaṇī Saṅhitā*, i. 6. 11; von Schroeder's ed. I. xvii, which supplements Weber.

[5] *Op. cit.* v. 64.

[6] See Bloomfield, JAOS. xi. 375 *seq.*; GGA. 1912, pp. 3 *seq.*; above, pp. ciii, clxix.

[7] See Bloomfield, *Atharvaveda*, p. 71.

[8] See Macdonell's ed. I. xxii–xxiv; Keith, JRAS. 1912, pp. 769 *seq.*

[9] *Op. cit.* v. 75: cf. Liebich, *Pāṇini*, p. 80.

[10] *Pāṇini*, pp. 132 *seq.*

thought that works really older and younger were really of one age. Weber,[1] who corrected him, insisted on finding in the *Mahābhāṣya* the singular doctrine that the works were attributed to old sages, but were really contemporaneous with Pāṇini, a view rejected by Bühler[2] and Eggeling[3] alike. The *Yājñavalkāni Brāhmaṇāni* of the *Mahābhāṣya* and Kātyāyana were perhaps part of the last Kāṇḍa of the *Çatapatha*, perhaps an independent work, but the value of the passage lies mainly in that it is clear that these Brāhmaṇas and Kalpas also were old works in Pāṇini's days, though, for what reason is unknown (probably enough geographic), he omitted to notice them.

The date of Pāṇini remains undetermined. It depends essentially on the date to be assigned to the *Mahābhāṣya*, and that again cannot be determined with absolute certainty. The references[4] to the sacrifices for Puṣyamitra (iii. 2. 123) and to the attack on Sāketa by a Yavana, i.e. probably a Greek prince, the famous Menander (iii. 2. 111), yield a plausible date of about 155–153 or 144–142 B.C. Puṣyamitra's appearance is very noteworthy; his court is referred to with that of Candragupta in the commentary on i. 1. 68 and his sacrifice, famous as an Açvamedha in Kālidāsa's time, again at iii. 1. 26, and as this king would else be hardly mentioned we must admit that the examples were composed during his lifetime. Weber,[5] who first recognized the reference to Puṣyamitra, was unable to accept the proofs adduced as absolutely convincing, though his first difficulties,[6] arising from the reference to an attack of the Yavana on the Mādhyamikas, which he thought a reference to an oppression of the school of Buddhists of that name by Kaniṣka, were removed by finding that the Mādhyamikas were perhaps a people of the middle country mentioned in the *Bṛhatsaṅhitā* (xiv. 2) of Varāhamihira, as Kern[7] showed. But what is sufficiently important is that examples for the illustrations of Pāṇini date from the period about 140 B.C., and that his work was then in a commanding position as is evidenced by the clear proof of the elaborate way in which it was commented on in Dākṣāyaṇa's Saṁgraha, by Kātyāyana called *bhagavān* by the *Bhāṣya* and by others. We get thus a date for Pāṇini hardly by any chance later than 300 B.C.

The other point of importance in the question of date is the use of Yavanānī (iv. 1. 49), which is no doubt correctly explained as a reference to the writing

[1] *Indische Studien*, v. 64–74; xiii. 443.

[2] SBE. II[2]. xliii.

[3] SBE. XII. xxxv–xxxix.

[4] See Goldstücker, *Pāṇini*, pp. 228–238; Bhandarkar, *Indian Antiquary*, ii. 59 *seq.*; V. Smith, *History of India*, pp. 204, 205. Fleet, JRAS. 1912, p. 792, suggests doubt as to Menander but not as to Puṣyamitra.

[5] *Indische Studien*, xiii. 301–313.

[6] *Ibid.*, v. 150 *seq.*

[7] *Bṛhatsaṅhitā*, pp. 36, 37. Probably the reference is really to a city Madhyamikā near Chitor; Rapson, *Ancient India*, p. 131; see Kielhorn, *Ind. Ant.* vii. 266. For the reference to the Mauryas see Bhandarkar, JBRAS. xvi. 206–210.

of the Yavanas, and we cannot well explain this as anything but Greek writing. But Weber's view that this necessarily meant that Pāṇini lived not before 300 B.C. cannot be upheld in face of the fact that the name could easily have reached India before that date, in view of the clear evidence that Greece knew India as early as the Persian War when Indians were included in the invading army, that Pāṇini belonged to the north-west of India, and that Greek coins and gems had found their way to India before Alexander's invasion.[1] Moreover, the insistence by Pāṇini on the existence of Bhāṣā,[2] which must have been the Sanskrit of the daily life of his own class, is a sign rather of early than of late date. Nor can there be any reason to dény that he may have lived about 350 B.C., independently altogether of the legends of the *Kathāsaritsāgara*, which cannot be accepted as sufficiently serious to deserve weight being assigned to them.

### (2) *Relation to Yāska.*

More important is the fact that Yāska must have known the Brāhmaṇa portions of the *Saṅhitā*.[3] He does not indeed mention it by name, but he cites by name the *Kāṭhaka*, just as Pāṇini does, and the *Hāridravika* from which he cites (x. 5) a passage found in the *Taittirīya* (i. 5. 1. 1). Moreover, he is full of passages which are parallel to the *Taittirīya* and look like inaccurate quotations from it or an analogous text; then in iii. 4 *tasmāt striyaṁ jātāṁ parāsyanti na pumāṅsam*, which is *Kāṭhaka* xxvii. 9 and analogous to *Taittirīya*, vi. 5. 10. 3. On the other hand, vii. 24 agrees pretty closely with the *Taittirīya*, ii. 4. 10. 2, rather than the *Kāṭhaka*, xi. 10. Moreover, in many other passages he cites portions of the Mantras either of this or some other Yajus text. Important is his clear use of the *Kauṣītaki Brāhmaṇa* (xvii. 4) from which comes his citation (i. 9) *paryāyā iva tvad āçvinam*, and perhaps other citations (xii. 8 = *Brāhmaṇa*, xviii. 1; xii. 14 = vi. 13; vi. 31 = vi. 13). Roth also in his commentary points to citations of the *Aitareya* in viii. 4 (= ii. 4); xi. 29, 31 (= vii. 11), and Aufrecht adds iv. 27 (= i. 1. 14); viii. 22 (= iii. 8); i. 16 (= i. 4. 9, &c.).

More important really is the question whether Yāska knew the *Gopatha Brāhmaṇa*, for it would prove that even a very late *Brāhmaṇa* which Bloomfield[4] thinks later than the *Kauçika* and *Vaitāna Sūtras* is older

[1] See Keith, *Aitareya Āraṇyaka*, pp. 24, 25.

[2] Cf. Liebich, *Pāṇini*, pp. 38-50. Whitney was inclined (PAOS. April 1893, p. xiii) to accept Franke's view of Bhāṣā as unapproved Sanskrit, see *Bezz. Beitr.* xvii. 54 *seq.* But Winternitz (*Mantrapāṭha*, p. xxxix, n. 4) points out that in iv. 1. 62 Bhāṣā is not opposed to Sanskrit, as Franke thinks, but to Chandas.

[3] See Weber, *Indische Studien*, v. 54 *seq.* Cf. *Nirukta*, vii. 24 with ii. 4. 10. 2.

[4] See GGA. 1912, pp. 1 *seq.*; *Atharraveda*, pp. 102, 119; above, p. ciii, n. 3; Macdonell, *Sanskrit Literature*, p. 218.

in date than we could expect. In the *Nirukta* (i. 16) is found *etad vai yajñasya samṛddhaṁ yat rūpasamṛddhaṁ yat karma kriyamāṇam ṛg yajur vābhivadatīti ca brāhmaṇam.* In the *Aitareya* (i. 4, 9) *yajur vā* does not occur, and, as Aufrecht[1] points out, the reference to the *yajus* occurs first in the *Gopatha* (vii. 6). Again in viii. 22 is found *yasyai devatāyai havir gṛhītaṁ tāṁ manasā dhyāyed vaṣaṭkariṣyan.* The *Aitareya* (iii. 8. 1) has the text without *manasā*, while the *Gopatha* (ii. 3. 4) has *manasā dhyāyan vaṣaṭkuryāt.* These are striking cases and it is difficult to resist the conclusion of Aufrecht that the *Gopatha* is older than Yāska, a result which is not absolutely irreconcilable with the priority of the *Kauçika* and *Vaitāna Sūtras*, though it is certainly remarkable. Pāṇini, however, appears to have known the *Kauçika* and Yāska knows also the Upaniṣads (iii. 12), and so the knowledge by him of the *Gopatha* is conceivable. On the other hand, Bloomfield,[2] without expressly mentioning Aufrecht's suggestion, holds that in viii. 22 Yāska is like the *Gopatha* and independently working over a text of the *Aitareya.* He adds[3] elsewhere that in his opinion the style of *Gopatha,* ii. 2. 3, *makha ity etad yajñanāmadheyam* is that of the Naighaṇṭukas and that the presence of late Pariçiṣṭa verses in that section tends to show that it is later than Yāska. This evidence is not, however, conclusive, and the question still remains undecided, and probably insoluble, as the *Gopatha* is a much worked-over text and probably of composite redaction.

The **date of Yāska** is in part determined by his relation of priority to Pāṇini. It is true that Liebich[4] has uttered doubts on this question, suggesting that Yāska really falls into the period of Patañjali; but he has no substantial grounds to offer for a conclusion which is opposed to that of all the other authorities, including Roth,[5] Goldstücker,[6] Max Müller,[7] Weber,[8] Whitney,[9] and Macdonell.[10] This paradoxical result he supports merely by a vague remark that Kielhorn[11] has shown that the development of a doctrine in different Çāstras does not prove the priority in age of different works, a statement no doubt true enough in some connexions. But he adds that Yāska belongs to the fourth Vedāṅga, or etymology, not to grammar, a statement which ignores the fact that Yāska does not regard his own work as a Vedāṅga at all, as Roth long ago clearly showed.[12] The name Yāska is known to Pāṇini (ii. 4. 63); though this does not prove priority of the author of the *Nirukta*, that is rendered extremely probable by the fact that Yāska's

[1] *Das Aitareya Brāhmaṇa*, pp. 422, 423.
[2] *Atharvaveda*, p. 120.
[3] *Ibid.* p. 119.
[4] *Pāṇini*, p. 19.
[5] *Nirukta*, p. xv.
[6] *Pāṇini*, p. 225.
[7] *Ancient Sanskrit Literature*, p. 50.
[8] *Indische Studien*, v. 57.
[9] PAOS. May 1876, p. xxiii.
[10] *Sanskrit Literature*, pp. 269, 270.
[11] *Remarks on the Çikshās*, p. 13.
[12] Cf. Weber, *op. cit.* v. 97; *Nirukta*, i. 20.

treatment (i. 3) of the Upasargas is on an infinitely lower plane than that of Pāṇini, and that throughout Yāska stands on a more primitive stage of development than that author.

### (3) *Relation to the Taittirīya Prātiçākhya.*

The relation of the *Taittirīya Prātiçākhya* to Yāska is another possible argument for the date of the Brāhmaṇa portion of the *Saṅhitā.* That Yāska knew texts closely allied to the *Prātiçākhyas* is proved by his reference (i. 17) to Pārṣadas as a form of literature.[1] But it is not certain that he is later than the *Prātiçākhyas* in their present form, since the *Ṛgveda Prātiçākhya* (xvii. 25) cites him, probably a sign of working over. On the other hand, there is no clear sign of the relation of the *Taittirīya Prātiçākhya,* which is very probably[2] the oldest of them all. But in any case, as we have already seen (pp. xxxix–xli), that the *Prātiçākhyas* are older than Pāṇini is most probable; all Goldstücker's[3] arguments regarding the position of that on the *Vājasaneyi Saṅhitā* have been refuted by Weber.[4] They rest on the belief that the author of the *Prātiçākhya* is the author of the Vārttikas, and this belief is wholly unfounded, since in several important respects the two authorities completely differ in opinion on phonetic points. The term *jit* occurs in both with a different sense; the terms used in the *Prātiçākhya* (*sim, mud, dhi, bhāvin*) are not found in the Vārttikas; the Vārttika (on ii. 4. 54) makes *khyā* have the original form of *kçā*; the *Prātiçākhya* (iv. 164) repudiates this view; the *Prātiçākhya* (iv. 120) provides for the regular change of a mute before a nasal into a nasal; the Vārttika (on viii. 4. 45) leaves it optional except in the Bhāṣā before a nasal affix. Further, the use of *udaya* as equal to *para* in Pāṇini (viii. 4. 67) is a clear case of the use of the Prātiçākhya terminology, no doubt deliberately. We therefore can fairly add the *Prātiçākhya* as proof of a date before at latest 300 B.C.

### (4) *Relation to the Sūtras.*

The same result is afforded from a different standpoint, the date of the Sūtras of Baudhāyana, Āpastamba, and the Mānava. It is true that in their case there is no absolutely conclusive evidence of date. But the number of irregular forms in Āpastamba is certainly a matter of consequence. These forms occur persistently throughout the whole text of the

[1] Cf. Weber, *op. cit.* v. 98. The citation *padaprakṛtiḥ saṅhitā* is only found, in reverse order, in *Ṛgveda Prātiçākhya,* ii. 1.

[2] See Lüders, *Die Vyāsa-Çikshā,* p. 1.

[3] *Pāṇini,* pp. 186 *seq.*

[4] *Indische Studien,* v. 103 *seq.*; xiii. 444. Whitney (PAOS. May 1876, p. xxiii) thinks the *Atharva Prātiçākhya* older than Pāṇini.

*Çrauta*,[1] the *Gṛhya*,[2] the *Dharma*[3] Sūtras, and it is perfectly fair to say with Bühler that they could hardly occur in a work composed after Pāṇini's grammar had reached its accepted position, say in the time of Kātyāyana, who is probably not later than 250 B.C. There is, of course, no direct proof of that date, but he is certainly earlier than Patañjali and later than Pāṇini,[4] and 250 B.C. is the most probable period. Baudhāyana and the Mānava, which contain similar forms, are clearly older than the work of Āpastamba and carry us decidedly further back, as has been shown above (pp. xlv–xlvii).

On the other hand must be set the fact (p. lxxxvii) that the reference in Āpastamba to Çvetaketu of the *Çatapatha Brāhmaṇa* as a modern shows that Aruṇa, his grandfather, also was not very ancient, and he is cited in the *Taittirīya Saṅhitā* (vi. 1. 9. 2; 4. 5. 1). But the term *avara* is too vague to yield any definite date: Bühler's idea of 150 years is not enough to build on.

### (5) *The absence of Metempsychosis.*

More definite results may be derived from the fact that metempsychosis is not alluded to in the *Saṅhitā*. It was a tenet of faith by the time of Buddha, and making all allowances for differences of schools and place, it can hardly be denied that its development must fall in the sixth century B.C., when portions of the Upaniṣads reflect its existence. It is reasonable to claim therefore a date of at least about 600 B.C. for the Brāhmaṇa portions of the *Saṅhitā*. This result is independent of the question of the date of the Buddhist texts of the Pāli canon, which has no doubt been placed too high,[5] as it only postulates, what is clear, that the Buddha's system is based on a doctrine of metempsychosis.

### (6) *Relation to Çākalya.*

A further argument[6] can perhaps be derived from the form in which the Mantras appear in the treatment of them in the text. In vi. 1. 2. 6 the second Pāda of *Ṛgveda*, v. 50. 1 (*márto vṛṇīta sakhyám*), is credited with its

[1] See Garbe's ed. III. v–xii.

[2] See Winternitz, *Das altindische Hochzeitsrituell*, pp. 13 *seq.*

[3] See Bühler, SBE. II². xliii–xlvi.

[4] The view, adopted by Bühler, p. xliii n., that the two were contemporaries, is clearly erroneous, and rests merely on the worthless tradition of the *Kathāsaritsāgara*. It is impossible to identify the author of the Çrauta Sūtra and the grammarian. If Pāṇini (p. clxvii) knew the former, we have a further proof of Āpastamba's priority, as Kātyāyana seems the latest of the Sūtrakāras; cf. also Macdonell, *Bṛhaddevatā*, I. xxii, who places Kātyāyana not later than 350 B.C.

[5] See Waddell, *Journal of the Royal Asiatic Society*, 1914, pp. 661, 662; for the date of transmigration, Keith, *ibid.* 1909, pp. 574 *seq.*

[6] See Oldenberg, *Prolegomena*, pp. 373–375.

full count of eight syllables, showing that *sakhiyam* was spoken, not *sakhyam*. This is confirmed by the notice in iii. 2. 9. 2, 4, which like the *Aitareya* (iii. 12) makes *ukthám̐ vāci índrāya* seven syllables, while the *Kauṣītaki* (xiv. 3) has *avāci indrāya*; the late *Gopatha* (ii. 3. 10) recognizes the contraction. So in the old part of the *Aitareya Āraṇyaka* (i. 3. 4) the use of *madanty ūmāḥ* without contraction is clear. It is fair therefore to deduce that the *Saṅhitā* was reduced into shape before the orthoepic diaskeuasis which meets us in the present form of the Saṅhitā and Pada texts. We are carried therefore to a date before Çākalya, or at least too early to fall under Çākalya's influence, or rather perhaps to a date somewhat anterior, for the evidence of the treatment of final *ā(ḥ)* in the Saṅhitā and the Pada respectively shows, as Oldenberg[1] proves, that the Saṅhitā was redacted before Çākalya.

Çākalya's date is unhappily uncertain: he is older than Çaunaka whose *Prātiçākhya* repeatedly cites him, and than Yāska who cites him (vi. 28), and therefore again the *Saṅhitā* is carried back to about 600 B.C. With this as a lowest date accords, so far as I can see, all the evidence of the social and political[2] conditions of the *Saṅhitā*, which contemplates a state of society older than that of the Greek period; it is fair to suppose therefore that the *Saṅhitā* is not later than say 600 B.C.,[3] and it is reasonable to believe that the date is earlier by at least a century. But further than this we have no right to go with any assurance, and if we assign the Brāhmaṇa portions of the *Saṅhitā* to a date much anterior to 800–700 B.C. it must be purely on hypothetical grounds. On the other hand a date later than 600 B.C. is very unlikely.

The Mantras are no doubt earlier, but their date is wholly indeterminate, for they must contain, apart from Ṛgvedic borrowings, much that is traditional, and was old at the time when the *Saṅhitā* came into being (pp. clxv, clxvi).

## § 11. The Editions and the Commentaries.

Preserved by the influence of a Pada text and a Prātiçākhya, the text of the *Taittirīya Saṅhitā* possesses no real variants. The text was first completely edited by Weber in vols. xi and xii of the *Indische Studien*; that edition remains by far the best, and save for a few misprints it is absolutely accurate. The editor added all the readings of the Pada which were required, and, in the second volume, as the edition of the commentary

[1] *Ibid.* pp. 383–386. For Geldner's criticism, see *Vedische Stud.* iii. 144–146, and for a reply, Keith, *Aitareya Āraṇyaka*, pp. 239, 240.

[2] Cf. Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, xv. 30.

[3] Buddha's death is dated in 483 B.C. by Fleet, JRAS. 1912, p. 240. Kennedy, *ibid.* p. 687, suggests 458 B.C.

had not then reached the portions included therein, some useful extracts from Sāyaṇa's commentary.

The edition of the text with Sāyaṇa, which was begun before Weber's edition appeared in 1871–2, by Roer in 1854, was continued by Cowell, Rāma Nārāyaṇa, and Maheçacandra Nyāyaratna, and completed in 1899. The same ground is covered in the Ānandāçrama edition, Poona, 1900–1908, which gives the Pada text as well as the Saṅhitā. Neither edition can be said to present an ideal text of Sāyaṇa, but there is little in all probability lost; both of course suffer seriously in those passages where other texts are cited by the impossibility of consulting those texts, or, in the case of the later volumes of the *Bibliotheca Indica* and the whole of the Ānandāçrama edition, the failure of the editors to do so, even when the texts were easily available.

In addition to the commentary of Sāyaṇa that of Bhaṭṭa Bhāskaramiçra has been edited with both Pāṭhas of the text in the *Bibliotheca Sanskrita* of the Government Oriental Library Series, Mysore, by A. Mahādeva Çāstri and K. Raṅgācārya (1894–1898). They have been unable to find any MSS. of the commentary on the fourth Kāṇḍa, and in some shorter passages also that of Bhāskara is missing, and is supplied by that of Sāyaṇa. The main interest of the text is due to the fact that it is derived from MSS. of the Mysore and Çriṅgeri Maṭh libraries, and shows that these MSS. follow precisely the same tradition as those used by the other editors.

The commentary of Bhaṭṭa Bhāskaramiçra is very brief in comparison with that of Sāyaṇa, to which it is anterior in date.[1] It confines itself more closely to a mere gloss on the text, and it omits those long quotations from the Sūtra texts which are characteristic of Sāyaṇa, and which add to the value of his work. He certainly shows no clear superiority to Sāyaṇa as a commentator. He admittedly belongs to the Ātreyī Çākhā, and in his introduction he quotes the extra two sections of the *Mantrapāṭha* which are peculiar to that Çākhā.[2] The text of his work, the *Jñānayajña*, is far from satisfactory as reported in the edition, but it is doubtful if much of value is thereby lost. He is very careful to give grammatical explanations of little value.

Sāyaṇa's[3] commentary is a very creditable production, showing great knowledge of the Sūtra texts and general familiarity with the ritual, but his versions of the non-sacrificial Mantras are subject to all the vagaries of his Ṛgvedic work. The work was done prior to the commentary on the

[1] See Burnell, *Catalogue*, pp. 12–14, for his date. He was a Kauçika by family.

[2] See above, p. xxix.

[3] On the question of Mādhava and Sāyaṇa, see Klemm, *Gurupūjākaumudī*, pp. 45 *seq.*; Keith, *Aitareya Āraṇyaka*, p. 12.

*Brāhmaṇa* and the *Āraṇyaka*, and incidentally considerable portions of the former are explained in dealing with the *Saṅhitā*.

## § 12. Acknowledgement of Obligations.

The inception of this book was due to the suggestion of Professor Charles Rockwell Lanman, who asked me to undertake some work for the *Harvard Oriental Series*. I offered the *Taittirīya Āraṇyaka* as a sequel to my work on the Āraṇyakas of the *Ṛgveda*, but he pressed me to undertake the more important text of the *Taittirīya Saṅhitā*. The translation was made in 1912, and on a visit to this country in 1913 Prof. Lanman arranged for the printing and decided the many technical details. To the great loss of this work, he was prevented by the pressure of other duties from carrying out his purpose of reading the proof-sheets throughout in detail, but I have gained much from the use of his writings on Vedic Literature, and in special his *Noun Inflection* and his edition of Whitney's translation of the *Atharvaveda*.

The work is primarily intended to render easily accessible the substance of the *Saṅhitā*, and the Introduction and notes are strictly subservient to this end. I have aimed at all reasonable brevity, and for this purpose have in dealing with Ṛgvedic and Atharvan verses avoided elaborate discussion by reference to the work already done, e.g. by Professors Oldenberg, Whitney, and Lanman. I have similarly curtailed references to the Sūtras by free use of the classical treatises of Professors Hillebrandt, Schwab, and Caland and Henry.

I have endeavoured to express fully throughout my obligations to previous writers, but I owe a more general debt, which I gratefully acknowledge, to the works of my teachers in Sanskrit, the *Vedic Mythology* and *Vedic Grammar* of Professor A. A. Macdonell, and the translation of the *Çatapatha Brāhmaṇa* of Professor J. Eggeling. I should also mention the help received from the *Rituallitteratur* and *Vedische Mythologie* of Professor Hillebrandt and the *Religion des Veda* of Professor H. Oldenberg.

I appreciate greatly the facilities for using books granted to me by Dr. F. W. Thomas, Librarian of the India Office, and by the Council and the Secretary, Miss C. Hughes, of the Royal Asiatic Society.

My work could not have attained such accuracy as it may possess without the constant vigilance of Mr. Horace Hart's staff, to whom I owe my most sincere thanks. For help in the compilation of the Indexes I am indebted to my wife.

A. Berriedale Keith.

*October* 23, 1914.

# KĀṆḌA I

## PRAPĀTHAKA I

### *The New and Full Moon Sacrifices*

i. 1. 1. *a* For[1] food thee, for strength thee![2]

*b* Ye are winds, ye are approachers.[3]

*c* Let the god Savitṛ impel you to the most excellent offering.

*d* O invincible ones, swell with the share for the gods,
Full of strength, of milk, rich in offspring, free from sickness, from disease.[4]

*e* Let no thief, no evil worker, have control over you.

*f* Let Rudra's dart avoid you.[5]

*g* Abide ye, numerous, with this lord of cattle.

*h* Do thou protect the cattle of the sacrificer.

[1] Cf. KS. i. 1; KapS. i. 1; MS. i. 1. 1; VS. i. 1. In i. 1. 1–13 are given the Mantras for the Adhvaryu at the new and full moon sacrifice. The Brāhmaṇa is only found in the TB. iii. 2. 1, but appears in the Saṅhitās of the other Çākhās, KS. xxx. 10; KapS. xlvi. 8; MS. iv. 1. 1, and in ÇB. i. 7. 1. 2–8. With Mantra *b* the calves are driven away from the cows when milk is required for the offering, by means of a branch cut with *a*; *c–g* are addressed to the cows, and *h* to the branch; see BÇS. i. 1; ĀpÇS. i. 2; MÇS. i. 1. 1; KÇS. iv. 2. 1–11; Hillebrandt, *Neu- und Vollmondsopfer*, pp. 4 *seq.*

[2] MS. has *subhūtáya*.

[3] *Upāyáva stha* is omitted by MS. and VS., and ÇB. i. 7. 1. 3 declares that the words are undesirable, as thus an enemy approaches the sacrificer. The ÇB. explains the reference to *vāyávaḥ* on the ground that the wind makes the rain to swell and the cows to swell, and so the cows are called winds. KS. and MS. explain that Vāyu is the overseer of the atmosphere, the deity of the cattle, and so Vāyu gives them to the atmosphere. Böhtlingk (ZDMG. lvi. 116) suggests that the real reading was originally *avāyávaḥ*, 'ye are departers', as opposed to the following words 'ye are approachers', and he refers the terms to the calves, who are first driven away and then allowed to return after the milking for the sacrifice. Such an error cannot of course be accounted for except on the theory of a written text, and the same hypothesis of a written text is held by von Negelein (VOJ. xvii. 99) as the explanation of the strange *yugaçara* of KS. and MS., which he thinks is really *yugakāra*. The PW. takes *vāyávaḥ* as from *vī*, but that is decidedly far-fetched; see Lanman, *Harvard Oriental Series*, xi, p. xlii.

[4] KS. MS. and VS. omit *ū́rjasvatīḥ páyasvatīḥ*, and MS. also omits the other three words; they add *indrāya* before *devabhāgám*, for which they have *bhāgám*. Cf. ĀpÇS. i. 2. 6.

[5] This is omitted in MS. and VS.

i. 1. 2. *a* Thou[1] art the substance of the sacrifice.[2]

*b* The Rakṣas is burned up, the evil spirits are burned up.[3]

*c* The Vedi[4] hath come to the sacrificial straw,
Made by Manu, fashioned with the Svadhā call.
The sages fetch it from in front,
The delightful straw for the gods to sit on here.[5]

*d* Thou art impelled by the gods.

*e* Thou art made to grow by the rains.

*f* O divine straw, let me not hit thee either across or along,[6]

*g* Let me hit thy joints,

*h* Let me come to no harm in cutting thee.

*i* O divine straw, rise with a hundred shoots,
Let us rise with a thousand shoots.

*k* Guard from the contact of earth.

*l* I gather thee with good gathering.[7]

*m* Thou art the girdle of Aditi, the cord of Indrāṇī.

*n* Let Pūṣan tie a knot for thee, that knot shall mount me.

[1] The parallel texts, KS. i. 2; KapS. i. 2; MS. i. 1. 2, differ very considerably in content and arrangement. The Mantras accompany the collecting of the sacrificial straw and its tying with a cord; see TB. iii. 2. 2; KS. xxxi. 1; KapS. xlvii. 1; MS. iv. 1. 2; BÇS. i. 2; ĀpÇS. i. 3; MÇS. i. 1. 1; Hillebrandt, *Neu- und Vollmondsopfer*, p. 8.

[2] *ghoṣad* is very obscure: KS. and MS. have *goṣad*, apparently 'sitting among the cows'; the comm. takes it as 'wealth'; probably *ghoṣad* is no more than an error for *goṣad*.

[3] The reference to burning shows that some implement must have been heated: the Sūtras make out that it is an *asida*, a sickle for cutting the straw, or a horse's rib, the latter not being heated. The use of fire against demons is world-wide; see Frazer, *Adonis, Attis, and Osiris*², pp. 254 *seq.*

[4] *dhiṣaṇā* probably here means the Vedi; cf. Hillebrandt, *Ved. Myth.* i. 179-181; Pischel, *Ved. Stud.* ii. 86, quotes Dhiṣaṇā as a goddess in VS. i. 19 = MS. i. 1. 7 (see on TS. i. 1. 6), but the Vedi seems more probably meant. The inversion of expression by which the Vedi is made to approach the straw, instead of the straw the Vedi, is not difficult in the priestly terminology.

[5] KS. and KapS. here *tad āharanti*, MS. has *táyā́vahante* or *táyā vahante*, which it explains (iv. 1. 2) as referring to the Dhiṣaṇā, which all the Brāhmaṇas equate with Vidyā. But *tā́ ā́ vahanti* is much more probable and *táyā́* may be a case of a rare Sandhi (Macdonell, *Vedic Grammar*, p. 66, n. 8); *tad* is no more than an easy correction.

[6] KS., MS. iv. 1. 2, and MÇS. i. 1. 1. 38 have *mā́dhó mópári párus ta ṛdhyāsam*, which clearly must have the sense that in cutting the straw the cutter must cut at the joints, not above nor below. It is doubtful whether the accusative is one of the direct object, 'reach', 'hit', or merely one of content, 'as to the joint may I be successful.' Either view is possible; cf. Delbrück, *Altind. Synt.* p. 176. PW. vi. 322 accept the accusative as one of the direct object but the examples are not decisive, e. g. *stómam* RV. i. 41. 7; *úpastutim*, viii. 70. 13; *kā́mam* ÇB. i. 3. 5. 10. Even *makhásya çíraḥ* (VS. xxxvii. 3) may be taken as an accusative of content.

[7] The Sūtras use this Mantra in the ritual after *ádityai rā́snāsi* and before *indrāṇyai saṁnáhanam*.

*o* I hold thee up with the arms of Indra, I seize thee with the head of Bṛhaspati.

*p* Fare along the wide atmosphere.

*q* Thou art going to the gods.

1. 3. *a* Be[1] ye pure for the divine rite, the sacrifice to the gods.

*b* Thou art the cauldron of Mātariçvan.

*c* Thou art the heaven, thou art the earth.

*d* Thou art the all-supporting with the highest support.[2]

*e* Be firm, waver not.

*f* Thou art the strainer of the Vasus, of a hundred streams, thou art that of the Vasus, of a thousand streams.

*g* The spot (*stoka*) has been offered, the drop has been offered.

*h* To Agni, to the mighty firmament!

*i* Hail to sky and earth!

*k* This is she of all life, this is the all-encompassing, this is the all-doing.

*l* Be ye united, that follow holy orders,
Ye that wave[3] and are fullest of sweetness,
Delightful for the gaining of wealth.

*m* With Soma I curdle thee, curds for Indra.

*n* O Viṣṇu, guard the offering.

i. 1. 4. *a* For[4] the rite you two, for the gods may I be strong.

[1] There are considerable variants in the parallels, KS. i. 3; KapS. i. 3; MS. i. 1. 3; VS. i. 2–4. For the Brāhmaṇa, see TB. iii. 2. 3; KS. xxxi. 2; MS. iv. 1. 3; ÇB. i. 7. 1. 11–21. Mantra *a* is addressed to the sacrificial vessels, *b–e* to the pot or cauldron used for heating the milk, and *f* to the strainer; *g* is said over the cows as they are milked. In response to the question, 'Which hast thou milked?' the names in *k* are given; with *l* the washing-water is brought up in the *dohana*, and with *m* the milk is curdled and deposited with *n*: see ĀpÇS. i. 11. 10; BÇS. i. 3; KÇS. iv. 2. 19–34; Hillebrandt, *Neu- und Vollmondsopfer*, pp. 10, 11.

[2] In VS. *parameṇa dhāmnā* is taken by Eggeling (SBE. xii. 187) as connected with *dṛṅhasva*, but there seems no possibility of doubting the parallelism of °*dhāyāḥ* and *dhāmnā*.

[3] KS. and MS. have the simpler *ūrmiṇā*, but the sense must be the same here; the reference is to the mixing of the milk with a drop of water (*ūrmi*).

[4] There are a good many variants in KS. i. 4; KapS. i. 4; MS. i. 1. 4, 5; VS. i. 6–11. The ritual accompanying the Mantras is as follows, according to ÇB. i. 1. 2. 1; KÇS. ii. 3. 10. The Adhvaryu takes the winnowing-basket (*çūrpa*) and the Agnihotra ladle with the words, 'You two for the rite.' He also takes first one and the other with the words 'thee for accomplishment (*veṣa*)'; the other texts (MS. VS.) read *vām* here also, not *tvā*. The BÇS. i. 4. 5, ĀpÇS. i. 15. 4 apply the first Mantras to the hands, not to the utensils. Then the utensils are heated and the evil spirits consumed. Then the Adhvaryu touches the yoke of the cart which holds the offering and which is behind (i. e. west of) the Gārhapatya fire. The Mantra 'I gaze, &c.', is spoken when he looks at the *puroḍāçīya*, i. e. the rice, &c.; *uru vātāya* is accompanied by casting a blade of grass away. The next Mantras accompany the offering, and the reference to those that have doors is to the sacrificer's house. The offering is deposited

*b* Thee for accomplishment!

*c* The Rakṣas is burnt up, the evil spirits are burnt up.

*d* Thou art the yoke.

*e* Injure[1] him who injures us, injure him whom we injure.

*f* Thou art of gods the most firmly jointed,[2] the most richly filled, the most agreeable, the best of carriers, the best caller of the gods.

*g* Thou art the oblation-holder that wavers not.

*h* Be firm, waver not.

*i* I gaze on thee with the eye of Mitra.

*k* Be not afraid, be not troubled, let me harm thee [1] not.

*l* (Be thou) wide open to the wind.

*m* On the impulse of the god Savitṛ, with the arms of the Açvins, with the hands of Pūṣan, I offer thee dear to Agni, to Agni and Soma.

*n* This of the gods, this of us too.[3]

*o* For prosperity thee, not for misfortune.[4]

*p* May I behold[5] the light, the radiance for all men.

*q* May they that have doors stand firm in heaven and earth.

*r* Fare along the wide atmosphere.

*s* I place thee in the lap of Aditi.

*t* O Agni, guard the offering.

i. 1. 5. *a* Let[6] the god Savitṛ purify you, with a filter that has no flaw, with the rays of the bright sun.

with the last Mantra. For the use of *d* and *e* in the Soma ritual, see Caland and Henry, *L'Agniṣṭoma*, p. 49.

[1] It is impossible to reproduce the play on *dhū́r* and *dhū́rva*.

[2] *sásnitamam* must literally mean 'most full of gain' from *san*. But Yāska, *Nirukta*, v. 1, renders it *saṁsnātam*, while Mahīdhara on VS. i. 8, 9 takes it as either 'cleanest' from *snā*, 'purify', or 'best tied' from *snai*, 'envelope', and in the ritual texts Eggeling (SBE. xii. 15, n. 1) is probably right in seeing the latter sense as intended.

[3] i. e. the offerers partake of the sacrifice as well as the gods.

[4] *árātyai* must have this sense rather than 'non-offering' as Mahīdhara takes the parallel *árātaye* in VS. i. 11. There it is opposed to *bhūtáya*, 'prosperity', rather than 'a (divine or human) being' (cf. Eggeling, *l.c.*). In KS. i. 4 the contrast is *rakṣáyai* and *arātyai*; in MS. i. 1. 5 it is *gopitháya* and *árātaye*.

[5] TS. and VS. have *khyeṣam*, an injunctive of the sigmatic aorist of *khyā* (Macdonell, *Ved. Gramm.* § 524), while MS. and KS. have *akhyam*, the aorist indicative. The alternative of indicative and injunctive in such cases is not rare; cf. Bloomfield, JAOS. xxix. 298.

[6] See KS. i. 5; KapS. i. 5; MS. i. 1. 6, 7; VS. i. 12–16; in all cases there are considerable variants. For the ritual use, see BS. i. 6. The Adhvaryu purifies the waters, then addresses them; then sprinkles the offering with water with the Mantra 'I sprinkle you, &c.'; then the implements are purified. Then a skin is shaken out, so that the Rakṣases are shaken out, and the skin as the covering of Aditi is brought into contact with the earth. Then the *ulūkhala* is addressed and brought into contact with the skin and called the body of Agni. The pestle is called the wooden stone. The millstones (*dṛṣad-upale*) are made to sound. The remaining Mantras refer to the winnowing-basket and the grain which comes into contact with it. The

*b* Ye divine waters, that go in front and first purify,[1] forward lead this sacrifice, place in front the lord of the sacrifice.

*c* You Indra chose for the contest with Vṛtra, ye chose Indra for the contest with Vṛtra.

*d* Ye are sprinkled.[2]

*e* I sprinkle you[3] agreeable to Agni, to Agni and Soma.

*f* Be ye pure for the divine rite, for the sacrifice to the gods.

*g* The Rakṣas is shaken off, the evil spirits are shaken off.

*h* Thou art the skin of Aditi, may the earth[4] recognize thee [1].

*i* Thou art the plank[5] of wood, may the skin of Aditi recognize thee.

*k* Thou art the body of Agni, the loosener of speech.[6]

*l* I grasp thee for the joy of the gods.

*m* Thou art the stone of wood.

*n* Do thou with good labour elaborate this offering for the gods.

*o* Utter food, utter strength;

*p* Make ye glorious sounds.

*q* May we be victorious in contest.

*r* Thou art increased by the rain.

*s* May that which is increased by the rain recognize thee.

*t* The Rakṣas is cleared away, the evil spirits are cleared away.

*u* Thou art the share of the Rakṣases.

*v* Let the wind separate you.

*w* Let the god Savitṛ, of golden hands, seize you.

i. 1. 6. *a* The[7] Rakṣas is shaken off, the evil spirits are shaken off.

husks are winnowed away and left for the Rakṣases. See also TB. iii. 2. 5. 2-11; KS. xxxi. 4, 5; KapS. xlvii. 4, 5; MS. iv. 1. 6, 7; ĀpÇS. i. 19. 1; MÇS. i. 2. 2; ÇB. i. 1. 3. 6-4. 23; KÇS. ii. 3. 33-4. 21.

[1] This must be the sense of *agrepuvaḥ*, not 'first drinking' as taken in ÇB. i. 3. 7; Eggeling, SBE. xii. 21, n. 1. Sāyaṇa explains the ÇB. as referring to the fact that water was poured on the Soma (cf. Hillebrandt, *Ved. Myth.* i. 193) to help to extract the juice from the stems.

[2] ÇB. i. 1. 3. 10 explains that the use of this Mantra makes amends to the waters for their being themselves sprinkled with unconsecrated water (cf. Mahīdhara on VS. i. 13).

*vo* is rather difficult. Probably the reference is to the *puroḍāçiyas*, the Mantra of the offering, and *júṣṭam* is singular with reference to the separate sprinkling of each portion of the offering. It is also possible to take *vo* as merely a vague ethical dative, referring to the waters.

[4] The identification of Aditi and earth is complete; cf. Hillebrandt, *Aditi*, pp. 39 *et seq.*; Pischel, *Ved. Stud.* ii. 86.

[5] *Adhiṣávaṇam* refers properly to the plank over which the skin was placed and the Soma pressed in the Soma ritual; see Hillebrandt, *Ved. Myth.* i. 148. Similarly *adri* below is another borrowing from the terminology of the Soma sacrifice.

[6] The offering is called Agni's body because it is offered in the fire and consumed by it, and it releases speech by letting the Adhvaryu break the silence he observed when about to take the offering from the cart.

[7] Cf. KS. i. 6; KapS. i. 6; MS. i. 1. 7: VS. i. 19, 20. The skin is again shaken with *a* and put down with *b*; the *çamyā* is deposited with *c*; then the lower millstone (*dṛṣad*) and the upper millstone

*b* Thou art the skin of Aditi, may the earth recognize thee.

*c* Thou art the supporter of the sky, may the skin of Aditi recognize thee.

*d* Thou art a bowl of rock,[1] may the supporter of the sky recognize thee.

*e* Thou art a bowl made of the rock, may the rock recognize thee.

*f* On the impulse of the god Savitṛ, with the arms of the Açvins, with the hands of Pūṣan, I pour thee out.

*g* Thou art stimulating,[2] stimulate the gods.

*h* For expiration thee, for inspiration thee, for through-breathing[3] thee (I pound).

*i* May I extend for long the life (of the sacrificer).[4]

*k* Let the god Savitṛ, of golden hands, seize you.

i. 1. 7. *a* Bold[5] art thou, support[6] our prayer.

*b* O Agni, drive off the fire that eats raw flesh, send away the corpse-eating one, bring hither the fire that sacrifices to the gods.[7]

respectively are addressed. The grain is then poured into the mill, and addressed with the Mantra, 'Thou art stimulating,' and pounded with *h*; with *i* the priest looks along his arms. The last Mantra accompanies the pouring of the grain on the skin. See TB. iii. 2. 6. 1–4; KS. xxxi. 5; KapS. xlvii. 5; MS. iv. 1. 7; BÇS. i. 7; ĀpÇS. i. 21. 2; MÇS. i. 2. 2; ÇB. i. 2. 1. 14–21; KÇS. ii. 5. 2–7; Hillebrandt, *Neu- und Vollmondsopfer*, pp. 36, 37.

[1] What *dhiṣaṇā* really means here is doubtful; Eggeling, SBE. xii. 38, renders it 'bowl', and this may be right. Pischel, *Ved. Stud.* ii. 86, quotes VS. i. 19; MS. i. 1. 7, as evidence of Dhiṣaṇā as a goddess of earth, and this may be the sense, but it is decidedly obscure. The use of *parvatyā́* in the case of the *dṛṣad* and of *pārvateyī́* in that of the *upalā* (cf. Pischel, *Ved. Stud.* i. 108) is explained by the fact that the latter as smaller was deemed to be the offspring of the former (daughter, ÇB. i. 2. 1. 17; son, GGS. ii. 1. 16; Weber, *Ind. Stud.* v. 305, n.; Eggeling, SBE. xii. 39, n. 2). For *upalā*, cf. *Vedic Index*, ii. 374.

[2] *dhānyàm* means 'grain' (ultimately from *dhā*), but it is clearly here conceived as derived from *dhi* (*hi*) 'compel'.

[3] It is certain that *prāṇa* means 'expiration', not 'inspiration' as held by Oertel, JAOS. xvi. 236; Ewing, JAOS. xxii. 249 *seq.*; see Caland, ZDMG. lv. 261; lvi. 551–558; Deussen, *Phil. of the Upanishads*, pp. 276 *seq.* *Apāna* accordingly means 'inspiration', and *vyāna* is an imaginary link between the two; see *Vedic Index*, ii. 47, 48.

[4] KS. has *samṛtim* and *tvā* for *prásitim* and *dhām*, while MS. i. 1. 7; iv. 1. 7 has *dīrghā́m ánu prásitiṁ sáṁspṛçethām*. *dīrghā́m ánu prásitim* is found in RV. iv. 22. 7; x. 40. 10. The dative in *ā́yuṣe* is not a dative *commodi*, but a dative of end contemplated 'for life'; see Delbrück, *Vergl. Synt.* i. 301.

[5] Cf. KS. i. 7; KapS. i. 7; MS. i. 1. 8; VS. i. 17, 18. The Mantra *a* accompanies the taking of the poking-stick; with *b* the fire is addressed; *c* is said as the embers are placed on potsherds; *d–g* and *h* are used in putting the eight potsherds on the Gārhapatya fire, and *i* and *k* for covering them with coals and joining them. The first refers to the poking-stick (*upaveṣa*) which is used to shove the coals on; see TB. iii. 2. 7. 1–6; KS. xxxi. 6; KapS. xlvii. 6; MS. i. 1. 8; BÇS. i. 8; ĀpÇS. i. 22; MÇS. i. 2. 3; ÇB. i. 2. 1. 3–13; KÇS. ii. 4. 26–38; 8. 16; Hillebrandt, *Neu- und Vollmondsopfer*, pp. 33–35.

[6] *yacha* must have some such sense, which suits *dhṛṣṭi*. The comm. renders 'give to the gods the *puroḍāça*', but that is scarcely the literal sense, which is more precisely 'help us in the offering'.

[7] That is, the Dakṣiṇāgni or southern fire is not used in the rite, as it is the fire used for the burning of the dead; cf. RV. x.

*c* The Rakṣas is burnt, the evil spirits are burnt.

*d* Thou[1] art firm; make firm the earth, make life firm, make offspring firm, make his fellows[2] subordinate to this sacrificer.

*e* Thou art a supporter, make firm the atmosphere, make expiration firm, make inspiration firm, make his fellows subordinate to this sacrificer.

*f* Thou are supporting, make the heaven firm, make the eye [1] firm, make the ear firm, make his fellows, &c.

*g* Thou art a support, make the quarters firm, make the organ firm, make offspring firm, make his fellows, &c.

*h* Ye are gatherers, bring offspring to this sacrificer, wealth to him, make his fellows, &c.

*i* Be ye[3] heated with the heat of the Bhṛgus and the Añgirases.

*k* The potsherds[4] which wise men collect for the cauldron, these are in Pūṣan's guardianship. Let Indra and Vāyu set them free.

i. 1. 8. *a* I[5] pour together.

*b* The waters have joined with the waters, the plants with sap.

16. 9; Oldenberg, *Relig. des Veda*, pp. 340, 342, n. 2; 547, n. 2; Weber, *Ind. Stud.* xvii. 296, 297.

[1] Addressed to a *kapāla*. The *kapālas* make up the *gharma* or cauldron (as shown by the last Mantra); there are eight and eleven of them used in these rites, the mode of their placing being described at length in Yājñikadeva's commentary on KÇS. ii. 4. 37 (Eggeling, SBE. xii. 34, n. 1). It is clear that the dish or cauldron is conceived as broken, probably for the reasons given by Eggeling, SBE. xxvi, pp. xxvii–xxix, that it may resemble the skull with its *kapālas* (ÇB. i. 2. 1. 2) and a tortoise (which again represents symbolically the universe), ÇB. vii. 5. 1. 2. Baudh. Āp. and the other texts all differ greatly in the mode of construction and the use of the Mantra in detail.

[2] *sajāta* indicates primarily a man's relatives, and then more generally his equals generally of whatever rank they and he may be; cf. Eggeling, SBE. xli. 107, 111; Weber, *Ind. Stud.* xvii. 188, 213.

[3] This applies to the potsherds. The Bhṛgus and the Añgirases are always closely connected with the fire ritual; in RV. x. 14. 6 Bhṛgu, Atharvan, and Añgiras are all united; in viii. 43. 13 Bhṛgu and Añgiras occur together; see also *Nirukta*, xi. 18; Bloomfield, SBE. xlii, p. xxvii, n. 2; *Atharvaveda*, pp. 9, 10. It is hardly probable that there is any technical sense in the words here, as there is in the Atharvāñgirases of the later Atharvan texts (Weber, *Omina und Portenta*, p. 346; Eggeling, SBE. xii. 28, n. 1).

[4] The *kapālas* are made to form a cauldron or dish by being closely fitted together. The comm. renders *pūṣṇáḥ* as *poṣakasya*, i.e. the sacrificer, which is impossible. The Mantra itself is inserted here, though it is really used at the end of the rite, because it deals with the *kapālas*. BÇS. i. 8 gives quite a different application to the Mantra by ending it with *yuñktām* and applying it to the fitting on of the *kapālas*. But in view of the agreement of TS., KS., and MS. this seems secondary. Baudh. therefore in using the Mantra has altered it to fit the sense by reading *yuñktām*.

[5] Cf. KS. i. 8; KapS. i. 8; MS. i. 1. 8; VS. i. 21–23. The Mantras *a–e* are used to accompany the pouring of the offering into the dish through the sieve and the uniting of the offering and the waters; the dividing up and touching is performed with *f*, and a *piṇḍa* is made with *g* and put on the coals with *h*. The two waters referred to are the *praṇītā* and the *madantī* waters, BÇS. i. 9. The following

*c* Join ye rich ones with the moving ones, sweet ones with the sweet.
*d* From the waters ye are born, be united with the waters.
*e* For generation I unite thee.
*f* For Agni thee, for Agni and Soma.
*g* Thou art the head of Makha.[1]
*h* Thou art the cauldron that contains all life.
*i* Be extended wide, let the lord of the sacrifice be extended wide.
*k* Grasp the skin.[2]
*l* The Rakṣas is obstructed, the evil spirits are obstructed.
*m* Let the god Savitṛ make thee ready on the highest firmament.
*n* May Agni burn not too much thy body.
*o* O Agni, guard the offering.
*p* Be united with our prayer.
*q* Hail to Ekata, hail to Dvita, hail to Trita.[3]

i. 1. 9. *a* I grasp (thee).
*b* Thou art Indra's right arm with a thousand spikes, a hundred edges.
*c* Thou art the wind of[4] sharp edge.

Mantras refer to the spreading out of the offering, the formation of a skin (*k*), the encircling with fire (*l*), and the cooking of it on the *gharma*; the Gārhapatya is addressed with *o*, the southern cake covered with the *veda* with *p*, and the washing-water deposited with *q*. See also TB. iii. 2. 8. 1–8; KS. xxxi. 7; KapS. xlvii. 7; MS. i. 1. 9; ĀpÇS. i. 24; MÇS. i. 2. 3; ÇB. i. 2. 2. 1–3, 5; KÇS. ii. 5. 10–26; Hillebrandt, *Neu- und Vollmondsopfer*, pp. 40, 41.

[1] Who or what Makha was is clearly quite unknown as early as the TS. Cf. Macdonell, *Vedic Mythology*, p. 140.

[2] This is explained by the comm. on KS. ii. 5. 28 to refer to the cake being baked on its upper side by the application of burning straw, whence the cake forms a crust or skin (*tvac*).

[3] These three personages figure in the passages of the Brāhmaṇas cited above when the guilt of the gods in sacrifice is transferred through them to a variety of evildoers (cf. Delbrück, *Die indogermanischen Verwandtschaftsnamen*, pp. 578 *seq.*). Bloomfield (JAOS. xvi. p. cxix; SBE. xlii. 521, 522) suggests that the origin of the legend is to be traced to the doctrine that Indra sinned in slaying so many foes, and that Trita, his shadowy counterpart (whether an older god whose place Indra took, or Indra's lieutenant, or a divine sacrificer), was chosen as the scapegoat to bear his sins. See also TS. ii. 5. 1, 1; ÇB. i. 23. 1, where they are connected with the slaying of Tvaṣṭṛ's son, Viçvarūpa, by Indra.

[4] Cf. KS. i. 9; KapS. i. 9; MS. i. 1. 10; VS. i. 24–28. The section deals with the Vedi, or altar. The priest takes in hand with *a* the wooden sword (*sphya*) which he addresses with *b*, and sharpens with *c*. He then flings with *d* the sword at or strikes a grass bush (*stamba-yajus*) which is placed on the altar, and finally thrown away with *h* on the rubbish heap (*utkara*). He recovers the *sphya* with *e*, and flings with *f*, and looks at the Vedi with *g*; this is repeated a second time with *i–m*, and a third time with *n–q* and *r*. Then the Vedi is twice solemnly traced out by means of the wooden sword to the accompaniment of Mantras *s* and *u*, and with *t* dug out with the wooden sword from west to east, and smoothed from east to west with *v* to *x*; see TB. iii. 2. 9. 1–14; KS. xxv. 4; xxxi. 8; KapS. xxxix. 1; xlvii. 8; MS. iv. 1. 10; BÇS. i. 11; ĀpÇS. i. 1–3; MÇS. i. 2. 4; ÇB. i. 2. 4. 4–5. 19; MÇS. ii. 6, 13–32; Hillebrandt, pp. 44 *seq.*, and cf. below ii. 6. 4, and for the animal sacrifice, Schwab, *Das altindische Thieropfer*, pp. 15–18.

*d* O earth whereon sacrifice is offered to the gods,[1] let me harm not the root of thy plant.

*e* Araru[2] is smitten away from the earth.

*f* Go to the fold[3] where the cattle are.

*g* May heaven rain for thee.[4]

*h* O god Savitṛ, bind thou in the furthest distance with a hundred fetters him who hateth us and whom we hate, thence let him not free.

*i* Araru is smitten away from the earth, the place of sacrifice.

*k* Go to the fold [1] where the cattle are.

*l* May heaven rain for thee.

*m* O god Savitṛ, &c.

*n* Araru is smitten away from the earth, he that sacrifices not to the gods.

*o* Go to the fold where the cattle are.

*p* May heaven rain for thee.

*q* O god Savitṛ, &c. [2]

*r* Let not Araru mount the sky for thee.

*s* Let the Vasus grasp thee with the Gāyatrī metre, let the Rudras grasp thee with the Triṣṭubh metre, let the Ādityas grasp thee with the Jagatī metre.[5]

*t* On the impulse of the god Savitṛ wise ones perform the rite.

*u* Thou art the right, thou art the seat of right, thou art the glory of right.

*v* Thou art the holder, thou art the self-holder.[7]

[1] The epithet *devayajanī* points to the *devayajanas*, 'places of sacrifice', which it was usual to beg from the Kṣatriya before sacrificing. The prayer not to harm when actual severance was taking place is the usual pious deprecation of doing harm which is an established part of the Vedic as of other early rituals. It is at least possible that *aghnyā* so applied to the cow arose from a similar use: the cow is not really killed when offered in sacrifice; cf. the address to the horse in RV. i. 162. 21, and see also Frazer, *Golden Bough*, ii. 110 *seq.*

[2] Of Araru nothing is really known save that he must be deemed some kind of evil spirit, to which are denied both earth and heaven.

[3] For *vraja* as the place where the cattle move about, rather than where they are penned up, cf. Geldner, *Ved. Stud.* ii. 282 *seq.* But the word may mean an enclosure where the cows are, e.g. in ÇA. ii. 16 the *vraja* is closed and barred. Still this does not invalidate Geldner's derivation from *vraj*, 'go', rather than from *vṛj*. See also *Vedic Index*, ii. 340.

[4] Apparently addressed to the Vedi. Cf., however, ÇB. i. 2. 4. 16, where the hole in the ground seems meant. The hole is made by the sword.

[5] This is a constant series of gods and metres, e.g. ÇĀ. i. 7. See Weber, *Ind. Stud.* viii. 8 *seq.*; Eggeling, SBE. xii. 80, n. 3.

[6] This is the most probable sense of *ṛta-çrī*. It is possible, however, that it may be 'support of right'.

[7] *sva-dhā asi* is prescribed by TPr. x. 13, where see Whitney's note; see Macdonell, *Ved. Gramm.* §§ 367, 368. The comm. naturally take it as connected with the *svadhā* cry of the funeral rite, but that cannot be the sense in view of *dhā* preceding.

*w* Thou art broad, and wealthy art thou.

*x* Before the cruel foe slips away, O glorious one,
Taking up the earth, with plenteous drops,
The earth which they place in the moon by their offerings,
Which wise men use to guide them in the sacrifice.[1]

i. 1. 10. *a* The[2] Rakṣas is burnt up, the evil spirits are burnt up.

*b* With Agni's keenest flame I burn you.

*c* May I not brush the place of the cattle, I brush thee that art strong and overcomest foes.[3]

*d* Speech, breath, eye, ear, offspring, the organ of generation may I not brush, I brush thee that art strong and overcomest foes.

*e* Beseeching favour, offspring, prosperity, in devotion to Agni, I gird my body[4] for good action.

[1] In this verse *jīrádānum*, which is much easier, is read in KS. and MS.; *jīvádānum* in VS. i. 28; and in all probability an accusative should be read. KS. and MS. have *tám* for *yám*; KS. ends *anudṛçyāyajanta kavayaḥ*, MS. *kaváyo anudiçyāyajanta* (see von Schroeder's note for the variants), and VS. *tám u dhīraso anudíçya yajante*. *kaváyaḥ* is clearly a mere gloss on *dhīrāsaḥ*. *Virapçin* cannot, of course, be taken as feminine as the comm. suggests, and the *sphya* must be taken as addressed. Even so the sentence is incomplete, the mention of *pṛthivī* being carried on by the next half of the verse leaving the former half without a verb. *purā́ krūrásya visṛ́paḥ* is no doubt rightly taken by the comm. as a reference to Araru; Mahīdhara on VS. i. 28 and ÇB. i. 2. 8. 19 makes it mean 'before the bloody (battle) with its rushings to and fro'; see Eggeling, SBE. xii. 64, n. 3. *virapçin* apparently literally means 'swelling up', hence 'mighty' or 'great'; see Geldner, *Ved. Stud.* iii. 147.

[2] Cf. KS. i. 10; KapS. i. 10; MS. i. 1. 11; VS. i. 29–31, all of which differ very greatly. The ritual accompanying the Mantras is the taking up of the sacrificial implements (*sruva, juhū, upabhṛt, dhruvā, prāçitraharaṇa*) and heating them in the Gārhapatya fire. Then the priest brushes the *sruva*, 'dipping-spoon', with *c*; the *juhū*, one of the spoons used for the offering, with *d*; *vā́caṁ prāṇám*, the *upabhṛt* with *cákṣuḥ çrótram*, the *dhruvā* with *prajā́ṁ yónim*, while other formulae are given for the other implements. Mantras *e–h* clearly are spoken by the sacrificer's wife, who is girded by the Āgnīdhra with a girdle. The rest of the Mantras refer to the *ājya* or oblation; with *k* the wife looks at it; with *l* the fire is addressed by the Adhvaryu, who looks at the *ājya* with *m–o*; with *p* the waters are purified, and with *q* and *r* respectively portions are taken in the *sruva* and the *upabhṛt*. See BÇS. i. 12, and cf. TB. iii. 3. 1. 1–4, 6; 10. 1, 2; KS. xxxi. 9; KapS. xlvii. 9; MS. iv. 1. 11; ĀpÇS. ii. 4–7; ÇB. i. 3, 1. 4–28; KÇS. ii. 6. 46–7. 9; Hillebrandt, *Neu- und Vollmondsopfer*, pp. 58–62; Schwab, *Das altindische Thieropfer*, pp. 58–61.

[3] The brushing of the ladles is intended to purify and brighten them. There are three different sets of offering-ladles (*sruc* as opposed to *sruva*, 'dipping-ladle'), the *juhū*, *upabhṛt* and *dhruvā*, made of different kinds of wood, of an arm's or cubit's length, with a bowl shaped like a hand, and a long spout; see for them Caland and Henry, *L'Agniṣṭoma*, pp. 253 *seq.* The use of *vājin* is deliberate, the spoons are conceived as horses; cf. ÇB. i. 8. 3. 26, 27; Eggeling, SBE. xii. 68, n. 1.

[4] *tanū́m* is decidedly difficult: it might be rendered 'beauty' and taken with *āçā́sānā* as the other accusatives must be. But the AV. xiv. 1. 42, which presents the verse in the marriage ritual, has *rayím*, and so has KS. in the parallel here (which is not in MS. at all). On the other hand

*f* With fair offspring, with noble husbands,
We are come to thee,
O Agni, to thee that deceivest the foe,
The undeceivable, we that are not deceived.

*g* I loosen this bond of Varuṇa,
Which Savitṛ the kindly hath bound,
And in the birthplace of the creator, in the place of good action,
I make it pleasant for me with my husband.[1]

*h* With life, with offspring,
O Agni, with splendour again,
As wife with my husband I am united.
United be my spirit with my body.[2]

*i* Of the great ones thou art the milk, of plants the sap. Of thee that art the imperishable I make the offering.[3]

*k* Thou art the milk of the great ones, of plants the sap; with undeceived eye I gaze on thee for fair offspring.

*l* Thou art brilliance; follow thou brilliance;[4] may Agni not take away the brilliance.

*m* Thou art the tongue of Agni, the good one of the gods.[5]

*n* Be thou (good) for every sacrifice, for the gods, for every prayer.

MS. i. 2. 7 has exactly the TS. text, but little stress can be laid on that fact. In the AV. version *pátyuḥ* takes the place of *Agnéḥ* and the line ends *sáṁ nahyasvām-ṛ́tāya kám*. See also VS. ii. 6. For the use in the Soma ritual see Caland and Henry, *L'Agniṣṭoma*, p. 18.

[1] This verse is reminiscent of RV. x. 85. 24: *prá tvā muñcāmi váruṇasya pā́çāt yéna tvā́badhnāt Savitā́ suçévaḥ | ṛtásya yónau sukṛtásya loká 'riṣṭā́ṁ tvā sahá pátyā dadhāmi*, where the action is all done by a third party: so AV. xiv. 1. 19 (cf. 58) which has *suçévāḥ* and in the last Pāda has *syonáṁ te astu sahásambhalāyai*, addressed to the maiden. This verse is all put in the mouth of the sacrificer's wife. In the MS. i. 5. 16, 17, there are two versions given of the verse: the former has in the first two Pādas the text of the RV., but *sukétaḥ* for *suçévaḥ*; in the second two that of the TS. with *te* for *me*; the latter has in the first two Pādas the text of TS. with *suçévaḥ* for *sukétaḥ*, in the second two the third Pāda of TS. with, for the fourth, *áriṣṭā́ṁ tvā sahá pátyā kṛṇomi*, a curious example of the fusing of different versions. The unloosening, of course, is a sign of the end of the rite and is given here because of its being connected in sense, not in order of time; cf. i. 1. 7 *k*.

[2] *ātmā́* as contrasted with *tanū́* must mean 'breath' or possibly more widely 'spirit'. Cf. Eggeling, SBE. xxvi, p. xxix; Deussen, *Phil. of the Upanishads*, pp. 94 *seq.*; Geldner, *Ved. Stud.* iii. 116; Max Müller, SBE. i, pp. xxviii–xxxii; Keith, *Aitareya Āraṇyaka*, pp. 40 *seq.*

[3] The genitive with *nir vapāmi* is partitive; see v. 2. 5. 5; Delbrück, *Altind. Synt.* p. 160. KS. i. 10 has an accusative with changed sense.

[4] The reference here is to the fact that the *ājya* is carried from one fire, the Gārhapatya, to the other, the Āhavanīya, and so follows the brilliance of the log which is also carried from the one to the other fire; see BÇS. i. 12, and cf. ĀpÇS. ii. 6. 3–5.

[5] *subhū́ḥ* takes the place of *suhū́ḥ* of VS. i. 30, 'good caller', which, however, is apparently an error, for ÇB. i. 3. 1. 19 and the Kāṇva recension have *subhū́ḥ*. The other word makes much better sense. The

*o* Thou art the shining, the radiance, the brilliance.

*p* May the god Savitṛ purify you
With a flawless strainer,
With the rays of the bright sun.

*q* I grasp thee shining in the shining, for every sacrifice, for the gods, for every prayer.

*r* I grasp thee radiance in the radiance, thee resplendent in the resplendence for every sacrifice, for the gods, for every prayer.[1]

. 1. 11. *a* Thou[2] art a black deer, living in the lair, to Agni thee, hail![3]

*b* Thou art the altar, to the strew thee, hail!

*c* Thou art the strew,[4] to the ladles thee, hail!

*d* To the sky thee, to the atmosphere thee, to the earth thee!

*e* Be thou refreshment to the fathers, strength to those that sit on the strew.

*f* With strength go ye to the earth.

*g* Thou art the hair-knot of Viṣṇu.[5]

VS. is simpler, for it omits *devā́nām*; *dhā́mne* is rather 'sacrifice' than 'dainty'; cf. Eggeling, SBE. xii. 74, 93, n. 1.

The different terms apply, the *çukrā* to the *juhū*, the *jyotis* to the *upabhṛt*, and the *arcis* to the *dhruvā*.

Cf. KS. i. 11; KapS. i. 11; MS. i. 1. 11, 12; VS. ii. 1–6, all of which differ very considerably. In the ritual, Mantra *a* applies to the sprinkling of the kindling-wood (*idhma*) with the sprinkling-water (*prokṣaṇī*); *b* and *c* to the sprinkling of the altar and the strew respectively; *d* to the points, middle, and roots of the strew; then with *e* and *f* the remainder of the sprinkling-water is poured out; *g* and *h* refer to the *prastara* bunch of grass; *i*, *k*, and *l* accompany the placing of the middle, south, and north *paridhis* or enclosing-sticks; *m* applies to the making the sun the *paridhi* on the east side; *n* accompanies the placing of the southern kindling-stick (*samidh*), the northern being placed silently; *o* applies to the placing of the *vidhṛtī*, two blades of grass dividing the *barhis* and the *prastara*; *p* applies to the *prastara*, and the remaining Mantras to the ladles; see BÇS. i. 13, and cf. TS. ii. 6. 5. 1; TB. iii. 3. 6. 2–11; KS. xxv. 5; xxxi. 10; KapS. xxxix. 2; xlvii. 10; MS. iii. 8. 5, 6; iv. 1. 13; ĀpÇS. ii. 8–10; MÇS. i. 2. 6; ÇB. i. 3. 3. 1–4, 16; 8. 3. 11–20; KÇS. ii. 719–8. 20; Hillebrandt, *Neu- und Vollmondsopfer*, pp. 68 *seq.*; Schwab, *Das altindische Thieropfer*, p. 64.

[3] The kindling wood is compared to a black deer living in a lair, but of course with the double sense that it is of dark wood and has its place on the hearth; Eggeling, SBE. xii. 84, n. 1. The sprinkling makes the wood sacrificially pure for Agni; VS. ii. 1 *seq.* actually inserts in each case *juṣṭám*.

[4] The *barhis* is used to form three of several branches made of Darbha grass, and tied together with a stalk of grass. One is the *yajamānamuṣṭi*, which the sacrificer himself keeps throughout the sacrifice; the *prastara* is put over the Darbha of the Vedi, separated from the *barhis* by the *vidhṛtis*; the *paribhojanī* is the source from which the Adhvaryu takes a handful for each priest and for the sacrificer and his wife, which they use as seats; the *veda* is divided into two parts, one remains always on the Vedi (called *parivāsana*), while the other goes from one priest to another; see Eggeling, SBE. xii. 84, n. 2. The *barhis* is strewn in three layers pointing east, one behind the other; cf. *d*, and KÇS. ii. 7. 22–6 with the comm.

[5] According to Sāyaṇa on ÇB. i. 3. 3. 5 the *prastara* is taken from the eastern side of

*h* Soft as wool I strew thee, offering a good seat to the gods.

*i* Thou art the Gandharva, Viçvāvasu (possessing all wealth),[1] the fence of the sacrificer from every attacker, praised and to be praised.

*k* Thou art the right arm of Indra, the fence of the sacrificer, praised and to be praised.

*l* May Mitra and Varuṇa lay thee around in the north with firm law, thou art the fence of the sacrificer, praised and to be praised.

*m* May the sun in the east protect thee from all evil.

*n* May we kindle thee, O wise one,
That dost invite to the sacrifice, the radiant one,
O Agni, thee that art mighty at the sacrifice.[2]

*o* Ye[3] two are the props of the people.

*p* Sit on the seat of the Vasus, Rudras, Ādityas.

*q* Thou art named *juhū, upabhṛt, dhruvā*, loving the ghee, sit on thy dear seat with thy dear name.[4]

*r* These have sat down in the world of good action.

*s* Protect them, O Viṣṇu.

*t* Protect the sacrifice, protect the lord of the sacrifice, protect me that conduct the sacrifice.

i. 1. 12. *a* Thou[5] art the world, be extended.

*b* O Agni, sacrificer, this reverence.

*c* O *juhū*, come hither, Agni summons thee for the sacrifice to the gods.

the altar near the Āhavanīya fire, and men wear their top-knots in front, i. e. on the eastern side.

[1] This Gandharva is found in RV. x. 85. 21; 139. 4, and also in ÇB. iii. 2. 4. 2; BAU. vi. 4. 18; AV. ii. 2. 4; TS. i. 2. 9. 1, &c. Cf. Macdonell, *Ved. Myth.* pp. 136, 137.

[2] This is exactly RV. v. 26. 3. KS. has *dyúmantaḥ*, MS. *nítyahotāram* and *dyúmantaḥ* and for *c várṣiṣṭhe ádhi nā́ke*.

[3] For the *vidhṛti*, cf. Caland and Henry, *L'Agniṣṭoma*, pp. xl, xli.

[4] KS. and VS. have *dhā́mnā*, but this is much less good in sense, and really is merely an alteration to avoid *nā́mnā* which may have been misunderstood. The mystic significance of the name is world-wide; the name is the essence of the man and so is guarded from strangers; see Weber, *Naxatra*, ii. 316 *seq.*; AĀ. i. 3. 3.

[5] Cf. KS. i. 12; KapS. i. 12; MS. i. 1. 13; VS. ii. 8, 9, all of which contain considerable variations. In the ritual, Mantra *a* accompanies the laying of the hands joined (*añjali*) on the ground before the two offering-ladles (*juhū* and *upabhṛt*). He then addresses the spoons with *b* and *c* respectively. Then he steps to the south side of the altar with the left foot first between the fire and the offering and utters the Mantras *d–g*. Mantras *h* and *i* are connected by Āpastamba, but *i* is taken with the next by Baudhāyana; the former view is much more probable; the reference is to the place of sacrifice. *k–m* are addressed to the sacrifice, accompanying the *āghāra*, 'libation of butter'. *n* accompanies the taking of the ladle, *o* is said as the Adhvaryu, without letting the two ladles touch, goes north again, and the last Mantra accompanies the mixing of the butter in the *dhruvā* with that in the *juhū*; see BÇS. i. 15, and cf. TB. iii. 3. 7. 5–11; KS. xxxi. 11; KapS. xlvii. 11; MS. i. 1. 14; ĀpÇS. ii. 13. 2–14. 13; MÇS. i. 3. 1 *seq.*; ÇB. i. 4. 5. 2–7; KÇS. iii. 1. 16–2. 2; Hillebrandt, *Neu- und Vollmondsopfer*, p. 80.

*d* O *upabhṛt*, come hither, the god Savitṛ summons thee for the sacrifice to the gods.

*e* O Agni and Viṣṇu,[1] let me not step down upon you.

*f* Be ye parted, consume me not.

*g* Make ye a place for me, ye place-makers.

*h* Thou art the abode of Viṣṇu.

*i* Hence Indra wrought mighty deeds.[2]

*k* Great, grasping the sky,[3] imperishable.

*l* The sacrifice of the lord of the sacrifice is undisturbed.

*m* Offered to Indra, hail!

*n* Great light.[4]

*o* Guard me, O Agni, from misfortune, place me in good fortune.

*p* Thou art the head of Makha, be light united with light.[5]

i. 1. 13. *a* With[6] the impulse of strength,

[1] In VS. ii. 8 the sin is against Viṣṇu only. Agni is the fire and Viṣṇu the sacrifice. The Adhvaryu goes in front of the *sruc*, behind the middle *paridhi*, ApÇS. ii. 13. 7; KÇS. iii. 1. 16–18; and must not touch the *prastara*. In KS. i. 12 the text reads: *an̄ghriṇā viṣṇū* (corrected from xxxi. 11 and KapS. i. 12 from *viṣṇu* of the Chambers MS.) *mā vām avakramiṣam*, where *viṣṇū* must be an elliptic dual; see Delbrück, *Altind. Synt.* p. 98; *Vergl. Synt.* i. 41; Macdonell, *Vedic Grammar*, p. 156. MS. i. 1. 13 has nothing precisely corresponding.

[2] It matters little if this Mantra goes with the preceding or the following, as the sense is not materially different. The texts all vary: KS. i. 12 has: *viṣṇos sthāmna ita indro vīryam akṛṇot | ūrdhvo adhvaro divispṛg ahruto yajño yajñapater | indravān bṛhadbhās svāhā.* MS. i. 1. 13 has: *viṣṇo sthā́māsitá índras tíṣṭhan vīryàm akṛṇod devátābhiḥ samārábhya* (with variants *samārábhyaḥ*; see also iv. 1. 14). Then as in KS. with *indravā́nt svávān bṛhádbhāḥ.* VS. ii. 8 has only: *víṣṇo sthā́nam asītá índro vīryàm akṛṇod ūrdhvó adhvará ā́sthāt.*

[3] If *divispṛ́çam* is kept it can only be construed with *samārábhya* as taken in the translation given above. But it is an error for *divispṛ́g*. Moreover *samārábhya* must belong to the preceding Mantra and refers to Indra's action. It is clear from the variant in the MS. that attempts were made to read *samārábhyaḥ* so as to give a construction with *yajñáḥ*. The translation would then, adopting the true division and reading, be: 'Hence Indra wrought mighty deeds in his prowess. The sacrifice is (has become) erect, imperishable, touching the sky, &c.' It is clear that the corruption is old, for the TB. has the same text and explains the object of *samārábhya* to be the oblation (*āghāra*) which is being offered, and says that the sacrificer goes to heaven with it, in utter disregard of sense and grammar.

[4] In taking the *sruc* as the addressed the Sūtras seem clearly in error. The real sense should be the adjectival *bṛhádbhāḥ* applied to the sacrifice, and perhaps *svávān* is more original than *sváhā*, which may owe its origin to the separation of the Mantras and the consequent possibility of putting an exclamation at the end of the first part of the Mantra.

[5] The *upabhṛt* has the foe for its deity (*bhrātṛvya-devatyā*) and so the contents of the *juhū* and the *upabhṛt* must not be mingled, else the sacrificer would be injured. *samañktām* is a clear instance of reflexive middle, rather than a passive; 'let light anoint itself with light'; cf. Delbrück, *Altind. Synt.* p. 237.

[6] Cf. KS. i. 12; KapS. i. 12; MS. i. 1. 13; VS. xvii. 63, 64; ii. 16–21. In the ritual the *juhū* and the *upabhṛt* are taken up with the first and second halves of Mantra *a*; then the *juhū* is put to the east with the first half of *b*, the *upabhṛt*

With elevation he hath lifted me up;
Then Indra hath made my enemies
Humble by depression.

*b* The gods have increased my prayer.
What is elevation and depression;[1]
Then do ye, O Indra and Agni,
Scatter my foes on every side.

*c* To the Vasus thee, to the Rudras thee, to the Ādityas thee!

*d* Licking the anointed let the birds go asunder.[2]

*e* May I not brush offspring and the organ.

*f* Swell, ye waters and plants.

*g* Ye are the spotted steeds of the Maruts.[3]

*h* Fare to the sky [1], thence bring us rain.

*i* Guardian of life art thou, O Agni, guard my life.

*k* Guardian of the eye art thou, O Agni, guard my eye.

*l* Thou art the secure one.

to the west with the rest of that Mantra. *c* accompanies the anointing with the *juhu* of the middle, south, and northern *paridhis* or enclosing-sticks. *d*, *e*, and *f* accompany the dipping of the points, middle, and ends of the *prastara* bunch in the *juhū*, *upabhṛt*, and *dhruvā* respectively. *f–h* accompany the act of casting a piece of grass from the *prastara* towards the east. *i* and *k* are addressed to the Ahavaniya fire, *l* to the *dhruvā*, i.e. the earth, *m* accompanies the flinging into the fire of the middle *paridhi*, *n* that of the remaining two *paridhis*. The remains of the offering are then put into the fire with *o*. The ladles are next placed on the yoke with *p*, *q*, and *r*. *s* and *t* accompany an offering to Agni *adabdhāyu*. *u* and *v* are addressed to the gods and the god who bears the sacrifice respectively. See BÇS. i. 19, 20, and cf. TB. iii. 3. 9. 1–12; KS. xxxi. 11, 12; KapS. xlvii. 11; MS. iv. 1. 14; ĀpÇS. iii. 5–8; MÇS. i. 3. 1–4; ÇB. ix. 2. 3. 21, 22; i. 8. 3. 14–9. 2. 28; KÇS. xviii. 3. 21; iii. 5. 24–8. 4; Hillebrandt, *Neu- und Vollmondsopfer*, pp. 148 *seq.*; Schwab, *Das altindische Thieropfer*, pp. 156 *seq.*

[1] KS. i. 12 reads *ajīgrabham* for *agrabhīt*, while MS. i. 1. 13 has *ajigrabhat*. Both agree in having *udgrābháç ca nigrābháç ca bráhma devā́n avīvṛdhat*. VS. xvii. 63 has *prasaváḥ* and *ádhā* for *áthā* in both verses. The accusatives *udgrābhám* and *nigrābham* are unquestionably easier; but, if read, they must be in apposition with *bráhma*, not parallel with it as taken by Griffith in his version of VS., for the omission of the *ca* after the third of three nouns is not indeed impossible, but is always rare and doubtful (cf. Keith, *Aitareya Āraṇyaka*, p. 200).

[2] This is very obscure. MS. i. 1. 13 has *saptíbhī* and KS. i. 12 *artham* for *aktám*, neither reading improving the sense. VS. ii. 16 has *ryántu váyo 'ktáṁ rihāṇā́ḥ*, which Mahidhara renders 'may the birds go licking the anointed' (*prastara*). The Kāṇva recension has *ripto* for *'ktám*. The comm. on TS. explains it as a reference to the birds licking the anointed top and going away, and TB. iii. 3. 9. 3 clearly took *váyaḥ* as birds. Eggeling, SBE. xii. 242, renders VS. 'may (the gods) eat, licking the anointed bird', apparently in accordance with ÇB. i. 8. 3. 14. There is considerable variation as to the exact employment of the Mantras; see Hillebrandt, p. 142, n. 3.

[3] KS. i. 12 has: *marutā́ṁ pṛṣatī vaçā pṛçnir bhūtvā divaṁ gacha tato no vṛṣṭim eraya*; MS. i. 1. 13 has: *vaçā́ pṛ́çnir bhūtvā́ marúto gacha táto no vṛṣṭyā́vata*; VS. ii. 16: *marútāṁ pṛ́ṣatīr gacha vaçā́ pṛ́çnir bhūtvā́ diváṁ gacha táto no vṛ́ṣṭim ā́vaha*. For *pṛṣatī* cf. Pischel, *Ved. Stud.* i. 226. For *vṛ́ṣṭi* and *vṛṣṭí* cf. von Schroeder, MS. iv, p. 20, n. 1.

*m* The fence which thou didst put round thee
When thou wast beset[1] by the Paṇis, O god Agni,
That do I bring here to thee that thou mayst rejoice in it,
That it be not removed from thee.

*n* Go ye two to the place[2] of the gods.

*o* Ye are sharers in the remains (of the oblation), well nourished, mighty
Ye gods that are on the *prastara* and sit on the strew [2].
Accepting this supplication, do ye all,
Seated on this strew enjoy yourselves.[3]

*p* I set thee in the seat of Agni whose abode is secure.

*q* For goodwill, O ye two with goodwill, place me in goodwill.

*r* Guard ye the yoke-horses at the yoke.

*s* O Agni, with life unhurt, with not-cool body,[4] guard me this day from the sky,[5] guard from bondage, guard from error in sacrifice, guard from evil food, guard from ill deed.

*t* Make our food free from poison, the lap pleasant to sit in; hail![6]

*u* O ye gods that know the way, knowing the way, go ye the way.

*v* O lord of mind, this sacrifice for us place among the gods, O god, hail! in speech, hail! in the wind, hail![7]

i. 1. 14. *a* Ye[8] twain shall be summoned,[9] O Indra and Agni.

[1] KS. has *idhyamānas* and *eṣa ned*; MS. iv. 1. 14 (the verse is not in i. 1. 13) has *vīyámānas* but *yuṣmád*; VS. *guhyámānaḥ* and *mé* (an error for *néd*). The reference is obscure, though Indra is of course a foe of the Paṇis (Macdonell, *Ved. Myth.* p. 157).

[2] Oldenberg, ZDMG. liv. 599–608, makes it probable that this is the sense of *pā́thas*. It certainly cannot well mean 'food' (*pā*) as taken by Klemm, *Gurupūjākaumudī*, pp. 97 *seq.*

[3] KS. has *paridheyāç* for *barhiṣadaḥ* and in the third and fourth Pādas: *yajñasya gopā uta rakṣitāras svāhā devā amṛtā mādayantām*; MS. agrees with KS. in the fourth Pāda, elsewhere with TS.; VS. has *paridheyā́ç* (Kāṇva, *paridhayaḥ*) but otherwise agrees with TS., adding *svā́hā vā́ṭ*.

[4] KS. i. 12 has *açīrtatano* and VS. ii. 20 *açītama*. Cf. Hillebrandt, p. 160. MS. has no corresponding Mantra.

[5] i.e. from the lightning which descends from the sky; *didyóḥ*, VS. ii. 20.

[6] KS. i. 12 has *kṛdhi*, the older form for *kṛṇu*, and *sudhīn yonīn suṣadāṁ pṛthivīm*; MS. has no corresponding Mantra; VS. ii. 20 ends *suṣádā yónau*, which can hardly mean 'in the lap, pleasant to sit in' (Eggeling, SBE. xii. 261) without emendation or the assumption of a base *suṣádi*, elsewhere unknown. The reading must clearly be *suṣádāṁ yónim*. It is worth while noting that the Chambers MS. in KS. has *suṣadāṁ pṛthivī*, just as the MSS. of TS. have *suṣádā yónim*.

[7] KS. ends: *imaṁ devayajñaṁ svāhā vāci svāhā vāte dhāḥ*; MS.: *sudhā́tv imā́ṁ yajñā́ṁ divi deveṣú vā́te dhāḥ svā́hā*.

[8] This section which has no exactly corresponding sections in KS., MS., or VS. consists of the Yājyā and Puronuvākyā verses used by the Hotṛ at certain Kāmyeṣṭis, sacrifices performed to obtain the satisfaction of some special desire. These Kāmyeṣṭis are enumerated in TS. ii. 2. 1. 1–5; 2. 1, 2. This section is classed with the last Anuvākas in i. 1. 14 to iv. 3. 13 with ii. 6. 11 as the *yājyā-kāṇḍa*, the 21st, according to the index of Kāṇḍas (*kāṇḍānukrama*) of the Ātreyī school of the Black Yajurveda; see Weber, *Ind. Stud.* iii. 375 *seq.* In the TPr. iii. 9, 11; ix. 20; xi. 3, rules are given for the Yājyā portions; see the comm. on iii. 9 (Whitney, JAOS. ix. 98). See also KS. iv. 15; MS. iv. 11. 1.

[9] This is RV. vi. 60. 13, and is found also in

Ye twain shall rejoice together in the offering.
You both givers of food and riches,
You both I summon for the winning of strength.

*b* For I have heard that ye both are more generous
Than a worthless son-in-law or a wife's brother.
So with the offering of Soma I make for you,
O Indra and Agni, a new hymn of praise;[1]

*c* O Indra and Agni, ninety forts
Of which the Dāsas were lords ye overthrew
Together in one deed.[2]

*d* This pure new-born hymn of praise this day,
O Indra and Agni, slayers of Vṛtra, accept with joy [1].
For on you both I call that are ready to listen.
You that are ever readiest to give strength to the eager.[3]

*e* We thee, O lord of the path,
As a chariot to win the prize,
Have yoked for our prayer, O Pūṣan.[4]

*f* Lord of each way with eloquence;
Driven by love he went to Arka;
May he give us the comfort of gold,
May Pūṣan further our every prayer.[5]

TS. i. 5. 5. 2; MS. i. 5. 1; KS. vi. 9. According to the ritual it is used as the *puronuvākyā* in the Kāmyeṣṭis described in TS. ii. 2. 1, one for the sacrificer who wishes a child, one to him who has a conflict over a field or with a neighbour, one for a man entering on battle. For the construction *vām āhuvádhyai* see especially Delbrück, *Altind. Synt.* pp. 412, 413.

[1] This is RV. i. 109. 2, and is found also in KS. iv. 15. It is used as the *yājyā* in the three Iṣṭis described above. The sense is, according to the comm. here, that the son-in-law returns to the father many children (*dauhitrādirūpāḥ prajāḥ*), and the brother-in-law gives slaves to guard the house and wealth of his beloved sister. More precisely as Pischel (*Ved. Stud.* ii. 78, 79) shows from Yāska, *Nirukta*, vi. 9, the *vi-jāmātṛ* is the son-in-law, low in rank or deformed or in some way defective, who has to buy his wife (*krītāpati*), while the *çyāla* dowers his sister to get her off his hands. See also *Vedic Index*, i. 482.

[2] This is RV. iii. 12. 6; SV. ii. 926, 1054; KS. iv. 15; MS. iv. 10. 5; 11. 1. It is used as the *puronuvākyā* in the sacrifices by one who has won a fight, who is going to the assembly, and after one has offered the offerings to Pūṣan and Kṣetrapati mentioned immediately after.

[3] This is RV. vii. 93, 1; KS. xiii. 15; MS. iv. 11. 1; TB. ii. 4. 8. 3. It is used as the *yājyā* corresponding to the preceding verse as *puronuvākyā*.

[4] This is RV. vi. 53. 1. It is used after the first offering to Indrāgnī in an additional offering to Pūṣan to secure success among the assembly (*janatā*). *dhiyé* is 'for our prayer', i.e. Pūṣan is conceived as a chariot, rather than 'to our prayer', for it is parallel with *vājasātaye*, which is clearly final.

[5] This is RV. vi. 49. 8; VS. xxxiv. 42 (ÇB. xiii. 4. 1. 15). It serves as the *yājyā* for the preceding *puronuvākyā*. The sense of Pādas *a* and *b* is very uncertain; the translation given follows Pischel, *Ved. Stud.* i. 11–52, and is probably correct, but it is more doubtful whether Pischel is right in seeing here a reference to the sending of Pūṣan on a message to Sūrya with

*g* By the lord of the field
As by a friend may we win
What nourishes our kine and horses;
May he be [2] favourable to such as we are.[1]

*h* O lord of the field, the honey-bearing wave,
As a cow milk, so for us milk;
May the lords of right graciously accord us
That which drops honey and is well purified like ghee.[1]

*i* O Agni, lead us by a fair path to wealth,
O god, knowing all the ways;
Keep away from us the sin that makes us wander;
We will accord to thee most abundant honour.[2]

*k* We have come to the path of the gods
To accomplish that which we have power to do;
Let wise Agni sacrifice [3], let him be Hotṛ,
Let him arrange the offerings him the seasons.[3]

*l* What carrieth best is for Agni;
Sing aloud, O thou of brilliant radiance.
From thee wealth, like a cow,
From thee strength riseth forth.[4]

*m* O Agni, once more lead us
With thy favour over every trouble.

regard to the wedding of Sūryâ (as Nala is sent by the gods regarding Damayantī). Cf. Oldenberg, *Ṛgveda-Noten*, i. 400. Eggeling's version (SBE. xliv. 353) takes the hymn as the subject, but this is almost impossible.

[1] These are RV. iv. 57. 1, 2. RV. iv. 57. 1 is found also in KS. iv. 15; MS. iv. 11. 1; MP. ii. 18. 47; iv. 57. 2 in KS. MP. but not MS. They serve as *puronuvākyā* and *yājyā* for the sacrifice to Kṣetrapati which is to be offered when the sacrificer has come to the assembly. In the second verse the accusatives in the third Pāda may either be taken with the second Pāda or, as in the translation, be reckoned as accusatives of the matter in which the favour (*mṛd*) is to be shown.

[2] This is RV. i. 189. 1, found often elsewhere (KS. iii. 1; vi. 10; MS. i. 2. 13; TB. ii. 8. 2. 3; TĀ. i. 8. 8, &c.). It is used as the *puronuvākyā* by a sacrificer who has failed to observe either the new or the full moon sacrifice by some error.

[3] This is RV. x. 2. 3, found repeatedly elsewhere (e.g. AV. xix. 59. 3; KS. ii. 15 MS. iv. 10. 2). It forms the *yājyā* to the preceding *puronuvākyā*.

[4] This is RV. v. 25. 7; VS. xxvi. 12; KS. xxxix. 14; SV. i. 86. It is used as *puronuvākyā* in the offering to Agni to atone for a sin (*avratya*) committed by a sacrificer. The sense is not very clear: *arca* may apply either to the singer or to the god (*vibhāvaso*); indeed the comm. suggest that it applies to the god in the sense of 'honour me by giving me fruits of my sacrifice'. To emend to *arcā* would hardly be legitimate, for the text is intelligible if ambiguous. See also Oldenberg, *Ṛgveda-Noten*, i. 324. *máhiṣīva* makes quite good sense, if taken as illustrating *rayiḥ*, for a buffalo cow would be a desirable object. To take the word as referring to a 'female queen' is very doubtful, and Roth's view (ZDMG. xlviii. 680) that *máhiṣīva* is to be understood as *máhiṣer iva* is quite gratuitous.

Be a broad, thick, wide fortress for us,
Health and wealth for our children and descendants.[1]

*n* Thou, O Agni, art the guardian of law,
Among the gods and mortals;
Thou art to be invoked at the sacrifices.[2]

*o* If laws of you wise ones, O gods,
In our ignorance we transgress,
May Agni make good all that,
He that knoweth the seasons wherein he may satisfy the gods.[3]

## PRAPĀṬHAKA II

### *The Soma Sacrifice*

i. 2. 1. *a* May[4] the waters wet (thee) for life,
For length of days, for glory.

*b* O plant, protect him.

*c* Axe, hurt him not.

*d* Obedient to the gods[5] I shear these.

*e* With success may I reach further days.[6]

*f* Let the waters, the mothers, purify us,
With ghee let those that purify our ghee purify us,
Let them bear from us all pollution,
Forth from these waters do I come bright, in purity.

*g* Thou art the body of Soma, guard my body.

[1] This is RV. i. 189. 2; MS. iv. 10. 1; 14. 3; TB. ii. 82. 5; TĀ. x. 2. 1. It forms the *yājyā* to the preceding *puronuvākyā*.

[2] This is RV. viii. 11. 1; AV. xix. 59. 1; KS. ii. 4; vi. 10; xxiii. 5; xxxv. 9; MS. i. 2. 3; iii. 6. 9; iv. 10. 2; 11. 4, &c. With the next verse it serves as a *puronuvākyā* and *yājyā* respectively, at an offering to Agni *vratapati*, 'lord of vows'. The Pada has *devāḥ* and so the Pada of RV. and in TS. vi. 1. 4. 6; see Weber, *Ind. Stud.* xiii. 96.

[3] This is RV. x. 2. 4; AV. xiv. 59. 2; KS. xxxv. 9; MS. iv. 10. 2.

[4] Cf. KS. ii. 1; KapS. i. 13; MS. i. 2. 1; VS. iv. 1–5. For the Brāhmaṇa, see TS. vi. 1. 1. According to the ritual the Mantras *a–e* are used in the ceremony of the shaving of the whiskers of the sacrificer. *f* accompanies the bathing of the sacrificer, *g* the putting on of his garment, *h* the anointing of himself with butter (*navanīta*), *i* the anointing with salve (*traikakuda* if possible), *k* accompanies the purification of himself by the sacrificer; so also *l*. The remaining Mantras accompany the entry of the sacrificer into the sacrificial hall by the eastern door; see ĀpÇS. x. 5–8, and cf. BÇS. vi. 1 *seq.*; MÇS. ii. 1. 1; KÇS. vii. 2. 9–3. 6; Caland and Henry, *L'Agniṣṭoma*, pp. 12–14.

[5] *devaçrūḥ* can hardly mean anything but 'obedient to the gods'. The comm. takes it as the barber (*nāpita*) of the gods, which is not possible. Caland and Henry render 'connu des dieux'.

[6] *uttarāṇi* is vague: the rest of the sacrifice is the sense given by the comm.; Caland and Henry suggest 'les poils ulterieurs'.

*h* Thou art the milk of the great ones,[1] thou art the giver of splendour; splendour [1] place in me.

*i* Thou art the pupil of Vṛtra's eye,[2] thou art the guardian of the eye, guard my eye.

*k* Let the lord of thought[3] purify thee, let the lord of speech purify thee, let the god Savitṛ purify thee

With the flawless purifier,
With the rays of the bright sun.

*l* O lord of the purifier, with thy purifier for whatsoever I purify myself, that may I have strength to accomplish.[4]

*m* We approach you, O gods,
Ye that have true ordinances at the sacrifice;
What O gods ye can assent to,
For that we ask you, O holy ones.[5]

*n* Indra and Agni, heaven and earth, waters, plants.[6]

*o* Thou art the lord of consecrations, guard me that am here.

i. 2. 2. *a* To[7] the purpose, to the impulse, to Agni, hail! To wisdom, to thought, to Agni, hail! To consecration, to penance, to Agni, hail! To Sarasvatī, to Pūṣan, to Agni, hail!

[1] i.e. the cows, ÇB. iii. 1. 3. 9.

[2] For the legend of Vṛtra's eye and the salve of Mount Trikakud or Trikakubh, cf. AV. iv. 10. 1 with Bloomfield's note, SBE. xlii. 381, 382; ÇB. iii. 1. 3. 12.

[3] According to ÇB. iii. 1. 3. 22 both the lord of thought and the lord of speech are Prajāpati. But this is perhaps to press these terms unduly: the gods in question are conceived as definite personalities of a limited sphere of action, not merely as phases of the one god, to which no doubt they can be reduced when desired.

[4] The Mantra is identical in KS. and MS., and the sense must be that of the corresponding *yátkāmaḥ* of the VS. iv. 4. The Mantra is spoken by the sacrificer.

[5] This is not clear: KS. has nothing parallel; MS. has: *ā́ vo devāsa īmahe vāmám prayaty àdhvaré: yád vo devāsa āgúri yájñiyāso hávāmahe*; VS. ii. 5 has the same except that it has *āçiṣo* for *āgúre*, and Mahīdhara, followed by Eggeling, SBE. xxvi. 18, takes *yájñiyāsaḥ* as acc. pl. fem. Caland and Henry take *yad āgure* as 'alors que je vous concilie', which is possible.

[6] All these are to be considered as asked to aid in the sacrifice. During this Mantra the sacrificer is led by the priest to the place assigned to him south of the Āhavanīya fire. The exact route is given by KÇS. as north of the Āhavanīya and Vedi, then between the Vedi and Gārhapatya, and then to the seat (cf. Eggeling, SBE. xxvi. 19, n. 3). MÇS. ii. 1. 1. 44 also mentions the going north of the Āhavanīya, but BÇS. i. 2 is content with a perambulation of the Āhavanīya (*agreṇa paryāṇīya*), and ĀpÇS. x. 8. 1 has merely going behind the Āhavanīya, which no doubt implies a perambulation to the north first of all. The last Mantra is addressed to the fire itself.

[7] Cf. KS. ii. 2, 3; KapS. i. 14, 15; MS. i. 2. 2; VS. iv. 7–10. In the ritual, Mantra *a* accompanies four oblations, *b* the fifth oblation, the *audgrahaṇa*, 'elevating', *par excellence*, as also *c*. *d* refers to the skin on which the sacrificer takes his place, and *e* is said while he bends his right knee and creeps over the skin; *f* accompanies the putting on of the girdle (*mekhalā*), *g* the donning of the garments, *h* referring particularly to the meshes of the garments; *i* refers to the black antelope's horn; *k* to the digging up of a clod of earth with the horn folded in the lowest fold of the garment; *l* to the

*b* O ye[1] divine, vast, all-soothing waters!
Heaven[2] and earth, wide atmosphere! May Bṛhaspati rejoice in our oblation, hail!

*c* Let every man[3] choose the companionship
Of the god who leadeth.
Every man prayeth for wealth;
Let him choose glory that he may prosper, hail!

*d* Ye are images[4] of the Ṛc and the Sāman. I grasp you two; do ye two [1] protect me until the completion of this sacrifice.

*e* O god, Varuṇa, do thou sharpen this prayer of him who implores thee,
Sharpen his strength, his insight;
May we mount that safe ship
Whereby we[5] may pass over all our difficulties.

*f* Thou art the strength of the Aṅgirases, soft as wool; grant me strength, guard me, harm me not.

*g* Thou art the protection of Viṣṇu, the protection of the sacrificer, grant me protection.

*h* Guard me from the lustre of the Nakṣatras.

*i* Thou art the birthplace of Indra [2]; harm me not.

stroking of the right whisker with the same implement; *m* to the staff of the sacrificer; while *n* accompanies the undertaking of the offering. See BÇS vi. 3–5, and cf. ĀpÇS. x. 8. 5–11. 6; MÇS. ii. 1. 2; KÇS. vii. 3. 16–4. 8; Caland and Henry, pp. 17–19. For the Brāhmaṇa see TS. vi. 1. 2. 1–4. 2.

[1] BÇS. and ApÇS. clearly take the two Mantras *b* and *c* as distinct from the first four oblations; BÇS. seems to divide the fifth oblation between the two Mantras. In ÇB. iii. 1. 4. 5 *seq.* the Mantra *b* accompanies the fourth oblation, the Mantra *dīkṣāyai*, &c., being merely uttered without the making of an oblation, so that *c* is left for the fifth; so KÇS. vii. 3. 17, 18, with the comm.

[2] As TS. has it the words *dyāvāpṛthivī urv àntárikṣam* are perhaps nominatives, mere exclamations, and this is quite possible. But KS. ii. 2 and VS. iv. 7 agree in having *dyā́vāpṛthivī úro antarikṣa bṛhaspátaye haviṣā́ vidhema svā́hā*, while MS. i. 2. 2 has *úro antarikṣa*. Caland and Henry understand the words to be subjects of *vṛdhātu*.

[3] This verse (also in iv. 1. 9. 1; v. 1. 9. 1; vi. 1. 2. 5, 6) is clearly a very inferior version of RV. v. 50. 1, from which it differs in the change of *viçvo* to the senseless *viçve*, in having *vṛṇīta* for the older *vurīta*, and in altering *iṣudhyati* to *iṣudhyasi*, apparently in order to render it parallel with *puṣyáse*. VS. iv. 8 is precisely as in RV. KS. ii. 2 has *viçvo* but alters both *vurīta* and *vṛṇīta* into *vareta* (so also KS. xvi. 7, so that there is no possibility of a mere textual corruption), and reads *dyumne* and *puṣyatu*, thus reducing the verse to nonsense. MS. again is precisely like the RV. The instance is important as showing how ready the redactors of these texts were to accept traditional corruptions in total indifference to the sense. The translation given is of course that of RV.; the traditional text would not give any sense, as the efforts of the comm. show. Cf. Weber, *Ind. Stud.* xiii. 100.

[4] BÇS. ii. 4; ĀpÇS. x. 8. 15, 16, allow for only one skin; MÇS. ii. 1. 2. 2 *seq.* allows for two or one, and so ÇB. iii. 2. 1. 1 *seq.*. But in any case it is not the skins which are the images of the Ṛc and Sāman but the white and the black hairs of the skin.

[5] KS. ii. 3 has quite absurdly *ruheyam* which is a mere blunder, and disagrees with RV. viii. 42. 3 and both TS. and MS.

*k* For ploughing thee, for good crops,
*l* For the plants with good berries thee!

*m* Thou art of easy access, divine tree. Being erect, guard me until the completion (of the sacrifice).

*n* Hail! with my mind the sacrifice (I grasp); hail! from heaven and earth, hail! from the broad atmosphere, hail! from the wind the sacrifice I grasp.

i. 2. 3. *a* The[1] thought divine we meditate,
Merciful, for our help,
That giveth glory, and carrieth the sacrifice.
May it guide us safely according as we will.

*b* The gods, mind-born, mind-using,
The wise, the sons of wisdom,
May they guard us, may they protect us,
To them honour! to them hail![3]

*c* O Agni, be thou wakeful;
Let us be glad;
Guard us to prosperity;

[1] Cf. KS. ii. 4; KapS. i. 16; MS. i. 2. 3; VS. iv. 11, 14, 16; vi. 27; iv. 1, which all differ greatly in the exact form of the verses. For the Brāhmaṇa see TS. vi. 1. 4. 4–9; iii. 1. 1. 4. According to the ritual, Mantra *c* is spoken when the sacrificer is going to sleep; *d* accompanies his being wakened; *a* the sipping of water; *b* the drinking of the hot sacrificial milk; *e–i* are connected with the bestowing of gifts, the last accompanying the dedication to the deities specified of any (cow) which may be lost or injured (to Vāyu), fallen into water or a noose (to Varuṇa); or have broken a limb or fallen into a pit (to Nirṛti); or have been attacked by a snake or a tiger (to Rudra). The remaining Mantras accompany the walking to the place of sacrifice; *k* is used when he comes on unbridged (? *aparyāṇa*) water, and is followed by *l*; *m* and *n* accompany the walking forward, but the second part of *n* is used when stopping where the sacrificer proposes to stay, and the third is addressed to the sun. The last Mantra makes the definite choice of the exact spot for the offering. See BÇS. vi. 7–9, and cf. ĀpÇS. x. 17. 9 *seq.* which differs in the use of the Mantras. In Āp. *a* accompanies the hand-rinsing, not sipping, and the first part of *e* is said on awaking. *i* is used in the case of animals lost (Vāyu), dead (Varuṇa), worn out and unable to rise (Nirṛti), slain by Mahādeva (i. e. fever, Rudra), while other alternatives are added, viz. animals killed by hail (*hrādu*) or by a *meṣka* (said to be a sort of beast) or fallen into the waters, to the Maruts; those reft by a raiding host (*senābhītvārī*) to Indra the spoiler (*prasahvan*), and those who die of an unknown sickness to Yama. The advance is made in a chariot or while holding a part of a chariot; *k* applies to crossing waters in the way, *l* to making a path of clods across the streamlet (which he does even if he actually performs the crossing in a boat). See also MÇS. ii. 1. 3, which agrees closely with Āp.; KÇS. vii. 4. 32–5. 16; Caland and Henry, *L'Agniṣṭoma*, pp. 25–27.

[2] KS. and the Kāṇva recension of VS. have *viçvadhāyasam* for *yajñávāhasam*, and KS. MS. and VS. iv. 11 have *sutīrthā́* for *supārā́*.

[3] KS., KapS., and MS. all have *manujātāḥ* for *mánojātāḥ*, though it is clearly wrong. VS. iv. 11 inserts *té naḥ pāntu* and *té no 'vantu* and has *dákṣakratavaḥ* instead of *sudákṣāḥ dákṣapitaraḥ*.

Grant to us to wake again.[1]

*d* Thou, O Agni, art the guardian of vows,
Among the gods and men.
Thou [1] art to be invoked at our sacrifices.

*e* All the gods have surrounded me,
Pūṣan with gain, Soma with a gift,
The god Savitṛ the giver of brightness.

*f* O Soma, give so much, and bear more hither.

*g* May he that filleth never miss of fullness. Let me not be parted with life.[2]

*h* Thou art gold; be for my enjoyment. Thou art raiment; be for my enjoyment. Thou art a cow; be for my enjoyment. Thou art a horse; be for my enjoyment [2]. Thou art a goat; be for my enjoyment. Thou art a ram; be for my enjoyment.

*i* To Vāyu thee; to Varuṇa thee; to Nirṛti thee; to Rudra thee!

*k* O divine waters, son of the waters, the stream
Fit for oblation, mighty, most exhilarating,
That stream of yours may I not step upon.[3]

*l* Along an unbroken web of earth may I go.

*m* From good to better do thou advance.

*n* May Bṛhaspati be thy leader;
Then set him free on the chosen spot of earth;
Drive afar the foes with all thy strength.

*o* We have come to the place on earth for sacrifice to the gods,
Wherein aforetime all the gods rejoiced.
Accomplishing (the rite) with Ṛc, Sāman, and Yajus,
Let us rejoice in fullness of wealth, in sustenance.[4]

i. 2. 4. *a* This[5] is thy body, O pure one. This is thy splendour. With it be united. Win brightness.

[1] KS. has *mandiṣāmahe*, and in the third Pāda: *gopāya no aprayuchan*; MS. agrees with TS.*; VS. iv. 14 has *rákṣā ṇo áprayuchan*, and all three *kṛdhi* for *dadaḥ*.

[2] KS. and MS. both have *pūṣā́ sanīnā́ṁ sómo rā́dhasām* without a verb, and KS. continues *rāsveyat somā bhūyo bhara devas savitā vasor vasudāvā mā pṛṇan pūrtyā virādhiṣṭa māham āyuṣā varcasā virādhiṣi*. MS. goes on *mā́ pṛṇán pūrtyā́ virādhiṣṭa mā́ vayáṁ ā́yuṣā várcasā ca rā́sveyat*, &c. VS. iv. 16 has the simple *vásor dātā́ vásv adāt* in place of *vásor vasudā́vā*.

[3] KS. and MS. have *táṁ vo mā́ kramiṣaṁ*. The sense is clearly that he is not to step into the water but to get through it by a bridge or boat, as the next Mantra says. VS. vi. 27 differs in the second half entirely.

[4] KS. has in the second Pāda: *yatra devā ajuṣanta viçve* and *saṁtaranto yajurbhir* and *rāyaspoṣe* (clearly wrong). VS. iv. 1 has a similar text, but the correct *poṣeṇa* and *devāso*, which restores the metre of the second Pāda.

[5] Cf. KS. ii. 5; KapS. i. 17; MS. i. 2. 4, 5; VS. iv. 17–20. For the Brāhmaṇa see TS. vi. 1. 7. 2–8. In the ritual Mantra *a* accompanies the pouring of the butter in the *dhruvā* ladle, along with a piece of gold, into the *sruc*; *b* and *c* accompany the pouring out of the oblation; *d* the looking at the oblation by the sacrificer

*b* Thou art the strong,[1] grasped by mind, acceptable to Viṣṇu.

*c* In the impulse of thee, of true impulse, may I win a support for my speech. Hail!

*d* Thou art pure, thou art nectar, thou art the sacrifice for all the gods.

*e* I have mounted the eye of the sun.
The pupil of the eye of Agni,
When thou goest with thy steeds,
Blazing with the wise.[2]

*f* Thou art thought, thou art mind,[3] thou art meditation, thou art the gift (to the priests) [1], thou art of the sacrifice, thou art of kingly power, thou art Aditi, double-headed.

*g* Be thou successful for us in going, successful in returning.

*h* May Mitra bind thee by the foot.

*i* May Pūṣan guard the ways,

*k* For Indra, the overseer!

*l* May thy mother approve thee, thy father, thy brother sprung of the same womb, thy friend in the herd.

*m* Go, goddess, to the god, to Soma for Indra's sake.

*n* May Rudra guide thee hither in the path of Mitra.

*o* Hail! Return with Soma as thy comrade, with wealth.

i. 2. 5. *a* Thou[4] art a Vasvī, thou art a Rudrā, thou art Aditi, thou art an Ādityā, thou art Çukrā, thou art Candrā.[5]

in front of the *çālā*. With *i* the sacrificer looks at the sun, the gold being held between; with mantras *f* to *o* the sacrificial cow is addressed by the Adhvaryu. See BÇS. vi. 12, and cf. ĀpÇS. x. 22; MÇS. ii. 1. 3; KÇS. vi. 6. 8–15; Caland and Henry, *L'Agniṣṭoma*, pp. 35 *seq.*

[1] *jū́r* is uncertain in sense; ÇB. iii. 2. 4. 11 seems to connect it with *gṛ*, 'sing', and so 'singer of praises'. This is hardly likely.

[2] The sun seems to be meant. The verse in a different form is found in VS. iv. 32; ÇB. iii. 3. 4. 8, in another context. Caland and Henry suggest taking the form as equivalent to a plural, but without adequate grounds.

[3] *manā́si* is very curious: KS. has *manā́ asi*, and some MSS. of MS. *manā́ ási*, but most MSS. of MS., and those of VS. and TS. agree in the form of the text.

[4] Cf. KS. ii. 5; KapS. i. 13; MS. i. 2. 4; VS. iv. 21–23, which all differ in detail. For the Brāhmaṇa see TS. vi. 1. 8. 1–4. In the ritual of BÇS. vi. 13 Mantra *a* is addressed in turn to each of the six footprints of the cow. *b* is spoken over the seventh, and with *c* the oblation is poured into the seventh in which the gold piece has been deposited. Then a circle is drawn round the footprint and *d* is repeated, followed by *e*. The three parts of *f* accompany the taking of the dust of the footprint by the priest, his handing it to the sacrificer, and the transfer of it by the latter to his wife. *g* accompanies the action of the sacrificer in securing the looking of the wife at the cow, while *h* is addressed by the wife to the sacrificer, and *i* by the sacrificer to the cow. ĀpÇS. ii. 23 differs in assigning *i* to the wife when she receives the dust from her husband, and *h* is assigned to the wife looking at the Soma cow, while a new Mantra, *tvaṣṭṛmantas te sapema* is assigned to the sacrificer. See also MÇS. ii. 1. 3; KÇS. vii. 6. 16–26; Caland and Henry, *L'Agniṣṭoma*, pp. 37–39, where the action of the sacrificer as to *g* is ascribed in error to the Adhvaryu.

[5] KS. and MS. agree in omitting *çukrā́si* and adding a second *rudrā́si* after *candrā́si*.

*b* May Bṛhaspati make thee rejoice in happiness. May Rudra with the Vasus be favourable to thee.[1]

*c* I pour thee on the head of the earth, on the place of sacrifice,[2] on the abode of the offering, rich in ghee; hail!

*d* The Rakṣas is enclosed, the evil spirits are enclosed. Thus I cut the neck of the Rakṣas.

*e* Thus I cut the neck of him who hates us and whom we hate [1].

*f* With us be wealth, with thee be wealth, thine be wealth.[3]

*g* Gaze,[4] O goddess, together with the goddess Urvaçī.

*h* Let me attend on thee, with Tvaṣṭṛ's aid; rich in seed, bearing seed, may I find a hero in thy presence.[5]

*i* May I not be separated from abundance of wealth.[6]

i. 2. 6. *a* Let[7] thy shoot be joined with shoot, joint with joint. let thy scent further desire, let thy savour which falls not cause rejoicing. Thou art a home dweller, thy libation is bright.

*b* Unto that god, Savitṛ, within the two bowls,
The sage, I sing, him of true impulse,
The bestower of treasures, unto the wise friend;
He at whose impulse the resplendent light shone high,
The golden-handed sage hath measured the heaven with his form.[8]

VS. iv. 21 has five in the order: Vasvī, Aditi, Ādityā, Rudrā, Candrā.

[1] KS., MS., and VS. agree in reading *ramṇātu* and *ācake*.

[2] MS. has *yajñiya*, which is evidently secondary for *devayájena*. VS. ii. 22 has *ádityās tvā* and inserts *pṛthivyā́* before *íḍāyās padám asi ghṛtávat*.

[3] KS. has *asmé ramasvāsmé te rā́yo mé rā́yas táva táva rā́yas*; MS. *asmé ramasvāsme te rā́yas táva rā́yas táva tava rā́yas*; VS. *asmé ramasvāsmé te bándhus tvé rā́yo mé rā́yo mā́ vayám rāyás póṣeṇa vi yauṣma tóto rā́yaḥ*. *to* is clearly a Prakritism for *tava* and *te* probably an attempted correction.

[4] KS. has *devi* and *úrvaçyākhyata*; MS. has nothing to correspond.

[5] KS. has *surétā réto dádhānās tvā́ṣṭṛmantas tvā sapema mā́ ma ā́yuḥ prámoṣīr mó ahám táva vīrám videya táva saṁdṛ́çi*; MS. only *tvā́ṣṭrimantas* (v. l. *tvā́ṣṭrīmantas*) *tvā sapema*. VS. iv. 23 has *mā*... *saṁdṛ́çi* as in KS. adding *devi* before *saṁdṛ́çi*. Probably *tvaṣṭṛmant* and *tvastimant* are the real forms; the MSS. cannot be trusted.

[6] *vi yauṣma* is found in MS. and VS.

[7] Cf. KS. ii. 6; KapS. i. 19; MS. i. 2. 5; VS. iv. 24, 25. For the Brāhmaṇa see TS. vi. 1. 9. 3–7. In the ritual these Mantras accompany the touching of the Soma plant (Mantra *a*) and the measuring out on the cloth, spread over the oxhide, of the Soma (Mantra *b*). The first sentence of *a* accompanies the tying up of the Soma in the cloth; the second the loosening of the knot; then he makes a hole in the cloth and makes the sacrificer look at the Soma with the last sentence. See BÇS. vi. 14, and cf. ĀpÇS. x. 24; MÇS. ii. 1. 3; KÇS. iii. 8. 2. 7–19; Caland and Henry, *L'Agniṣṭoma*, pp. 42, 43.

[8] MS. agrees with TS.; KS. spoils the metre by reading *satyasavam*, while VS. has that reading, but adds *kavim* at the end. There is a variant *patim* in KS. according to one MS. but *matim* is much more plausible. *ūṇyóḥ* according to PW. refers to the two parts of the Soma press; Eggeling (SBE. xxvi. 66, n. 2) accepts the view that the two bowls of heaven and earth are here alluded to. Cf. RV. iii. 55. 20; Hillebrandt, *Ved. Myth.* i. 171; Ludwig, *Über die neuesten Arbeiten auf dem Gebiete der Ṛgveda-Forschung*, p. 87.

*c* For offspring thee! For expiration thee![1] For cross-breathing thee! Breathe thou after offspring. Let offspring breathe after thee.

i. 2. 7. *a* I[2] buy Soma from thee, strong, rich in sap, full of force, overcoming the foe, the pure with the pure I buy, the bright with the bright, the immortal with the immortal, to match thy cow.[3]

*b* With us be the gold.[4]

*c* Thou art the bodily form of penance, Prajāpati's kind, I buy (Soma) with the last offspring of thee that hast a thousandfold prosperity.[5]

*d* With us be union with thee; with me let thy wealth abide.

*e* With us be light, darkness be on the Soma-seller.

*f* Come as a friend to us, creating firm friendships.

*g* Enter the right thigh of Indra, glad the glad, tender the tender.

*h* O Svāna, Bhrāja, Añghāri, Bambhāri, Hasta, Suhasta, and Kr̥çānu, here are your wages for Soma; guard them, let them not fail you.[6]

[1] The Soma is strangled by the tying up in the bag, and so the knot is loosened and he is encouraged to breathe. But the tying is also for the sake of children, and both breath and children are neatly combined; Soma is to breathe, and children be obtained, by one and the same action.

[2] Cf. KS. ii. 6; KapS. i. 19; MS. i. 2. 5; VS. iv. 26, 27, which differ in detail. For the Brāhmaṇa see TS. vi. 1. 10. 3-11. 1. The verses accompany the purchase of the Soma from a Kautsa, 'member of the family of Kutsa'. Mantra *a* accompanies the purchase; with *b* the priest hands the sacrificer the gold; *c* is addressed to the goat; *d* is addressed to the sacrificer, but the second part to the priest by himself. Then he touches the sacrifice with a white piece of wood with the first half of *e*, and the seller of Soma with a black knot with the second half. He takes the Soma with *f*, and places it on the right thigh of the sacrificer with *g*. *h* is addressed to the guardians of the Soma. See BÇS. vi. 14, 15, and cf. ĀpÇS. x. 25, 26; MÇS. ii. 1. 4; KÇS. vii. 8. 15-24; Caland and Henry, *L'Agniṣṭoma*, pp. 43 *seq.*

[3] KS. and MS. have *çákma yát te góḥ*, VS. *sagmé te góḥ*. The *Bibl. Ind.* takes the text as *sampát te góḥ*, but the comm. has *samīcīnam*, which shows that he understood *samyát* as *samyák*, no doubt correctly, see Weber, IS. xiii. 107. The sense may be that Soma is the compensation for the cow; Caland and Henry leave it simply untranslated. In ÇB. iii. 3. 3. 7 the action seems to be that the Soma-seller is offered gold for the Soma cow, but the gold is later taken away and the seller dismissed with blows; KÇS. vii. 8. 27. According to ApÇS x. 27. 5, 6, the Soma cow is repurchased by another and sent off to the fold of the sacrificer; if the seller objects he is driven off with a speckled wand. Clearly the purchase is purely symbolical; as Eggeling (SBE. xxvi. 71, n. 1) says, a representation of the purchase from the Gandharvas; Hillebrandt, *Ved. Myth.* i. 81, sees in it the precursor of Indian drama (cf. Keith, ZDMG. lxiv. 534-536; Charpentier, VOJ. xxv. 308-310).

[4] KS., MS., and VS. insert *te*.

[5] KS. and MS. reduce this to *sahasrapoṣáṁ púṣyantī paraméṇa paçúnā krīyase* (KS., KapS.) or *krīyasva* (MS.). If the TS. is correct, it must mean 'by the last offspring of thee' (the goat). VS. has only *paraméṇa paçúnā krīyase sahasrapoṣáṁ puṣeyam.* TS. is probably corrupt; Caland and Henry, p. 44, recognize that it is impossible to translate as it stands.

[6] The names are variously given: KS. has *svān nabhrāṭ*; KapS. *svāna bhrāj*; MS. *súvāñ nábhrāḍ* and later *ástar áhasta kŕ̥çāno.* VS. iv. 27 agrees with TS. *Nabhrāj* appears to be primitive as it gives a fair sense as *nabh-* (cf. *nabhas*) *rāj*, and originally *svāna nabhrāj* may have been read.

i. 2. 8. *a* Up with[1] life, with fair life,
Up with the sap of plants,
Up with the force of Parjanya,[2]
Up have I arisen along with the immortals.

*b* Fare along the wide atmosphere.

*c* Thou art the seat of Aditi.

*d* Sit on the seat of Aditi.

*e* The bull hath stablished the sky, the atmosphere;
Hath meted the breadth of the earth;
Hath set him in all worlds as king.
All these are Varuṇa's ordinances.[3]

*f* He hath stretched out the sky over the woods;
He hath placed strength in horses, milk in kine;
Varuṇa hath set skill in the heart [1], Agni in dwellings,
The sun in the sky, the Soma on the hill.[4]

*g* Thee, all-knowing god,
Thy rays bear upwards,
The sun for all to see.[5]

*h* Come hither, ye oxen, strong to bear the yoke,
Tearless, slaying not man, furthering the prayer.[6]

*i* Thou art the pillar of Varuṇa.

*k* Thou art the prop of Varuṇa's pillar.[7]

*l* Varuṇa's noose is tied.

[1] Cf. KS. ii. 6, 7; KapS. i. 19; ii. 1; MS. i. 2. 6; VS. iv. 28, 30, 31; vii. 41; iv. 33, 36. For the Brāhmaṇa see TS. vi. 1. 11. 1–4. In the ritual Mantra *a* accompanies the taking up of the Soma, *b* is addressed to the cart which is used to bear the Soma and which is already yoked. A skin of the black antelope is spread on it with *c*, and the Soma is placed on the skin with *d*. With *e* he worships Soma, and covers it with a cloth with *f*. He ties the skin in front with the next Mantra *g*, which belongs to Sūrya and so to the east (= front), and addresses *h* to the oxen which draw the cart. He yokes the right-hand beast with *i*, puts the yoke-pin in with *k*, and puts on the halter (*yoktra*) with *l*. See BÇS. vi. 15, and cf. ĀpÇS. x. 27. 9–28. 2; BÇS. ii. 1. 4; KÇS. vii. 9. 1–26; Caland and Henry, *L'Agniṣṭoma*, pp. 48, 49.

[2] KS. has *úd rásenaúṣadhīnām* and *vṛṣṭyā́* for *çúṣmeṇa*. MS. has *dhā́mnā* for *çúṣmeṇa*, while VS. has after a completely different first half-verse *úd ā́yuṣā svāyúṣódasthām amṛ́tāṅ ánu*.

[3] This is RV. viii. 42. 1, with *ásuro viçvávedāḥ* altered to *ṛṣabhó antárikṣam*. So VS. and MS., but KS. has *viçrávedāḥ*.

[4] This is RV. v. 85. 2 with *aghniyā́su* and *vikṣú* for *usriyāsu* and *apsú*. VS. iv. 31 has *vikṣú* but *usriyāsu*; KS. agrees with TS., but MS. has *dikṣú*. The RV. seems clearly earlier.

[5] RV. i. 50. 1.

[6] KS. has *dhūrbādhā́ ávīrahaṇā anaçṛú* (v. l. *anaçrū*) *brahmacódanau*; VS. inserts *yujyéthām* before *anaçṛú*. The *anaçrú* apparently means 'tearless', i.e. 'glad', but *anaç-çū* ('burden-swelling', or '-overcoming') is possible, and so is *anaç-çrú*, and both are more likely to have been corrupted than *anaçrú*. For the variant *dhūraṣāhau* cf. Lüders, *Die Vyāsa-Çikshā*, p. 51.

[7] *skambhasárjanam* is found also in MS.; VS. iv. 36 has the dual *skambhasárjanī*, KS. *skámbhanī* (sing.). It cannot mean a

i. 2. 9. *a* Move[1] forward, O lord of the world,
To all thy stations.
Let no opponent find thee,
Let not robbers find thee;
Let not the evil-working wolves (find) thee;
Nor the Gandharva, Viçvāvasu, injure thee.[2]

*b* Become an eagle and fly away to the place in the house of the sacrificer which we have prepared with the gods (for thee).[3] Thou art the good luck of the sacrificer.

*c* We have reached the path
Which leadeth to bliss, without a foe,
Whereby a man defeateth all his foes and winneth wealth.[4]

*d* Honour to the radiance of Mitra and Varuṇa.
This worship, this reverence offer to the god;
To the far seeing, god-born, the banner,
The son of the sky, the sun, do ye sing.[5]

*e* Thou art the pillar of Varuṇa.

*f* Thou art the prop of Varuṇa's pillar.

*g* Varuṇa's noose is loosened.

i. 2. 10. *a* Thou[6] art the hospitality of Agni. For Viṣṇu thee! Thou art the hospitality of Soma. For Viṣṇu thee! Thou art the hospitality of the

particular kind of pillar as taken in MW. But it must refer in all probability as taken by the Sūtras to the pin (*çamyā*). In the case of the VS. two pegs which keep the prop of the pole of the cart steady (ÇB. iii. 3. 4. 25) are meant.

[1] Cf. KS. ii. 7; KapS. ii. 1; MS. i. 2. 6; VS. iv. 34, 29, 35, 36. For the Brāhmaṇa see TS. vi. 11. 4–6. The Mantras are used to accompany the progress of Soma to the hall or hut of sacrifice (*prācīnavaṁça*), *a* and *b* to *saṁskṛtám* accompany the moving forward of the Soma wagon. With the rest of *b* and *c* the sacrificer and the Adhvaryu advance towards the Soma, and *d* is addressed as the Soma is brought up to the hall. *e* is addressed to the wagon, and *f* and *g* accompany the taking out of the pin (*çamyā*) and the removal of the yoke. See BÇS. ii. 16, and cf. ĀpÇS. x. 29, where *a*, *b*, and *c* are divided as in Weber's text of the TS. and *b* is addressed to Soma instead of being divided between *a* and *c* as in the BÇS. See also MÇS. ii. 1. 5; KÇS. vii. 7. 9–21; Caland and Henry, *L'Agniṣṭoma*, pp. 51, 52.

[2] KS. and MS. have *bhuvanaspate*. KS. has *mā́ tvā paripariṇo vidan mā́ paripanthino mā́ tvā vṛ́kā aghāyávo vidan*, and it omits the reference to the Gandharva, and MS. only differs by omitting the first *vidan*. VS. has the fullest form *mā́ tvā paripariṇo vidan mā́ tvā paripanthino vidan mā́ tvā vṛ́kā aghāyávo vidan*, but also omits the Gandharva. In the TS. the omission of the second *tvā* would improve the metre, which the comm. calls a *ṣaṭpadā atijagatī*.

[3] KS. and MS. agree in omitting *deváiḥ*, which is difficult to render. MS. adds *devébhyaḥ sutyā́yai*. VS. has *gṛhā́n gachatáṁ nau saṁskṛtám*. The comm. calls the verse an Anuṣṭubh.

[4] This is RV. vi. 51. 16, but with *agásmahi* for *aganmahi*. KS. ii. 6 and MS. i. 2. 5 have *aganmahi*, while VS. iv. 29 begins *práti pánthām apadmahi*. Cf. Macdonell, *Ved. Gramm.* pp. 367, 379, n. 8.

[5] This is RV. x. 37. 1 and is curiously without variant in KS., MS., or VS. iv. 35, despite the strange *mahó devā́ya*.

[6] Cf. KS. ii. 8; KapS. ii. 2; MS. i. 2. 6, 7; VS. v. 1; iv. 37; v. 5. For the Brāhmaṇa see TS. vi. 2. 1. 2–2. 4. The ritual is that of the guest-offering to Soma when he

stranger. For Viṣṇu thee! For Agni thee, giver of wealth, for Viṣṇu thee; for the eagle, bringer of the Soma, thee, for Viṣṇu thee!

*b* Thy powers which they honour with oblation,
May they all envelop the sacrifice!
Giver of wealth, impeller, rich in heroes,
Slaying not heroes, O Soma, enter the dwellings.[1]

*c* Thou art the seat of Aditi; sit on the seat of Aditi [1].

*d* Thou art Varuṇa who guardeth law; thou art of Varuṇa.

*e* Be prosperity ours from our friendship with the gods. May we be not severed from our service of the gods.[2]

*f* For him who rushes on I seize thee; for him who rushes around I seize thee; for Tanunapāt I seize thee; for the mighty I seize thee; for the mightiest in strength[3] I seize thee.

*g* Thou art unapproached, the unapproachable might of the gods, guarding from imprecations, impervious to imprecations.[4]

*h* May the lord of consecration approve my consecration, the lord of penance my penance. Speedily may I attain truth.[5] Place me in good fortune.

i. 2. 11. *a* May[6] thy every shoot, O god Soma, swell,

arrives at the hall, just as a human guest is honoured on arrival. The first Mantra accompanies five oblations, while the ox is loosened. Then the sacrificer takes the Soma from the cart with *b*, and carries it inside by the eastern door. The first part of *c* is used for stretching a hide over the seat (*āsandī*) which is put on the south side of the Āhavanīya fire, and the rest accompanies the depositing of Soma on that seat. *d* is addressed to the Soma. The first part of *e* accompanies the fastening of the ends of the hide to the beam of the hall, the second the spreading between the western feet of the seat. *f* applies to the ceremony of the Tānūnaptra, a covenant made by the sacrificer and the priests in the name of Tanūnapāt, by which they pledge themselves not to injure each other: it is said while taking the butter. *g* is said as the priests touch the sacrificer, and *h* is said by the sacrificer to secure prosperity in his consecration. See BÇS. vi. 16–19, and cf. ĀpÇS. x. 29–xi. 1; MÇS. ii. 1. 5–2. 1; KÇS. vii. 29–viii. 1; Caland and Henry, *L'Agniṣṭoma*, pp. 53 *seq.*

[1] This is RV. i. 91. 19 without variant. Both Grassmann and Ludwig prefer *ajñāḥ*, which is much easier, but the alteration is inexplicable and the sense better with an accus.: see Oldenberg, *Ṛgveda-Noten*, i. 90, who defends both *paribhūḥ* and *astu*, which clearly is 'attracted' into the number of the predicate.

[2] This Mantra is peculiar to the TS. Despite the accent *apás* must here be a noun. Cf. Macdonell, *Ved. Gramm.* p. 118.

[3] VS. has *çákvane*; MS. and Vait. xiii. 16–18 *çákmana ójiṣṭhāya*. KS. and VSK. agree with TS.

[4] *abhiçastipāḥ* is used, like several other similar forms, as a sort of neuter nom., there being no characteristic neuter of a form in *ā*. Cf. Lanman, *Noun-Infl.* p. 445. VS. adds *abhiçasti* before *abhiçastipā́*, and Vait. replaces the last word by *anabhiçastiḥ* (*anabhiçasti*, ĀÇS. iv. 5. 3).

[5] KS. and MS. have *upāgām*, one of the common variants of the Saṅhitās; Bloomfield, JAOS. xxix. 294; AJP. xxxiii. 1 *seq.*

[6] Cf. KS. ii. 8; KapS. ii. 2, 3; MS. i. 2. 7; VS. v. 6–8. For the Brāhmaṇa see TS. vi. 2. 2. 4–7. The Mantras are used as follows: *a* is said by all the priests while the Soma is being made to swell; *b* is repeated by the sacrificer only; *c* is spoken by them all on the *prastara*, which

For Indra who gaineth the chiefest wealth;[1]
May Indra swell for thee;
Do thou swell for Indra.

*b* Make thy comrades to swell with wealth and skill; with good fortune may I accomplish thy pressing, O god Soma.

*c* Desired are riches exceedingly for food, for prosperity. Be right to the proclaimers of right. Honour to the sky, honour to the earth!

*d* Agni, lord of vows, thou art the vow-lord of vows; this body of mine be in thee [1], that body of thine be in me. Together, O lord of vows, be the vows of us two[2] that keep vows.

*e* Thy dread form, O Agni, with that protect us; hail to that form of thine![3]

*f* That form of thine, O Agni, which rests in iron,[4] which rests in silver, which rests in gold, the highest, that dwells in the cleft,

*g* (By it) I[5] have driven away harsh speech, (by it) I have driven away angry speech. Hail!

i. 2. 12. *a* Thou[6] art the abode of riches for me; thou art the resort of the

is not on this occasion thrown into the fire; *d* and *e* are spoken by the sacrificer at the intermediate consecration (*avantaradīkṣā*); *f* and *g* accompany a libation by the Adhvaryu, the so-called *Upasaddhomaḥ*; there are three Upasad days and on each the formula is varied by the use of the epithets *ayāçayā́*, *rajāçayā́*, and *harāçayā́* respectively. See BÇS. vi. 19–21, and cf. ĀpÇS. xi. 1–3; MÇS. ii. 2. 1; KÇS. viii. 2. 4–38; Caland and Henry, *L'Agniṣṭoma*, pp. 63–77.

[1] MS. and VS. likewise have this form, but KS. has *ekadhanā́* only (in hiatus).

[2] MS. agrees, but KS. has *vratinā́m*, which can hardly be correct in view of *nau*. The passage is approximately metrical. For *vratá*, perhaps 'course', see Whitney, JAOS. xi. ccxxix.

[3] KS. has *tásyai*, which is easier, and so has MS.

[4] VS. has the correct *ayaḥçayā́*, *rajaḥçayā́*, and *haraçayā́*; cf. Macdonell, *Ved. Gramm.* p. 71.

[5] KS. and VS. agree in the easier *ávadhit*, while MS. has °*dhīḥ*.

[6] Cf. KS. ii. 9; KapS. ii. 3; MS. i. 2. 8; VS. v. 9–13. For the Brāhmaṇa see TS. vi. 2. 7. 2–8. 6. The Mantras are used to accompany the marking out of the high altar (*uttaravedi*), which is to the east of the great altar (*mahāvedi*). *a* is used when the lines of the altar are drawn; as to the name there is division of opinion; Baudhāyana holds that *b* and *c* down to *nā́mnéhi* refer to the striking of the earth of the pit (*cātvāla*) with the wooden sword (*sphya*), and the rest of *c* to the placing of the earth dug up by the wooden sword on the altar. Āpastamba, on the other hand, like the Brāhmaṇa, vi. 2. 7. 2, 3, makes one Mantra out of *b* and *c*; *d* in any case accompanies the second (and third) repetitions of the action in *c*; *e*, according to Baudhāyana, refers to the mixing up (*saṁprayauti*) of the rubble (*purīṣa*) on the altar, according to Āpastamba, to the depositing of the earth on the altar (the earth in his view coming not from the *cātvāla* but from the eastern side of the great altar). *f*, *g*, and *h* all refer to altars, and accompany the spreading out of the earth, the beating down of it, the washing of it, and the rubbing it with sand (*sikatā*); *i* accompanies the sprinkling of the altar with the *prokṣaṇī* waters; *k* accompanies five *āghāras*; *l* the taking up of the *sruc*; *m* the placing of the *paridhis*, and *n* the placing of the apparatus (*guggulu sugandhitejanaṁ çuklām ūrṇāstukām*). See BÇS. and cf. ĀpÇS. vii. 3; MÇS. i. 7. 3. 14 *seq.*; KÇS. v. 3. 25–4. 17.

afflicted for me; protect me when in want; protect me when afflicted.[1]

*b* May Agni, named Nabhas, know (thee).[2]

*c* Agni Añgiras, thou who art in this earth, come with the name of Āyus. Whatsoever unapproached, holy name is thine, [1] therewith I take thee up.[3]

*d* Agni Añgiras, thou who art in the second (the third) earth, come with the name of Āyus. Whatever inviolate, holy name is thine, therewith I take thee up.

*e* Thou art a lioness; thou art a buffalo.

*f* Extend wide; let the lord of the sacrifice extend wide for thee.

*g* Thou art firm.

*h* Be pure for the gods; be bright for the gods.

*i* May the cry of Indra guard thee in front with the Vasus; may the swift of mind guard thee on the right with the Pitṛs; may the wise one guard thee behind with the Rudras; may Viçvakarman guard thee on the left with the Ādityas.

*k* Thou art a lioness, overcoming rivals; hail! Thou art a lioness, bestowing fair offspring; hail! Thou art a lioness, [2] bestowing increase of wealth; hail! Thou art a lioness, winning (the favour of) the Ādityas; hail! Thou art a lioness; bring the gods to the pious sacrificer; hail!

*l* To beings[4] thee!

*m* Thou containest all life, strengthen the earth; thou restest firm, strengthen the atmosphere; thou restest inviolable, strengthen the heaven.

*n* Thou art the ashes of Agni; thou art the rubble of Agni.

i. 2. 13. *a* They[5] yoke their minds, and yoke their thoughts,
The priests of the mighty wise priest;

[1] *tiktáyanī* must be equivalent to *taptáyanī*, which is the version of VS., KS., and MS. VS. has *nāthitā́t* and *vyathitā́t*.

[2] *vidéḥ* with *agnir* is less obviously natural than *vidét* of VS. and KS. VSK. has *agnér* and MS. *agne*, keeping *vidéḥ*. Sāyaṇa renders *vidéḥ* as if it were *vedeḥ*. But clearly it is only a case of a nom. with the sense of a voc. Agni is addressed, as well as the object, but in the trans. the VS. version is followed for convenience.

[3] *á dadhe* seems to refer more naturally to lifting up the earth after breaking it up with the wooden sword than to depositing it as Baudhāyana and Kātyāyana take it, followed by Eggeling, SBE. xxiv. 118. The Brāhmaṇa, vi. 2. 7. 3, leaves it vague, and of course a taking preparatory to a depositing is possible.

[4] The gods are meant according to vi. 2. 8. 3.

[5] Cf. KS. ii. 10; KapS. ii. 4; MS. i. 2. 9; VS. v. 14–21. For the Brāhmaṇa see vi. 2. 9. 1–4. This section deals with the sacrificial carts and the shed for them, the Havirdhāna. Mantra *a* is used to accompany the offering of a libation of butter to Savitṛ in the old Āhavanīya fire, *b* is used in the case of one of the carts creaking, as it is being moved to the place of the shed; *c* is taken by the comm. with *b*, but in some authorities (Mān. Kāṭh. Kāt. Hir.) it is taken with *d*, and Baudh., Bhār., and Āp. do not give it any application at all; *d* accompanies the anointing of the carts

He alone, who knows the way, ordains their priestly functions;
Great is the praise of the god Savitṛ.[1]

*b* With fair voice, O god, do thou address the dwelling.

*c* Ye two, famed among the gods, make proclamation among the gods.

*d* For us be born a hero of great deeds,
On whom we may all depend,
Who shall be ruler over many.[2]

*e* Over this Viṣṇu strode;
Thrice did he set down his foot;[3]
(All) is gathered [1] in its dust.

*f* So then be ye two rich in food, in cows,
In good grass, ye that are famous, for man;
These two firmaments Viṣṇu held asunder;
He holdeth the earth on all sides with pegs.[4]

*g* Come ye two then forward, ordaining the offering; bring upward the sacrifice; do not falter[5]; there rest on the height of the earth.

*h* From the sky, O Viṣṇu, or from the earth,
Or from the great (sky), or from the atmosphere,
Fill thy hands with many good things,
Give to us [2] from right and from left.[6]

by the wife of the sacrificer with a quarter of the dust of the foot of the cow by which the Soma is purchased; *e* accompanies an offering in the track on the right of the right cart, and *f* in the left track of the left cart; *g* is said while the carts are brought forward, the last sentence refers to their being fixed in their place to the west of the Āhavanīya (the old Āhavanīya now becomes the Gārhapatya); *h* and *i* accompany the propping of the carts with props which are placed at the *karṇātarda* of the carts, i.e. the right and left ends of the yoke where they are connected with the poles; then a shed is built: six posts are put in south and north before and behind the carts, then over them are placed lintels; a garland of Darbha grass is placed on the front door of the shed, and it or the beam on which it rests accounts for Mantra *k*, the 'back' refers to the placing of the middle covering over the two beams (east and west); *l* applies to the two other coverings (*chadis*), one on either side of the middle one; *m* to the sewing of the covering to the framework; *n* to the making of a knot firmly, and *o* is addressed to the shed when complete. See BÇS. vi. 24, 25; ĀpÇS. xi. 6, 7; MÇS. ii. 2. 2; KÇS. viii. 3. 29–4. 21, and cf. Caland and Henry, *L'Agniṣṭoma*, pp. 80–92; Eggeling, SBE. xxvi. 124 *seq.*

[1] This is RV. v. 81. 1 without variant. For *vayunāvid* cf. Pischel, *Ved. Stud.* i. 295; Geldner, *Ṛgveda-Glossar*, p. 154. It is repeated in iv. 1. 1 *d*.

[2] MS. has *bahávo 'nujīvan* and adds before *yám*, *abhiçastipā́ anabhiçastenyáḥ*; cf. ĀÇS. i. 11. 1 *yaṁ bahava upajīvanti yo janānām asad vaçī*.

[3] MS. has, absurdly, *padā́*.

[4] MS. and VS. agree in having *vy àskabhnā* and *viṣṇa*; and *dādhártha*, while KS. *vyàṣṭabhnā*. KS. also has *mā́nuṣe*. VS. has *yaçasyā́*. RV. vii. 99. 3, the prototype, has *mánuṣe yaçasyā, vy àstabhnā, viṣṇa dādhártha*.

[5] *jīhvaratam* is the reading of the TS. not *jih°* as in VS. (correct in *Concordance*); see Whitney, *Roots*, p. 210. It is more probably intrans. than trans.

[6] KS. has *urór antárikṣāt*; MS. *urór vā viṣṇo bṛható antárikṣāt*; VS. *mahó vā viṣṇa urór antárikṣāt*, and it continues *ubhā́ hi hástā vásunā*. The fourfold division is very

*i* I shall proclaim the mighty deeds of Viṣṇu
Who meted out the spaces of the earth,
Who established the highest abode,
Stepping thrice, the far-goer.[1]

*k* Thou art the forehead of Viṣṇu; thou art the back of Viṣṇu.

*l* Ye two are the corners[2] of Viṣṇu's mouth.

*m* Thou art the thread[3] of Viṣṇu.

*n* Thou art the fixed point[4] of Viṣṇu.

*o* Thou art of Viṣṇu; to Viṣṇu thee!

i. 2. 14. *a* Put[5] forth thy strength like a spreading net;
Come like a mighty king with thy retainers;
Hurling thy swift net thou shootest arrows;
Pierce the Rakṣases with thy keenest (darts).[6]

*b* Swiftly thy whirling flames descend;
Follow them, glowing in thy fury;
Thy heat, O Agni, thy winged (flames) with thy tongue,
Unfettered, on all sides spread thy firebrands.

*c* Send forth thy spies, swiftest in thy motion;
Be an unfailing guardian to this folk,
From him who afar plans evil [1], from him who near;
O Agni let no trouble from thee overwhelm us.[7]

*d* Arise, O Agni; spread thyself out;
Burn up our foes, O thou of keen dart;
Him who hath wrought evil for us, O blazing one,
Do thou consume utterly like dry stubble.

*e* Arise; drive from us (our foes);
Reveal thy heavenly strength, O Agni,

awkward and shows some confusion of text in TS. which the other versions variously remove by making *antárikṣa* the third division.

[1] This is RV. i. 154. 1 without alteration.

[2] The other Saṅhitās have *çnáptre* read here by D, except MS., which has *çípre*, rather likely to be a mere correction of the less easy *çnáptre*; cf. Macdonell, *Ved. Gramm.* p. 56; Weber, *Ind. Stud.* xiii. 107; Lüders, *Die Vyāsa-Çikshā*, p. 53.

[3] Or possibly 'needle', as Caland and Henry, p. 90. Cf. below, i. 3. 1 *p*.

[4] The other Saṅhitās have *dhruváḥ*. It means the knot used to tie to the door-posts the hurdles used to surround the hut.

[5] This section contains Kāmyeṣṭi formulae, fifteen Sāmidhenī verses, a Puronuvākyā, and two alternative Yājyās; see ii. 2. 2. 2, 3. The verses are as usual taken without variant from the RV., viz. *a-p* = RV. iv. 4 (VS. xiii. 9–13 include 1–5), *q* = x. 87. 1; *r* and *s* = v. 2. 9, 10.

[6] For *ibha*, cf. *Vedic Index*, i. 79, 80. *drūṇānáḥ* presents difficulties: it occurs also in MS. ii. 4. 2, where it is used of the effects of the Surā, and where 'injure' rather than 'hurt' must be the sense. Possibly then *hrunāti* should be read (there is a *v. l.* *drunāti*), but not here. The sense 'hurrying' cannot be got from *dru*, but the *Dhātupāṭha*, xxvii. 33, has in one reading a verb *drūṇoti*, 'to kill' or 'to go'. Cf. Oldenberg, *Ṛgveda-Noten*, i. 269.

[7] On *vyáthis* cf. Keith, *Aitareya Āraṇyaka*, p. 251.

Slacken the strung (weapon) of the demon-driven;
Crush our foes, kin or not kin.

*f* He knows thy [2] lovingkindliness, O most youthful one,
Who hath given furtherance to this devotion;
All happy days for him, glory, and wealth
—Opening the doors of the miser—he hath revealed.[1]

*g* Let him, O Agni, be fortunate and munificent,
Who with constant oblation, who with praise,
Seeks to delight thee in his life in his house;
May all days be happy for him; be that the will.[2]

*h* I praise thy lovingkindness; loud sounding (thou singest) a reply;
Let this song of mine, beloved of thee, sing with thee [3];
With good steeds and fair chariots may we adorn thee;
Maintain for us the lordly power as the days go by.[3]

*i* Here let each serve thee readily,
That shinest in the darkness, as the days go by;
Happy and joyous may we attend thee
That dost surpass the glories of men.[4]

*k* He who with good steeds and rich in gold
Approacheth thee, O Agni, with a rich chariot,
His protector thou art, the comrade of him
Who duly offereth thee glad reception.

*l* The great I overcome [4] through kinship and my songs;
That hath descended to me from Gotama, my sire;
Pay heed to this song of ours,
O Hotṛ, most youthful, skilful, friend of the house.[5]

*m* Sleepless, speedy, propitious,
Unwearied, never hostile, unexhausted,
May thy guardians, O Agni, taking their places here united,
Protect us, O wise one.

[1] Oldenberg, i. 270, seems clearly right in abandoning the view (SBE. xlvi. 331) that *vi dúro* can possibly refer 'to the house', and in seeing in the verse a mixture of the ideas of revealing the treasures of the greedy man (cf. ZDMG. liv. 174; Geldner, *Ved. Stud.* iii. 92). The sense is: he *vi dyaut* days from the miser and bestows them on the pious.

[2] *iṣṭiḥ* is, I think, rather the will of the god than the prayer of the sacrificer, or, as Sāyaṇa thinks, the sacrifice itself. In his RV. comm. Sāyaṇa takes *sudinā* as an adjective.

[3] *ghóṣi* is not easy: it may of course be taken as the 3rd sing. aor. of *ghuṣ* (Macdonell, *Ved. Gramm.* p. 368), but that is hard to make sense of, and as an adverbially used acc. it is more simple of construction; cf. RV. vi. 5. 6. See however, Foy, JAOS. xxvii. 406.

[4] *dóṣāvastar* is usually rendered 'by night and day', but the sense 'shining in the dark' is more probable; see Oldenberg, i. 1. *úpa tmán* is decidedly curious.

[5] *mahó rujāmi* is not easy. Geldner, *Ṛgveda-Kommentar*, p. 64, thinks that, if correctly handed down, *maháḥ* must be taken with *vácobhiḥ*, and the passage must refer to the splitting of the rocks in the Paṇi legend by the seven Ṛṣis of whom Gotama, the father of the singer, was one.

*n* Thy guardians, O Agni, who seeing,
Guarded from ill the blind Māmateya,
He of all wisdom guarded these kindly ones;
The foes that were fain to deceive could not [5] deceive.[1]

*o* In unison with thee, aided by thee,
Under thy leadership, let us gain strength;
Fulfil both our desires, O truthful one;
Perform it forthwith, O fearless one.[2]

*p* With this fuel, O Agni, will we serve thee;
Accept the song of praise recited for thee;
Burn those that revile, the Rakṣases; guard us,
From the foe, the reviler, O rich in friends, from blame.

*q* I touch the steed that slayeth the Rakṣases;
I go for shelter to the friend most spreading;
May Agni, enkindled with our offerings, sharpening (his dart)
Guard us by day, [6] from harm and by night.

*r* With great radiance Agni shineth;
All things doth he reveal by his might;
He overcometh godless and malign enchantments;
He sharpeneth his horns to pierce the Rakṣas.

*s* Let the roarings of Agni rise to the heaven,
Sharp weapons to slay the Rakṣas;
In the carouse his radiance bursteth forth;
The godless assailers cannot restrain him.

## PRAPĀṬHAKA III

### *The Victim for Agni and Soma*

i. 3. 1. *a* On[3] the impulse of the god Savitṛ, with the arms of the Açvins, with

[1] Geldner thinks *tā́n* is an attraction for *tébhiḥ* (cf. *SB. Berl. Akad.* 1904, p. 1097), but Oldenberg, i. 147, abandons this view. The verse is i. 147. 3.

[2] *çáṅsā*: it is difficult to be certain if praises or curses are referred to, and what are the two kinds. Geldner suggests the sacred and profane praise, which may be correct. For the double sense of *çaṅs* cf. Charpentier, VOJ. xxiv. 364.

[3] Cf. KS. ii. 12; KapS. ii. 6; MS. i. 2. 11; VS. v. 26–30. For the Brāhmaṇa see TS. ii. 6. 4. 1; vi. 2. 10. 1–7. This section contains the treatment of the erection of the Sadas. Mantra *a* accompanies the taking up of the spade, and the spade itself is addressed in the last two clauses; then a line is drawn round with *b* and *c*; *d* accompanies the anointing of the post (*sthūṇā*), apparently in three places, top, middle, and bottom according to Āp.; *e* accompanies the pouring of water in the trench (*avaṭa*); *f* the scattering of barley in the water; *g* the strewing of the *barhis*; *h* is addressed to the post as it is lifted up; *i* applies to it as it is put in the ground, and *k* to it being propped up with earth on all sides, and *l* to the beating down of the earth; the post is anointed with a libation to the accom-

the hands of Pūṣan, I take thee; thou art the spade, thou art the woman.[1]

*b* The Rakṣas is encompassed, the evil spirits are encompassed, here do I cut off the neck of the Rakṣas.

*c* He who hates us and whom we hate, here do I cut off his neck.

*d* To sky thee, to atmosphere thee, to earth thee!

*e* Pure be the world where the Pitṛs sit.

*f* Thou art barley (*yáva*); bar (*yaváya*)[2] from us foes, bar evil spirits.

*g* Thou art the seat of the Pitṛs.

*h* Support the sky, fill the atmosphere, make firm the earth.

*i* May Dyutāna Māruta[3] set thee up according to the established law of Mitra and Varuṇa.

*k* Thee that art winner of Brahmans, winner of nobles, winner of fair offspring, winner of increase of wealth, I close in.

*l* Strengthen the Brahmans, strengthen the nobles, strengthen offspring, strengthen increase of wealth.

*m* With ghee, O sky and earth, be filled.

*n* Thou art the seat of Indra, the shade of all folk.[4]

*o* May these our songs, O lover of song,
Encompass thee on all sides,
Strengthening thee whose life is strong;
May they be dear delights.[5]

*p* Thou art the string of Indra; thou art the fixed point of Indra.

*q* Thou art of Indra.

*r* To Indra thee!

paniment of *m*; *n* is used according to Baudhāyana to accompany the placing on the roof of the midmost of the nine coverings (*chadis*), the second sentence applying to the two side ones (the roof being made up of three rows, south, middle, north, each of three mats): but the Brāhmaṇa for once does not follow the text but evidently adopts as the text *aindrám asi viçvajanásya chāyā́*, which it applies also to the putting on of the *chadis*; Āpastamba agrees, and the later Taittirīyas generally adopt a threefold division, adding *indrasya sádo 'si*, and applying the three Mantras to the placing on of the middle row, the south and the north rows of the *chadis* respectively; *o* refers to the packing of the interstices of the *chadis*; *p* to the sewing of the hurdles to the door-posts to enclose the Sadas (cf. i. 2. 13 *m*, *n*; there is no good reason for making two Mantras there and one here), while *q* and *r* refer to the completed Sadas. See BÇS. vi. 26, 27; ĀpÇS. xi. 9, 10; MÇS. ii. 2. 3; KÇS. viii. 5. 33–6. 12, and cf. Caland and Henry, *L'Agniṣṭoma*, pp. 94 *seq.*; Eggeling, SBE. xxvi. 140–147.

[1] Sāyaṇa most wonderfully takes *nárir* as *açatruḥ*.

[2] So also KapS., VS., and, in the best MSS., MS., but KS. has *yāvaya*.

[3] MS. has *nitānás tvā mārutó ni hantu mitrā́váruṇau dhruvéṇa dhármaṇā* and KS. the same with *mitrā́váruṇayor* as in TS. For Dyutāna cf. *Vedic Index*, i. 382.

[4] KS. and MS. simply have *viçvajanásya chāyā́*. There is the usual doubt as to the sense of *jana*, 'man', or 'folk' (*Vedic Index*, i. 269–271).

[5] Exactly RV. i. 10. 12.

i. 3. 2. *a* I[1] dig those which slay the Rakṣas, which slay the spell, which are of Viṣṇu.

*b* Here do I cast out the spell[2] which an equal or an unequal hath buried against us.

*c* Here do I overthrow him who equal or unequal is ill-disposed to us.

*d* The spell is overcome by the Gāyatrī metre.

*e* What is here? Good. Let it be ours.

*f* Thou art Virāj, slaying our rivals; thou art Samrāj, slaying our foes; thou art Svarāj, slaying the enemy; thou art Viçvarāj, slayer of all destructive things [1].

*g* I sprinkle those which slay the Rakṣas, which slay the spell, and which are of Viṣṇu.

*h* I pour down those which slay the Rakṣas, which slay the spell, and which are of Viṣṇu.

*i* Thou art barley (*yáva*); bar (*yaváya*) from us foes, bar evil spirits.

*k* I bestrew those which slay the Rakṣas, which slay the spell, and which are of Viṣṇu.

*l* I pour the libation over those which slay the Rakṣas, which slay the spell, and which are of Viṣṇu.

*m* I lay down the two which slay the Rakṣas, which slay the spell, and which are of Viṣṇu.[3]

*n* I surround the two which slay the Rakṣas, which slay the spell, and which are of Viṣṇu.

*o* I bestrew the two which slay the Rakṣas, which slay the spell, and which are of Viṣṇu.

[1] Cf. KS. ii. 11; KapS. ii. 5; MS. i. 2. 10; VS. v. 23–25, 22. For the Brāhmaṇa see TS. vi. 2. 11. 1, 2. This section deals with the Uparavas, 'sound-holes', which are dug under the shafts of the southern of the two carts, four in number. Mantra *a* accompanies the scooping out of the earth; the earth is then thrown out of the hole with *b–d* under the feet of the sacrificer, the word *gāyatreṇá* being varied with *traiṣṭubhena*, *jāgatena* and *ānuṣṭubhena* according to the directions; *e* is used in a dialogue: the sacrificer asks the Adhvaryu what there is, and the latter replies, the sacrificer then finishing the Mantra; *f* is addressed to the four holes in turn; with *g* they are sprinkled, and with *h* the water over is cast down into them; *i* is said when barley is poured over them, *k* when the *barhis* is strewed, and *l* accompanies a libation; *m* refers to the laying down of the plants for the pressing; *n* to their being surrounded with earth, and *o* to the strewing of the *barhis*; *p* is addressed to them, and *q* when the skin and the plants are being struck with a stone. See BÇS. vi. 28, and cf. ĀpÇS. xi. 11; MÇS. ii. 2. 3; KÇS. viii. 5. 7–25; Caland and Henry, *L'Agniṣṭoma*, pp. 100–104.

[2] The spell is explained in the comm. (*Bibl. Ind.* p. 456) as *jīrṇakaṭapaṭādhikhaṇḍabaddhā asthinakharomapādapāṅsuprabhṛtayo virodhinām māraṇārtham ye bhūmau nikhanyante*, an interesting case of a clearly correct comment; so Bhāsk. here; cf. AV. x. 1. 18; Bloomfield, *Atharvaveda*, pp. 65, 68.

[3] *vaiṣṇavī* is explained by Sāyaṇa as being due to the fact that in the Brāhmaṇa the two jaws are the objects of comparison and *vaiṣṇavī* is therefore feminine.

*p* The two which slay the Rakṣas, which slay the spell, and which are of Viṣṇu.

*q* Thou art great, with a great pressing stone; call forth to Indra with a great voice.

i. 3. 3. *a* Thou [1] art the expanding, the carrier.

*b* Thou art the bearer which carrieth the offering.

*c* Thou art the savoury, the wise.

*d* Thou art Tutha,[2] the all-knower.

*e* Thou art Uçij, the wise.

*f* Thou art Aṅghāri, Bambhāri.

*g* Thou art the seeker of aid,[3] the worshipper.

*h* Thou art the bright, the Mārjālīya.

*i* Thou art the king, Kṛçānu.

*k* Thou art the purifying, around which men must sit.[4]

*l* Thou art the impetuous, the cloudy.[5]

*m* Thou art the untouched,[6] the preparer of the offering.

*n* Thou art he whose home is right, whose light is the heaven.

*o* Thou art he whose light is the Brahman, whose home is the heaven.[7]

*p* Thou art the goat with one foot.[8]

*q* Thou art the dragon of the deep.[9]

*r* With thy dread countenance guard me, Agni; content me;[10] hurt me not.

i. 3. 4. *a* Thou,[11] O Soma, art the giver of wide protection from hostility, brought about by ourselves or by others;[12] hail!

[1] Cf. KS. ii. 18; KapS. ii. 7; MS. i. 2. 12; VS. v. 31–4; PB. i. 4. 2–15. For the Brāhmaṇa see TS. vi. 3. 1. 3. The verses are addressed by the Adhvaryu as follows: *a* is addressed to the Agnīdh's altar, *b* to the Hotṛ's, *c* to the Maitrāvaruṇa's, *d* to the Brāhmaṇācchaṅsin's, *e* to the Potṛ's, *f* to the Neṣṭṛ's, *g* to the Achāvāka's, *h* to the Mārjālīya. The remaining verses are addressed respectively to the Āhavanīya, the Āstāva (within the Mahāvedi, to the south of the Cātvāla), the Cātvāla, the Paçuçrapaṇa, the Audumbarī, the seat of the Brahman, the Gārhapatya, the Dakṣiṇāgni, and the old Gārhapatya (as distinct from the *çālāmukhīya*). In each case *r* is joined with the relevant Mantra. See BÇS. vi. 29, and cf. ĀpÇS. xi. 14. 2–7, 10–15; MÇS. ii. 2. 4; KÇS. viii. 6. 15–23; ix. 8. 18–24; ÇÇS. vi. 12. 6–28; LÇÇ. ii. 2. 12–26.

[2] There is no plausible explanation of the mystic Tutha; Sāyaṇa on PB. gives *tud* as the root! It is identified with the Brahman in ÇB. iv. 3. 4. 15 (on VS. vii. 45).

[3] *avasyúḥ* is found in VS. and is a v. l. in MS. But KS. and KapS. have °*syuḥ*.

[4] The other Saṅhitās, except VS., agree in reading *āstavyàḥ*.

[5] The other Saṅhitās agree in reading *nábho 'si pratákvā*.

[6] The VS. has *mṛṣṭó* only, a certainly inferior version, and, with KS. and MS., *-sū́danaḥ*.

[7] In the other Saṅhitās is read: *samudrò 'si viçvávyacāḥ*.

[8] For Aja Ekapād, see Macdonell, *Ved. Myth.* pp. 73, 74.

[9] For Ahi Budhnya, see Macdonell, pp. 72, 73.

[10] In some MSS. of KS. *piprīhi* is read.

[11] Cf. KS. iii. 1; KapS. ii. 8; MS. i. 2. 14; VS. v. 35–40. For the Brāhmaṇa see TS. vi. 3. 2. Mantras *a* and *b* are recited by

*b* May the active one gladly partake of the ghee![1]
*c* May Agni here make room for us;
May he go before us cleaving the foe;
Joyously may he conquer our foes;
May he win booty in the contest for booty.
*d* Step widely, O Viṣṇu;
Give us broad space for dwelling in;
Drink the ghee, thou whose birthplace is in the ghee;
Lengthen (the years) of the lord of the sacrifice.
*e* Soma goeth, who knoweth the way;
He approacheth the place of the gods,
To sit on the birthplace of Order.[2]
*f* Thou art the seat of Aditi.
*g* Do thou sit on the seat of Aditi.

*h* This, god Savitṛ, is the Soma of you (gods); guard it; let it escape you not.[3]

*i* So, O Soma, god to the gods, hast thou gone, and I here man to man, with offspring, with increase of wealth.

*k* Honour to the gods! Homage to the Pitṛs!

the Adhvaryu to accompany the making of libations in the Çālāmukhīya fire; *c* the advance of the priests to the Agnīdh's altar, being recited by the Adhvaryu; *d* is recited by the Adhvaryu at the libation in the Āhavanīya fire; the sacrificer recites *e* as he enters the shed of the oblation-holder; *f* is recited by the Adhvaryu as he deposits the antelope skin in the right-hand oblation-holder, and *g* accompanies the deposit on it of the Soma by the Adhvaryu or the sacrificer; *h* is said by the sacrificer of the Soma, and *i* is addressed to the Soma, *k* is also spoken by him, and on leaving the shed he utters *l*, the latter part as he looks at the Āhavanīya or Soma. The intermediate consecration (*avāntaradīkṣā*) is now over, and the Mantras *m*, *n*, and *o* are said by the sacrificer to terminate his temporary change of personality in the consecration. See BÇS. vi. 30, 31; and cf. ĀpÇS. xi. 16. 12–18. 9; MÇS. ii. 2. 4. 22 *seq.*; KÇS. viii. 6. 37–7. 24; Caland and Henry, *L'Agniṣṭoma*, pp. 110–117.

1a This is RV. viii. 79. 3 without change, and so also in the other Saṅhitās. The sense of *tanūkṛdbhyaḥ* is uncertain: Sāyaṇa is contented to render it by 'Rakṣases' as they *çarīraṁ kṛntanti*; and this may be pressed to mean 'vexing the self'. But there is more probability in the view that °*kṛdbhyaḥ* is an inaccuracy for °*kṛtebhyaḥ*. Sāyaṇa takes *urú várūtham* together, and he is followed by Caland and Henry. But this is really impossible: the words must be acc. governed by *yantá*. Eggeling (SBE. xxvi. 157) renders 'widely withhold thy protection' and gives as the possible sense of *tanūkṛdbhyaḥ* 'that assume various forms'.

1 *aptúr* is uncertain, as it is glossed by Sāyaṇa as *alpadeha*, 'slender', but may well have the sense 'active', which is clearly that of *aptúr*, of which *aptú* may be a variant by a false analogy: *aptúr* is either from *ap*, 'work' (cf. RV. i. 151. 4) and √*tvar*, 'hasten', or *ap*, 'water' with *tur* 'vanquishing' (in speed), rather than for *ap(a)s-tur* (Macdonell, *Ved. Gramm.* p. 241, n. 9). Cf. TS. vi. 3. 2. 2.

2 This is RV. iii. 62. 13.

3 KS. and MS. agree in reading *déva savitar eṣá te* and *rakṣasva*, but at the end *tvā dabhan*, and VS. has the same version. The plural is, however, easy: the gods are meant, and the epithet *deva* at once suggests them.

*l* Here (may) I (be free) from Varuṇa's noose; may I gaze on the heaven, on the light that is for all men.[1]

*m* Agni, lord of vows, thou art the vow-lord of vows.

*n* May my body that hath been in thee be here in me; may thy body that hath been in me be there in thee.

*o* Be aright the vows, O vow-lord, of both of us votaries.[2]

i. 3. 5. *a* I[3] have passed by some, I have not approached others.[4]

*b* I have found thee nearer than the farther, farther than the near.[5]

*c* So I welcome thee, that art of Viṣṇu, for the sacrifice to the gods.

*d* Let the god Savitṛ anoint thee with honey.

*e* O plant, guard it.

*f* O axe, harm it not.

*g* With thy top graze not the sky, with thy middle harm not the atmosphere, with earth be united.

*h* O tree, grow with a hundred shoots; may we grow with a thousand shoots.[6]

*i* Thou, whom this sharp axe hath brought forward for great good fortune, uncut, with wealth of heroes, (give us) riches.[7]

[1] The other versions supply either *amukṣi* (MS.), *mukṣīya* (KS.), or *mucye* (VS.). The verb is not needed and an aorist is much more in place than an optative: MS has *abhivyàkçam* and KS. *abhivyakhyam*, but *khyeṣam* is at least as good sense: the other versions insert *vaiçvānarám* and *jyotiḥ*.

[2] KS. has *no* and *vratinām*, but the reading *nau . . . vratinoḥ* is clearly to be preferred.

[3] Cf. KS. iii. 2; KapS. ii. 9; MS. i. 2. 14; VS. v. 42, 43. For the Brāhmaṇa see TS. vi. 3. 3. The ritual is that of the cutting of the post for the sacrifice performed by the Adhvaryu, with the aid of a carpenter, and accompanied by the sacrificer. Mantra *a* marks the selection of the tree, and *b* and *c* announce its finding; the three are practically one; *d* accompanies the anointing of the tree, *e* the placing of Darbha grass, and *f* the cleaving, *g* the fall; then *h* is addressed to the stump, and *i* to the post as it is trimmed. See BÇS iv. 1; ĀpÇS. vii. 2; MÇS. i. 8. 1; KÇS. vi. 1. 5-21; and other texts (Bhār., Hir.) in Schwab, *Das altindische Thieropfer*, pp. 4–8.

[4] The sense is clearly that he goes past some trees and not beyond the others, not, as Schwab, that he passes by some trees fit for offering and does not approach others unfit. Clearly he would take the first tree, and the contrary views of the commentators in the Sūtras are due to invention on a misunderstanding of the text. The KS. actually adds: *yā́n nā́jujoṣaṁ pári tā́n avṛjam.*

[5] Schwab adopts the quite impossible rendering of the comm. by which the sense is made to be 'full of good qualities and free from defects'. Both KS. and MS. and also VS have the less rare abl. with *arvā́k* and *parás*; Delbrück, *Altind. Synt.* p. 188, ignores the occurrence of *arvā́k* with instr. which is found in RV. x. 129. 3 apparently in the sense of 'later' in time.

[6] The latter part of the Mantra is said while the speaker anoints his heart. The reference is, of course, to sons.

[7] The last three words are not in MS., and in KS. are read as *áchinnarāyaṁ* (easier) *suvīraḥ*. The natural subject is *svádhitis* but the sense is clearly that the post is to be a giver of wealth, and *áchinnaḥ* is a usual example of the ritual device exemplified in *f* of trying to avoid the displeasure of the tree at the injury by

i. 3. 6. *a* To[1] earth thee! To atmosphere thee! To sky thee!

*b* Pure be the world where the Pitṛs sit.

*c* Thou art barley (*yáva*); bar (*yaváya*) from us foes, bar evil spirits.

*d* Thou art the seat of the Pitṛs.

*e* Thou art easy of approach, first among leaders; the tree will mount thee, be aware of it.

*f* Let the god Savitṛ anoint thee with honey.

*g* For the plants with good berries thee!

*h* Support the sky, fill the atmosphere, with thy base make firm the earth.

*i* To these dwellings of thine are we fain to go,
Where are the many-horned active kine;
There is resplendent the highest step
Of the wide-stepping Viṣṇu, the mighty![2]

*k* Behold the deeds of Viṣṇu
Wherein he displayed his laws,
Indra's true friend.[3]

*l* That highest step of Viṣṇu
The singers ever gaze upon
Like an eye stretched in the sky.[4]

denying its existence. Cf. i. 3. 9, n. 2. Weber (*Ind. Stud.* xiii. 95) takes *rā́yaḥ* as nom., but it is difficult to lay much stress on an accent.

[1] Cf. KS. iii. 3; KapS. ii. 10; MS. i. 2. 14; VS. vi. 1–6. The verses accompany the placing up of the post. The Adhvaryu says *a* while he sprinkles the post from the foot upwards; with *b* he pours the water into the hole for the post, and with *c* the remaining grain; *d* accompanies the laying down of a bunch of grass, *e* the throwing of the splinter into the hole; *f* the anointing of the top of the post; *g* the placing of the top on the post; *h* the setting up the post; *i* the placing of the base (*upara*) in the earth; with *k* the side which stands near the fire is placed in a straight line with the Uttaravedi; with *m* the hole is filled up with earth, and beaten down with *n*; with *o* he girdles the post with a triple band of grass, and *p* marks the fixing of the *svaru* in the middle band of grass on the post. See Schwab, *Das altindische Thieropfer*, pp. 68–74, for the Sūtras, which all vary a good deal, and cf. BÇS. iv. 4; vi. 8; ĀpÇS. vii. 10; MÇS. i. 8. 2; KÇS. vi. 2. 15–3. 15.

[2] This is RV. i. 154. 6 with variants. RV. has *tā́ vām vástūni, gámadhyai vṛ́ṣṇaḥ* and *bhū́ri*, and KS. agrees with it save in having *viṣṇoḥ*; VS. has *yā́ te dhā́māni*, and then as KS.; MS. has *tā́ te dhā́māni* and then as KS. *té* is clearly a blunder caused by the following *te*, and *gamádhye* (*sic*) is a mere monstrosity; cf. Weber, *Ind. Stud.* xiii. 102; Whitney, *Sansk. Gramm.* § 976; Macdonell, *Ved. Gramm.* p. 410. The sense of *ayā́s* is uncertain; see Pischel, *Ved. Stud.* i. 226; iii. 203; Geldner, iii. 122 n. Many horned may refer to the number of stars (= kine), or be really 'strong horned' (so Pischel) or be = 'many, horned'.

[3] This is RV. i. 22. 19 without variant. The use of *yátaḥ* is very noteworthy; *yát* is the usual Vedic particle in the usage; Delbrück, *Altind. Synt.* p. 576. Eggeling, SBE. xxvi. 171, renders 'whereby he beheld the sacred ordinances', but this is perhaps less natural. For *vratá*, perhaps 'courses', cf. p. 30, n. 2.

[4] This is RV. i. 22. 20 without variant.

*m* Thee that art winner of Brahmans, winner of nobles, winner of fair offspring, winner of increase of wealth, I close in.[1]

*n* Strengthen the Brahmans, strengthen the nobles, strengthen offspring, strengthen increase of wealth,[1]

*o* Thou art invested; let the clans of the gods invest thee; let increase of wealth, let (the clans) of men invest the sacrificer here.[2]

*p* On the slope of the atmosphere I conceal thee.

i. 3. 7. *a* For[3] striving thee!

*b* Thou art the impeller.[4]

*c* To the gods the servants of the gods have come, the priests, the eager ones.[5]

*d* O Bṛhaspati, guard wealth.[6]

*e* Let thy oblations taste sweet.[7]

[1] For *m* and *n* cf. i. 3. 1, *k* and *l*.

[2] The texts vary here: VS. has *párīmáṁ yája-mānaṁ rấyo manuṣyầnām*; KS. shortens it to *párīmáṁ rấyo manuṣyàm*; MS. extends it to *párīmáṁ yájamānaṁ manuṣyầḥ sahá rāyás póṣeṇa sahá prajáyā ce vijayantām*. The version given is clearly the only sense to be got out of the text as it stands.

[3] Cf. KS. iii. 4; KapS. ii. 11; MS. i. 2. 7 and 15; VS. v. 2; vi. 7, 8; v. 2, 4. For the Brāhmaṇa see vi. 3. 6. 1, 2; 5. 2-4. The chapter deals with the *paçūpakaraṇa*. With Mantra *a* the Adhvaryu takes two blades of Darbha grass, one after the other, with *b* a Plakṣa twig (according to Baudh. this is addressed to the animal), and after touching the victim with the grass and the twig he drives it on with the Mantras *c–g*. Mantras *h–p* deal with the Agnimanthana. With *h* he places to the east of the Āhavanīya the Adhimanthana splinter; with *i* he places two shoots of Darbha grass on the splinter; with *k* he takes in his hand the lower kindling-stick, saying 'Thou art Urvaçī', with the words 'Thou art Purūravas' the upper stick, and dips the two in butter with *l*; with the remainder of *k*, 'Thou art Āyu', he puts the *pramantha* in the *yoni* of the lower stick. With *m* either the Adhvaryu, or, as Baudh., the sacrificer accompanies the turning of the *cāttra* of the upper stick; *n* and *o* accompany the flinging of the lighted wool or sawdust upon the Uttaravedi, and with *p* an offering is made on the place where the fire has fallen after a piece of wood or the Adhimanthana splinter has been thrown upon it. Cf. Schwab, *Das altindische Thieropfer*, pp. 74–80, and see BÇS. iv. 5; ApÇS. vii. 12 and 13; MÇS. i 8. 3; 7. 1; KÇS. vi. 3. 19; v. 1. 28–2. 6.

[4] The other Saṅhitās have *upāvīḥ*. The Mantra is addressed according to Baudh. to the animal itself, presumably, as suggested by Schwab, in the sense 'Thou comest willingly to the offering', another example of the widespread belief in the desirability of propitiating the spirit of the victim by assuring it of its willingness to die; cf. ÇB. iii. 7. 3. 6, and see above, i. 3. 5 *e* and *f*.

[5] The other texts have either *váhnayaḥ* (KS., MS.) or at the end *váhnitamān* (VS.). For the traditional explanation see TS. vi. 3. 6. 1 (ÇB. iii. 7. 3. 7; MS. iii. 9. 5), where the *dáivīr víçaḥ* are taken as the victims; Sāyaṇa in his comm. here understands the subject to be the various limbs of the one victim, which is in point, and takes the rest as accusative. Schwab thinks that the verse is a fragment of a verse about the Maruts, the servants of the gods *par excellence*, and that it has won acceptance here by reason of its beginning. He points out the very Pratīka-like character of the verses, and that VS. vi. 7, 8 appears to have been meant to produce an easier sense.

[6] For this Schwab cites TS. iv. 1. 7. 3; TB. ii. 5. 6. 3; 8. 2. 8.

[7] *svadantām* is also in VS.; MS. and KapS.

*f* O god Tvaṣṭṛ make pleasant our possessions.[1]

*g* Stay, ye wealthy ones,[2]

*h* Thou art the birthplace of Agni.

*i* Ye are the two male ones.

*k* Thou art Urvaçī, thou art Āyu, thou art Purūravas.[3]

*l* Anointed with ghee, do ye produce a male.

*m* Be born with the Gāyatrī metre, with the Triṣṭubh metre, be born with the Jagatī metre.[4]

*n* Be ye of one mind for us, one dwelling, spotless.

*o* Harm not the sacrifice nor the lord of the sacrifice, O all-knowing; be ye two auspicious to-day with us.

*p* The fire moveth entering into the fire,
The son of the Ṛṣis, the overlord he;
With the cry of Hail! I offer to thee with devotion;
Do thou not spoil the share of the gods.

i. 3. 8. *a* I[5] grasp thee.

*b* Offering to the gods, I seize thee with the noose of sacred order.

*c* Fear not men.[6]

*d* For the waters thee, for the plants thee, I sprinkle.

read *svadaṁ* and KS. *asvadan*. Eggeling (SBE. xxvi. 180) renders 'be relished by thee'.

[1] VS. has *rama*; KS. and KapS. *raṇa*, and MS. *raṇe*. Weber, IS. xiii. 68, takes *raṇ-va* as imperative (cf. Bhāsk. *ramaya*; Sāyaṇa *ramaṇīyaṁ kuru*) and this must be right.

[2] Cf. TS. i. 5. 6 *c*.

[3] All the texts agree in having this order of the names, but HirÇS. iv. 3. 7 shows that the difficulty of it was felt early, as it ascribes the following order: (1) *adharāraṇi* with *Urvaçy asi*; (2) *uttarāraṇi* with *Purūravā*; (3) dipping in ghee with *ghṛtena*; (4) union with *Āyur asi*, with the option of *vṛṣaṇaṁ dadhāthām*.

[4] *ánu* is causal in the conception of the TS. vi. 3. 5. 3; cf. Delbrück, *Altind. Synt.* p. 455.

[5] Cf. KS. iii. 5, 6; KapS. ii. 11, 12; MS. i. 2. 15, 16; VS. vi. 8–13. For the Brāhmaṇa see TS. vi. 3. 6. 3, 4; 7. 4, 5; 8. 2–4. With Mantra *a* the noose for the sacrificial animal is taken up, and tied round the right leg of the animal with *b*; *c* is addressed to it also; with *d* the animal is besprinkled from above, and with *e* allowed to drink for the last time, while accompanies the sprinkling from below; with *g* the victim is anointed in three places, very variously given, but, accord- to Baudh., forehead, hump, and right *çroṇi*; *h* is addressed to the *svaru* and *svadhiti*, which are anointed with ghee; *i* to the *vapāçrapaṇās*, the two stalks of Darbha grass and the twig of Plakṣa; *k* is said by the Agnīdh as he precedes the animal to the place of sacrifice, going between the *cātvāla* and the *utkara*; *l* is addressed to one of the two *upākaraṇa-barhis*; then the sacrificer's wife is brought up and addresses *m* to the sun; *n* is said by the Pratiprasthātṛ during the advance of the wife; *o* is addressed to the waters taken by the wife from the *cātvāla*. Cf. Schwab, *Das altindische Thieropfer*, pp. 81, 82, 85, 96, 101, 103, 109, and see BÇS. iv. 5, 6; ApÇS. vii. 13, 14; MÇS. i. 8. 3; KÇS. vi. 3. 26–6. 1.

[6] *mā́nuṣaḥ* is read in VS. and its equivalent in MS. and in KapS. KS. has *mā́nuṣaṁ*. The ÇB. iii. 7. 4. 2 evidently takes the passage as 'Be bold, O man', which is not very satisfactory: the Kāṇva has *dharṣā́n mā́nuṣaḥ* which, or the TS. reading, Eggeling (SBE. xxvi. 181, n. 1) prefers. Schwab compares *dhṛṣṇúr stā́n* in RV. i. 63. 3, but that is not certain; cf. also Delbrück, *Altind. Synt.* p. 177.

*e* Thou art a drinker of the waters.[1]

*f* Ye divine waters, make it palatable, a very palatable offering for the gods.[2]

*g* Let thy breath be united with the wind, thy limbs with the sacrificial, the lord of the sacrifice with his prayer.

*h* Anointed with ghee, do ye guard the beast.

*i* Ye wealthy ones, do ye kindly[3] resort to the lord of the sacrifice.

*k* O broad atmosphere, in unison with the god [1] wind, sacrifice with the life of this offering; be united with its body; extending more broadly, make the sacrifice of the lord of the sacrifice most successful.[4]

*l* Guard from contact with earth.

*m* Homage to thee, O extended one.[5]

*n* Come forward, irresistible, along the stream of ghee, with offspring, with increase of wealth.

*o* O ye waters, goddesses, purifying and pure, do ye bring[6] the gods; may we, pure and served (by you), be servers upon you.

i. 3. 9. *a* Let[7] thy speech swell, let thy breath swell, let thine eye swell, let thine ear swell.

*b* The pain that hath reached thy vital airs, that (hath reached) thine eye, that (hath reached) thine ear, what is harsh in thee, what is in its place,—let that swell, let that hereby be pure.

[1] No doubt *perú* is here active, but there can be little doubt that the phrase is merely a transferred usage of *apā́ṁ perúḥ* which is equivalent to 'germ of the waters'.

[2] *sádevam* may mean 'united with the gods' in the sense that the divine is in the offering, a very common feature of sacrifice.

[3] *predhā́* is read in KS., KapS., and MS., except in the MS. P of that text, which seems to have had *priyaṁdhā́(ḥ)*; cf. VS. *priyáṁ dhā́ ā́ viça.*

[4] KS. and MS. agree in reading *várṣīyo várṣīyaso*, while VS. has *várṣo.* If the KS. and MS. reading is more than a mere blunder, then it is a case of a variant of the usual form *uror varṣīyas* (cf. Keith, JRAS. 1909, pp. 428-30), both being put in the comparative, which, however, is not very probable, and the reading of the text and as regards *várṣīyasi* of VS. seems preferable.

[5] MS. H in MS. and KapS. have *ātā́nānarvā́k* by a mere blunder.

[6] For *ū́ḍhvam* VS. has *voḍhvam* (Whitney, *Sansk. Gramm.* § 839); MS. *yuyudhvam* (P. *yūyadhvam*); KS. *yū́ḍhvam*; KapS. *yuddham.*

[7] Cf. KS. iii. 6; KapS. ii. 13; MS. i. 2. 16; VS. vi. 15, 16. For the Brāhmaṇa see TS. vi. 3. 9. 1-6. This section describes the cutting out of the omentum. *a–e* accompany the washing by the wife with the help of the Adhvaryu of the members of the victim; *f* is said by the Adhvaryu as he places one of the two grass blades on the beast and *g* as he cuts into the victim through the grass; *h–k* accompany his throwing away the cut part of the grass blade which he has dipped in the blood of the cut; with *l* he seizes the omentum, and with *m* inserts below it the two-pronged (*dviçūlā*) fork, the single-pronged fork being inserted above; *n* is said as he severs the omentum completely with the axe; he then follows the Agnīdh to the Uttaravedī, carrying the omentum to the accompaniment of *o*, and with *p* flings the point of the grass blade which he has still retained in his hand into the fire; with *q* he hurls into the fire both the omentum-forks. Cf. Schwab, *Das altindische Thieropfer*, pp. 111-114, 121; and see BÇS. iv. 6, 7; ĀpÇS. vii. 19-21; MÇS. i. 8. 4; KÇS. vi. 6. 5-27.

*c* Let thy navel swell, let thine anus swell.

*d* Be thy feet pure.

*e* Hail to the waters [1]! Hail to the plants! Hail to earth! Hail to night and day!

*f* O plant, protect him.

*g* O axe, harm him not.

*h* Thou art the share of the Rakṣases.

*i* This Rakṣas here I lead to the lowest darkness.

*k* Him who hateth us and whom we hate, here him I lead to the lowest darkness.

*l* For food thee!

*m* In ghee, O sky and earth, be covered.[1]

*n* Uncut, with wealth of heroes, (give us) riches.[2]

*o* Fare along the broad atmosphere.

*p* O Vāyu, taste[3] the drops.

*q* Hail! go to Ūrdhvanabhas,[4] offspring of the Maruts.

i. 3. 10. *a* Let[5] thy mind with the mind, let thy breath with the breath (of the gods be united).

*b* Be this offering rich in ghee pleasing to the gods; hail!

*c* May Indra's expiration be set[6] in every limb;
May Indra's inspiration be in every limb.

*d* O god Tvaṣṭṛ, let mind be united for thee,
When ye that are various become of one form;[7]

[1] The verb is presumably middle as indicated by the voc.: Eggeling, SBE. xxvi. 194, makes it active (the forks being the subject) in VS. against the accent.

[2] Cf. i. 3. 5 *i*, where the same phrase causes trouble. Schwab takes it as 'undiminished in riches', but this use of the genitive (?) is quite improbable in this passage.

[3] The Pada takes *vīhi* as two words, very absurdly. So again in i. 8. 1. 1, and so also the Brāhmaṇa, TS. vi. 3. 9. 5; Weber, *Ind. Stud.* xiii. 69.

[4] The lightning which is above the clouds, or perhaps Vāyu; cf. Eggeling, SBE. xxvi. 198, n. 4. *svāhā*, as vi. 3. 9. 6 shows and as the Sūtras confirm, belongs to the next Mantra and not (as in Weber's text) to this.

[5] Cf. KS. iii. 7; KapS. ii. 14; MS. i. 2. 17; VS. vi. 18–20. For the Brāhmaṇa see TS. vi. 3. 11. Mantras *a* and *b* are uttered as the heart is sprinkled with speckled ghee; *c* and *d* are said when all the cooked and uncooked parts of the beast are assembled together; *e–h* accompany the pouring off of the fat (*vasā*) and the mixing it with butter, &c.; *i–o* are said by the Pratiprasthātṛ to accompany the offering of the fat, partly in the fire, partly in the various quarters. Cf. Schwab, *Das altindische Thieropfer*, pp. 135, 141, 142, 145, and see BÇS. iv. 8, 9; ApÇS. vii. 23–25; MÇS. i. 8. 5; KÇS. vi. 8. 6–9. 1.

[6] The other Saṅhitās have *dīdhyat*: *didhyat* is apparently an intensive from *dhī*, but the form and voice are most irregular: *bobhuvat* is apparently a blunder for *bobhavat*, the subjunctive of the intensive of *bhū* (Whitney, *Sansk. Gramm.* § 1008). The other texts repeat the *dīdhyat*, but VS. has *nidhītaḥ*. Cf. Eggeling, SBE. xxvi. 210, n. 1.

[7] *sáṁ* is read in all the Saṅhitās, but from a MS. (M 1) of the MS. v. Schroeder, followed by Schwab, reads *sát*. The other Saṅhitās have *sálakṣma* (*sálakṣmā* VS.)

Over thee as thou goest among the gods for help let thy comrades
And thy father and mother rejoice.

*e* Thou art fortune (*çrī*).

*f* Let Agni cook (*çrīṇātu*) thee.

*g* The waters are come together.

*h* For the whirl[1] of the wind [1] thee, for the rush of Pūṣan, for the growth of the waters, of the plants.

*i* Drink ghee, ye drinkers of ghee; drink fat, ye drinkers of fat.

*k* Thou art the oblation of the atmosphere.

*l* Hail! thee to the atmosphere!

*m* The quarters, the Pradiçes, the Ādiçes, the Vidiçes, the Uddiçes.[2]

*n* Hail to the quarters!

*o* Homage to the quarters.

i. 3. 11. *a* Go[3] to the ocean, hail! Go to the atmosphere, hail! Go to god Savitṛ, hail! Go to day and night, hail! Go to Mitra and Varuṇa, hail! Go to Soma, hail! Go to the sacrifice, hail! Go to the metres, hail! Go to the sky and the earth, hail! Go to the clouds of the sky, hail! Go to Agni Vaiçvānara, hail!

*b* To the waters thee! To the plants thee!

*c* Give me mind and heart![4]

*d* May I acquire body,[5] skin, son, and grandson.

*e* Thou art pain; pain him who hateth us and whom we hate.

*yád viṣurūpam babhū́va* (*bhávāti* VS.). The phrase is beyond doubt an adaptation of the phrase in RV. x. 10. 2, where it is used of Yamī. VS. follows RV. precisely save for *viṣurūpam*. *sákhāyo* is in all the Saṅhitās save MS.: all have *mātā́ pitáro* as two words, which is irregular but natural; see Wackernagel, *Altind. Gramm.* II. i. 156, and cf. i. 7. 8, n. 8. Eggeling (SBE. xxvi. 210, n. 2) suggests 'the mothers and fathers', but see TS. vi. 3. 11. 3.

[1] The other Saṅhitās have *dhrā́jyai*. TS. alone has not the *ūṣmáṇo 'vyáthiṣyai* which is clearly the reading of KS., KapS., MS., and in VS. has become *vyathiṣat*; see Pāṇini, iii. 4. 10; cf. for *róhiṣyai*, Whitney, § 977; Macdonell, *Ved. Gramm.* p. 410, n. 1.

[2] These names presumably denote the quarters, the various intermediate quarters, and the zenith and nadir: the terms, however, cannot be pressed.

[3] Cf. KS. iii. 8; KapS. ii. 18; MS. i. 2. 18; VS. vi. 21, 22. For the Brāhmaṇa see vi. 4. 1. This section deals with an Anuyāja, that of the *guda* or intestines, which is made by the Adhvaryu (according to Schwab by the Pratiprasthātṛ, but see BÇS. iv. 10, which differs from the Prayoga cited in Schwab and from the other texts). With *b* he washes the remnants from his hands, and *c* also accompanies this rite according to Baudh.: *d* is said as he gazes on the smoke of the fire; *e* and *f* apply to a different rite; the burying of the heart-spit at the end of the offering is accompanied by *e* and pouring water over it by *f*. Cf. Schwab, *Das altindische Thieropfer*, pp. 150–5, 161, 162, and see BÇS. iv. 10; ĀpÇS. vii. 26, 27; MÇS. i. 8. 6; KÇS. vi. 9. 10–10. 5; Eggeling, SBE. xxvi. 212, n. 1.

[4] Schwab, p. 155, n., suggests with Ludwig on RV. ii. 29. 6 that *hā́rdi* is loc., but this is quite improbable: *hā́rdim* is found in MS. and supported by MÇS. i. 8. 6.

[5] *tanūtvacam* is conjectured by Schwab who

*f* From every rule of thine,[1] O King Varuṇa, set us free;
From whatever oath[2] by the waters, by the kine, by Varuṇa, we have sworn,
From that, O Varuṇa, set us free.

i. 3. 12. *a* These[3] waters are rich in oblation,
Rich in oblation is the divine sacrifice,
Rich in oblation he seeks to win (the gods?),
Rich in oblation be the sun.

*b* In the seat of Agni whose home is abiding I set you down, kindly for kindness, accord to me kindness.

*c* Ye are the share of Indra and Agni; ye are the share of Mitra and Varuṇa; ye are the share of the all-gods.

*d* Be watchful over the sacrifice.

i. 3. 13. *a* To[4] the heart thee! To mind thee! To the sky thee! To the sun thee!

*b* Raise aloft the sacrifice; in the sky guide to the gods the prayers.

*c* O King Soma, come hither, descend.

*d* Fear not, tremble not.

*e* Let me not harm thee.

*f* Do thou descend to creatures; let creatures descend to thee.

*g* Let Agni (kindled) with the kindling-stick hear my appeal,
Let the waters hear, and the divine Dhiṣaṇās;

takes *tanū* as adjectival, but surely it must be nominal. Sāyaṇa has *uttamajātiyuktām*.

[1] *dhā́mno* is conjectured by the Pet. Lex. to be a mistake for *dā́mno*, while Eggeling (SBE. xxvi. 216, n. 1) suggests that it may be construed with *rājan*, with which the accent would of course quite agree. But if *dhā́man* be taken in the sense of 'rule', 'order', it can stand.

[2] The version here is that of Schwab, except that he takes *ághniyāḥ* with *ā́paḥ* which is against the accent. That this is the sense can hardly be doubted nor that VS. in its *yád āhúr aghnyā́*, which is practically nonsense (see Eggeling, p. 216, n. 2), is merely presenting a corruption of the original text. Sāyaṇa's rendering is useless; he thinks it is a serious matter to mention a great name and to ask for favours, and Varuṇa is to undo the twin evils seen in this passage.

[3] Cf. KS. iii. 9; KapS. ii. 16; MS. i. 3. 1; VS. vi. 23, 24. For the Brāhmaṇa see TS. vi. 4. 2. 4-6. This section deals with the Vasatīvarī waters, for which the Adhvaryu goes in search to a stream and with which he returns; *a* is said when he draws the water, *b* as he places it on the old Vedi; *c* as it is deposited on the right hip of the Uttaravedi, *d* on the left hip, *e* as it is finally laid down on the Agnīdh's altar, and *f* when the water has been laid down. Cf. Caland and Henry, *L'Agniṣṭoma*, pp. 119, 120 (which ignores *c* and *d*); BÇS. vi. 32; ApÇS. xi. 20. 5–13; MÇS. ii. 2. 5. 13–17; KÇS. viii. 9. 7–23.

[4] Cf. KS. iii. 9; KapS. ii. 16; MS. i. 3. 1; VS. vi. 25–29. For the Brāhmaṇa see TS. vi. 4. 3. This section deals in the main with the descent of Soma from this cart, viz. *a–f*; *g* is used to accompany a libation of butter at the end of the morning litany; *h* and *i* a libation on the waters, *k* the filling of the pot with waters; *l* finally the pouring of butter into the Āhavanīya; see BÇS. vii. 1, 2, 3, and KÇS. ix. 1. 5–3. 16, and cf. Caland and Henry, *L'Agniṣṭoma*, pp. 128, 129, 138, 141, 146.

Hearken, ye pressing stones, to the sacrifice of me the wise one,
Let the god Savitṛ hearken to my appeal.

*h* Ye divine waters, child of the waters, that wave,
Which is rich in oblation, powerful and sweetest,
Give to the gods among the gods,
Pure to the drinkers of the pure, (to them) whose share ye are; hail

*i* Thou art the dragger;[1] do thou (drag) away the foe of the waters.

*k* I draw you for the sustenance of the waters.

*l* That mortal, O Agni, whom thou hast helped in the battles,
Whom thou hast strengthened in the contest for booty,
He winneth[2] abiding strength.

i. 3. 14. *a* Thou,[3] O Agni, art Rudra, the Asura of the mighty sky,
Thou art the host of the Maruts, thou art lord of food:
Thou farest with ruddy winds, blessing the household;
Thou, as Pūṣan dost, protectest thy worshippers with thyself.

*b* Rudra, king of the sacrifice,
True offerer, priest of both worlds.
Agni before the dreadful thunder,[4]
Of golden colour, win ye for help.

*c* Agni hath set him down as priest, good sacrificer,
On the lap of his mother, in the fragrant place,
The youthful, the wise, pre-eminent among men [1], righteous,
Supporter of the folk in whose midst he is kindled.

*d* Good hath he made our sacrifice this day;
The hidden tongue of the sacrifice have we found;
He hath come, fragrant, clothed in life;
He hath made our sacrifice this day to prosper.

*e* Agni hath cried like Dyaus thundering,
Licking the earth, devouring the plants;
Straightway on birth he shone aflame;

[1] MS. and KS. have *kárṣy asi*; VS. agrees with TS.

[2] RV., KS., KapS., MS., and VS. all have *ávāḥ* which agrees a little better with *junā́ḥ*. If the reading of RV. is correct *yantā́* is very nearly an example of a clear future sense of the use of verbals in *tṛ*: Whitney, *Sansk. Gramm.* § 947, and Macdonell, *Ved. Gramm.* § 540, go perhaps too far in denying it for the early texts in Mantra.

[3] For these Yājyās preceded by Puronuvākyās for a series of Kāmyeṣṭis, see TS. ii. 2. 2. 3–4. 3. The verses are nearly all Ṛgvedic: *a* = ii. 1. 6; *b* = iv. 3. 1; *c* = v. 1. 6; *d* = x. 53. 3; *e* = x. 45. 4; *f* = vi. 5. 2; *g* = viii. 43. 18; *h* = vi. 5. 7; *i* = ii. 7. 1; *k* = iv. 6. 2; *o* = x. 45. 1; *p* = ii. 7. 4; *q* = x. 45. 8; *r* = i. 71. 8; *s* = iii. 19. 3; *t* = v. 23. 1; *u* = v. 23. 2; *v* = viii. 43. 11; *w* = vi. 4. 4; *x* = ix. 66. 19; *y* = ix. 66. 21; *z* = v. 26. 1; *aa* = i. 12. 10; *bb* = viii. 44. 21; *cc* = viii. 44. 17. For *x–cc*, see below, i. 5. 5 *g–m*.

[4] *ácittāt* possibly is proleptic, as Griffith takes it, 'before the thunder which leaves man senseless'. Apparently the poet conceives the thunder as succeeding the lightning, which is quite a possible view of the relations to a primitive intelligence.

He blazeth with his light within the firmaments.

*f* In thee, O many-faced sacrificer [2],
Morning and evening, the sacrificers place their treasures,
In whom, purifying, good things are placed, even as the heaven and earth (support) all beings.[1]

*g* To thee, best of Aṅgirases,
All folk with fair dwellings severally,[2]
O Agni, have turned to gain their wish.

*h* May we win by thy help, O Agni, our wish,
Wealth with fair offspring, O wealthy one:
May we win booty, seeking for booty;
May we win, O deathless, undying glory.

*i* O Agni, of the Bharatas, youngest,
Bear to us excellent, glorious wealth, [3]
O bright one, wealth which many desire.

*k* White robed is he, thundering, standing in the firmament,
Youngest, with loud-sounding immortal ones,
Who, purifying, most manifold,
Agni, marcheth devouring many broad (forests).

*l* May he give thee life on every side,
Agni here, the desirable;
Let thy breath come back to thee;
I drive away the disease from thee.[3]

*m* Giving life, O Agni, rejoicing in the oblation,
Be thou faced with ghee, and with birthplace of ghee;
Having drunk the ghee, the sweet, the delightful product of the cow,
As a father his son [4], do thou protect him.

*n* To thee, the eager one,
O knower of all, O active one,
Agni, I offer this fair praise.[4]

*o* From the sky was Agni first born,
From us secondly he who knoweth all,
In the waters thirdly the manly;
The pious man singeth of him, the undying, as he kindleth him.

*p* Pure, O purifying one, to be lauded,
O Agni, mightily thou shinest,
To whom offering is made with ghee.

[1] So Oldenberg, *Ṛgveda-Noten*, i. 372; Roth (ZDMG. xlviii. 682) suggested an original *kṣāmán iva*, but with less probability.

[2] *pṛ́thak* seems to have this sense here.

[3] This verse occurs in a different shape in AV. vii. 53. 6, and with *ā yātu* (a clear case of a substitution of the easier lection) in ĀÇS. ii. 10. 4. But though found in the TĀ. and the ritual texts, it is not in KS., MS., or VS.

[4] But for *tásmai*, which is represented by *ásmai*, this is RV. viii. 43. 2; KS. x. 12.

*q* Shining like gold, he hath become widely resplendent,
For glory shining with immortal life;
Agni became immortal in his strength [5],
What time prolific Dyaus begat him.

*r* What time his glory urged the lord to strength,
Then (did) Dyaus (let) the pure seed be sprinkled openly;
Agni begot the host, the blameless, the youthful,
The worshipping, and gave it impulse.[1]

*s* He (flourishes) with keener mind, aided by thee.
O giver, give (us wealth) in good offspring;
O Agni, may we enjoy wealth richest in heroes;
(Wealth) that is excellent, uttering praises to thee.[2]

*t* O Agni, bring us strong wealth,
By the force of thy glory,
That is above [6] all men
And openly prevaileth in contests for booty.

*u* O Agni, mighty one, bring to us
That wealth which prevaileth in contests;
For thou art true, wondrous,
The giver of booty of kine.

*v* To Agni let us make service with hymns,
Who feedeth on bull and cow,
The disposer, backed with Soma.

*w* For thou art, O son, a singer, seated at the feast;
Agni made at birth a path and food;
Do thou, O giver of strength, bestow strength upon us;
Be victorious like a king; thou rulest within without a foe.

*x* O Agni, thou purifiest life [7];
Do thou give food and strength to us;
Far away drive ill-fortune.

*y* O Agni, good worker, purify for us
Glory in good heroes;
Giving increase and wealth to me.

*z* O Agni, the purifying, with thy light,
O god, with thy pleasant tongue,
Bring hither the gods and sacrifice.

*aa* Do thou, O shining and purifying one,

[1] I follow Oldenberg, *op. cit.* i. 75, except that I do not see any reason to take *iṣé* as other than 'for strength', instead of seeing in it an infinitive from *iṣ*, 'send forth'. The vague *téjas* suits the vague *iṣé*. Oldenberg suggests connecting *dyaúḥ* with the gen., not abl., and this is possible, but not absolutely essential.

[2] Again I follow Oldenberg, i. 232; *çúṣo* is probably best, and *vásvaḥ* belongs rather to *rāyáḥ* than to *te* (*agnéḥ*).

O Agni, bring hither the gods
To our sacrifice and our oblation.

*bb* Agni, of purest vows,
Pure sage, pure poet,
Shineth in purity, when offering is made.

*cc* O Agni, thy pure,
Bright, flaming (rays) arise,
Thy lights, thy flames.

## PRAPĀṬHAKA IV

### *The Soma Cups*

i. 4. 1. *a* I[1] take thee. Thou art the stone which maketh the sacrifice for the gods; make this sacrifice deep, with thy highest edge, (make) the Soma well pressed for Indra, rich in sweetness, in milk, bringing rain.

*b* To Indra, slayer of Vṛtra, thee! To Indra, conqueror of Vṛtra, thee! To Indra, slayer of foes, thee! To Indra with the Ādityas, thee! To Indra with the all-gods, thee!

*c* Ye are savoury, conquerors of Vṛtra, delightful through your gifts,[2] spouses of immortality,

Do ye, O goddesses, place this sacrifice among the gods;
Do ye, invoked, drink the Soma;
Invoked by you [1] let Soma drink.

*d* With thy light which is in the sky, on the earth, in the broad atmosphere, do thou for this sacrificer spread wealth[3] broadly; be favourable to the giver.

*e* Ye Dhiṣaṇās,[4] that are strong, be strengthened; gather strength. and give me strength; let me not harm you, harm me not.

*f* Forward, backward, upward, downward, let these quarters speed to you; O mother, come forth.[5]

[1] Cf. KS. iii. 10; KapS. ii. 17; MS. i. 3. 2–4; VS. vi. 30–36; vii. 2. For the Brāhmaṇa see TS. vi. 4. 4. 1. The first verse accompanies the taking up of the stone called *upāṅçusavana*; *b* accompanies the measuring of the Soma for the first libation into five parts, each with a separate dedication; *c* accompanies the sprinkling of water on the Soma; *d* the mixing of Soma with water; with *e* the planks are touched; *f* is the *nigrābha*; the Unnetṛ brings water and pours it into the Hotṛ's bowl, into which each of the pressers of the Soma pour some filaments of Soma with *f*; *g* is said by the Pratiprasthātṛ when he puts back the six Soma shoots he has taken out earlier and kept (i. 4. 2). Cf. Caland and Henry, *L'Agniṣṭoma*, pp. 150–2, 158, 157, and see BÇS. vii. 5, 6; ĀpÇS. xii. 9, 10; MÇS. ii. 3. 3; KÇS. ix. 4. 5–28.

[2] MS. has *rā́dhraṁ gūrtā́ḥ* marked in P as one word. No doubt it is a mere corruption.

[3] MS. has *rāyé* and von Schroeder has corrected the *rāyo* of Ch. to *rāye* in KS., but *rāyā́* is possible and, as less easy, is to be preferred in KS. as here.

[4] For the identification of the Dhiṣaṇās and the *adhiṣavanaphalaka*, cf. *Vedic Index*, i. 20, 400; ii. 476.

[5] This is curious, as Soma is not very naturally

*g* Thy unerring, watchful name, O Soma, to that of thee, O Soma, to Soma, hail!

i. 4. 2. *a* Be[1] pure for the lord of speech, O strong one; male, purified by the arms with the shoots of the male;[2] thou art the god purifier of gods; to those thee whose portion thou art!

*b* Thou art he who is appropriated;[3] make our food full of sweetness for us; to all the powers of sky and earth thee!

*c* May mind enter[4] thee.

*d* Fare along the broad atmosphere.

*e* Hail! Thee, of kindly nature,[5] to the sun!

*f* To the gods that drink the rays thee!

*g* This is thy birthplace; to expiration thee!

i. 4. 3. *a* Thou[6] art taken with a support.[7]

*b* O bounteous one, restrain (it), protect Soma, guard wealth, win food

addressed as 'mother', even though, as Sāyaṇa says, 'mother' is a term of endearment not restricted to actual relationship. For *ni ṣvara* VS. has *niṣpara*; MS. *nissara* (or *nissmara*); KS. and KapS. *ni svara*; MS. adds *samarir vidām*, KS. *sam arir vidaḥ*; VS. *sám arír vidām*; the sense of this is very doubtful; see Eggeling, SBE. xxvi. 245, n. 1; Ludwig, RV. IV. xvi.

[1] Cf. KS. iv. 1; KapS. iii. 1; MS. i. 3. 4; VS. vii. 1–3. For the Brāhmaṇa see TS. vi. 4. 5. 3–5. This chapter gives the verses for the Upāñçugraha, the first libation. With *a* the Soma is poured into a bowl by the Adhvaryu through Soma stalks held above it by the Pratiprasthātṛ; there are three pourings through two stalks and the three parts of the Yajus accompany them: with *b* he takes the cup, then looks at it, then takes it with his left hand and rubs it; the *c* accompanies the *upasthāna*; *d* the going of the Adhvaryu to the Āhavanīya, and *e* the offering of the contents of the cup in the fire; with *f*, after rubbing the cup, he rubs the sugar adhering to the middle enclosing-stick; with *g* he pours the remnants into the Agrayaṇasthālī, and then puts a shoot into the now empty cup. See BÇS. vii. 5, and cf. ĀpÇS. xii. 10. 5–12. 11; MÇS. ii. 3. 3. 12–24; KÇS. ix. 4. 23–38; Caland and Henry, *L'Agniṣṭoma*, pp. 154–156.

[2] In the MS. there is a v. l. *viṣṇo*, which is of course impossible. The Soma shoots purify the Soma.

[3] KS. has *svaṁkṛtaḥ*, but VS. and KapS. as well as MS. have the same form as TS. The form *svaṁ* is paralleled (see Wackernagel, *Altind. Gramm.* II. i. 208), but *svāṁ*° is very curious.

[4] *tvāṣṭu* is certain; in KS. the MS. T 4 has the same reading as against the *tvaṣṭa* of Ch., and MS. and VS. agree, though some MSS. of MS. and KapS. have *tvāṣṭra*.

[5] *subhavaḥ* is in VS., and MS. *subhava*, and in KS. and KapS. *subho*.

[6] Cf. KS. iv. 1; KapS. iii. 1; MS. i. 3. 5; VS. vii. 4–6. For the Brāhmaṇa see TS. vi. 4. 6. This chapter gives the ritual for the Antaryāma cup, offered after sunrise: the procedure is the repetition of that in the case of the Upāñçu cup: the Adhvaryu catches in the Antaryāma cup the stream of Soma which the sacrificer pours from the Hotṛ's bowl through the filter held by the Udgātṛ over the wooden tub (*droṇakalaça*). This he does while repeating *a* and *b*, and the rest is as in i. 4. 2; with *h* he lays down the cup on the Khara, next to and to the north of the Upāñçu pressing-stones. See BÇS. vii. 6, and cf. ĀpÇS. xii. 13. 1–13; MÇS. ii. 3. 4. 21–32; KÇS. ix. 6. 1–4; Caland and Henry, *L'Agniṣṭoma*, pp. 161, 162.

[7] The *upayāmá* is the cup used to catch the libation which is to be drawn off; see Eggeling, SBE. xxvi. 259, n. 1.

by sacrifice,[1] I place within thee sky and earth, within thee the broad atmosphere;[2] in unison with the gods, the lower and the higher, O bounteous one, do thou rejoice[3] in the Antaryāma (cup).

*c* Thou art he who is appropriated; make our food full of sweetness for us; to all the powers of sky and earth thee!

*d* May mind enter thee.

*e* Fare along the broad atmosphere.

*f* Hail! Thee, of kindly nature, to the sun!

*g* To the gods that drink the rays thee!

*h* This is thy birthplace; to inspiration thee!

i. 4. 4. *a* O[4] Vāyu, drinker of the pure, come to us;
A thousand are thy teams, O thou that hast all choice boons.
For thee this sweet drink hath been drawn,
Whereof,[5] O god, thou hast the first drink.

*b* Thou art taken with a support; to Vāyu thee!

*c* O Indra and Vāyu, these draughts are ready;
Come ye for the libations,
For the drops desire you.[6]

*d* Thou art taken with a support; to Indra and Vāyu thee! This is thy birthplace; to the comrades thee!

i. 4. 5. *a* This[7] Soma is pressed for you, O Mitra and Varuṇa,
Who prosper holy order;
Hearken ye now to my supplication.[8]

*b* Thou art taken with a support; to Mitra and Varuṇa thee! This is thy birthplace; to the righteous thee!

[1] *sáṁ yaj* with acc. has the pregnant sense, it seems, of 'by sacrifice win food', and the *sám* cannot explain the acc., as it clearly merely adds to the verb the sense of 'in conjunction with the sacrificer'. For similar cases of the acc., cf. Delbrück, *Altind. Synt.* pp. 175–178, and cf. Keith's note on AĀ. i. 5. 1. The simple '*bénis*' of Caland and Henry is hardly possible.

[2] Mahīdhara on VS. and Bhāsk. and Sāyaṇa here agree in thinking that *te* is equivalent to 'through thee' and not dat. 'for thee', the sense being that through Indra sky and earth are placed between Soma and the foe, and this is apparently the sense according to TS. vi. 4. 6.

[3] *mādayasva* is apparently intrans., not trans., as Sāyaṇa takes it; cf. Delbrück, *Altind. Synt.* p. 224.

[4] Cf. KS. iv. 2; KapS. iii. 2; MS. i. 3. 6; VS. vii. 7, 8. For the Brāhmaṇa see TS. vi. 4. 7. 3. This gives the verses for the cup for Indra and Vāyu. With *a* the Adhvaryu holds it below the filter; with *b* withdraws it when half full, replaces it with *c*, makes it brim over with *d*, and deposits it with the end of *d*. See BÇS. vii. 6; ĀpÇS. xii. 14. 8, 9; MÇS. ii. 3. 5. 4; KÇS. ix. 6. 5, 6.

[5] This is RV. vii. 92. 1; KS. has the variant *yataḥ*. It is found also in iii. 4. 2 *a*.

[6] This is RV. i. 2. 4: *prayobhiḥ* is probably instrument, 'for the sake of the libations'; it might be taken as 'gladly'.

[7] Cf. KS. iv. 2; KapS. iii. 2; MS. i. 3. 7; VS. vii. 9. For the Brāhmaṇa see TS. vi. 4. 8. The verses accompany the drawing of the cup for Mitra and Varuṇa, and its deposit with the second half of *b* on its place. Cf. BÇS. vii. 6; ĀpÇS. xii. 14. 12; MÇS. ii. 3. 5. 6; KÇS. ix. 6. 7.

[8] This is RV. ii. 41. 4.

i. 4. 6. *a* That[1] whip of yours which is rich in sweetness
And full of mercy, O Açvins,
With that touch the sacrifice.[2]

*b* Thou art taken with a support; to the Açvins thee! This is thy birthplace; to the sweet[3] thee!

i. 4. 7. *a* Ye[4] that yoke early be unloosed;
O Açvins, come ye hither,
To drink this Soma.[5]

*b* Thou art taken with a support; to the Açvins thee! This is thy birthplace; to the Açvins thee!

i. 4. 8. *a* Vena[6] hath stirred those born of Pṛçni,
He enveloped in light, in the expanse of the welkin;
Him in the meeting-place of the waters, of the sun,
Like a child, the priests tend with their songs.[7]

*b* Thou art taken with a support; to Çaṇḍa[8] thee! This is thy birthplace; guard the folk.

i. 4. 9. *a* Him,[9] as aforetime, as of old, as always, as now,
The prince, who hath his seat on the strew and knoweth the heaven,

[1] Cf. KS. iv. 2; KapS. iii. 2; MS. i. 3. 8; VS. vii. 11. For the Brāhmaṇa see TS. vi. 4. 9. The verses belong to the taking of the cup for the Açvins, and the laying it down in its place. See BÇS. vii. 8; ĀpÇS. xii. 18. 14; MÇS. ii. 3. 6. 14; KÇS. ix. 7. 8; Caland and Henry, pp. 182, 183.

[2] This is RV. i. 22. 3.

[3] The sweet (f.) are apparently the Kaçās, one to each Açvin.

[4] This alternative to i. 4. 6 is recognized in Bhāradvāja (Caland and Henry, p. 183, n. 1) in the ritual, but not in the other Sūtras. Cf. TS. vi. 4. 9. 1.

[5] This is a variant of RV. i. 22. 1, where, however, the first Pada reads *prātaryujā vi bodhaya*, and the second *Açvinau* with *gachatām*. The alteration is pretty clearly deliberate: the RV. form appears in TB. ii. 4. 3. 13 with *Áçvinau* and *gachatam*, where the comm. points out that it is the Puronuvākyā of the Āçvina cup, in *Nirukta*, xii. 4, and in ĀÇS. v. 12. 12.

[6] Cf. KS. iv. 3; KapS. iii. 3; MS. i. 3. 10; VS. vii. 16. For the Brāhmaṇa cf. TS. vi. 4. 10. This and i. 4. 9 are the verses for the Çukra and Manthin cups; see BÇS. vii. 6; ApÇS. xii. 14. 13; MÇS. ii. 3. 5. 7; KÇS. ix. 6. 11, 12; Caland and Henry, p. 164.

[7] This is RV. x. 123. 1 without variant; KS. has *vimānaḥ*, which is absurd. Vena is a figure of great obscurity; cf. Wallis, *Cosmology of the Rigveda*, pp. 34 *seq.*; Hillebrandt, *Ved. Myth.* i. 440 *seq.*; Bergaigne, *Rel. Véd.* ii. 38 *seq.*; Deussen, *Gesch. d. Phil.* i. 252; Charpentier, VOJ. xxv. 299–306, who sees in *vena* the sun, in some cases in the plural the Maruts or the earthly singers, the root idea being bird. This view is very improbable.

[8] Hillebrandt (i. 222 *seq.*) seeks to show that the cups for Çukra and Manthin are offerings for sun and moon interpolated in the ritual, and in the name Marka (= Av. *mahrka*) he sees clear proof of foreign influence. But there is really no adequate evidence for the theory, which must remain a speculation. For Tilak's absurd theory that Çukra and Manthin denote planets, see *Vedic Index*, ii. 137. It is noteworthy that KS. adds to the unknown Çaṇḍa Indra, and both KS. and MS. end with 'to manhood thee!'

[9] Cf. KS. iv. 3; KapS. iii. 3; MS. i. 3. 11; VS. vii. 12. The verses are those of the Manthin cup; see BÇS. vii. 6; ĀpÇS. xii. 14. 15; MÇS. ii. 3. 5. 8; KÇS. ix. 6. 13, 14.

The favouring, the strong, thou milkest with thy speech,
The swift who is victor in those among whom thou dost wax.[1]

*b* Thou art taken with a support; to Marka thee! This is thy birthplace; guard offspring.[2]

i. 4. 10. *a* Ye[3] gods that are eleven in the sky.
Eleven on the earth,
Who sit mightily in the waters, eleven in number,
Do ye accept this sacrifice.[4]

*b* Thou art taken with a support; thou art the leader,[5] thou art the good leader; quicken the sacrifice, quicken the lord of the sacrifice; guard the pressings; let Viṣṇu guard thee, do thou guard the folk with thy power; this is thy birthplace; to the All-gods thee!

i. 4. 11. *a* Three[6] and thirty in troops the Rudras
Frequent the sky and earth, the destructive ones,
Eleven seated on the waters;
May all of them accept the Soma pressed for the pressing.[7]

*b* Thou art taken with a support; thou art the leader, thou art the good leader; quicken the sacrifice, quicken the lord of the sacrifice; guard the

[1] This is exactly RV. v. 44. 1; KS. gives the useless variant *yā sám* after *girá*; MS. the equally useless *jyeṣṭharājam*. The sense is very doubtful: if *dohase* is read (and not *doháse*) it is a transfer from the root class; cf. Macdonell, *Ved. Gramm.* p. 321, and Oldenberg's view (*Ṛgveda-Noten*, i. 340) is plausible that Agni is the subject of *dohase* and Indra the object, reading perhaps *vṛ́ṣaṇam* for *vṛjánam*. Griffith follows Ludwig in taking *dohase* and *vardháse* as third persons, but this is too much a strain on grammar. Roth (ZDMG. xxxvii. 109 *seq.*) argued that the whole hymn was unintelligible, and Pischel and Geldner (*Ved. Stud.* I. xii, xiii) though disagreeing with him in principle do not offer any explanation. *jyeṣṭhátātim* is an abstract for concrete, and is quite intelligible in this usage.

[2] KS. and MS. substitute 'for offering thee!' KS. adds Sūrya to Marka, a clear case of substitution.

[3] Cf. KS. iv. 5; KapS. iii. 4; MS. i. 3. 13; VS. vii. 19, 20. For the Brāhmaṇa see TS. vi. 4. 11. This deals with the Āgrayaṇa cup, which is the Āgrayaṇasthālī into which the residues of the Upāṃçu and the Antaryāma cups have been poured. They are emptied into another and then poured back again into their original receptacle through the filters. All of *a* and the first sentence of *b* is uttered in a low voice, the rest aloud, and the cup is replaced with the last two sentences. Cf. BÇS. vii. 6, 7; ĀpÇS. xii. 15. 8–9; MÇS. ii. 3. 5. 9; KÇS. ix. 6. 15; Caland and Henry, pp. 164, 165.

[4] This is RV. i. 139. 10, which, however, has *devāso* twice and *apsukṣito*; VS. agrees with RV.; KS. has *devā*, *apsuṣádo* and *devāso*; MS. has *devā*, but *apsukṣito* and *devāso*.

[5] KS. and MS. have *āgrāyaṇáḥ*, which is the form to be expected; but some MSS. of MS. and KapS. as well as VS. agree with TS.

[6] This is a variant for the Agrayaṇa in the case of one who has foes (*bhrātṛvyataḥ*) or is practising witchcraft (*abhicarato vā*) according to ĀpÇS. xii. 15. 5.

[7] The verse is unique: the number 33 is evidently as before, but the construction is bad, for the number seems to apply to earth and sky, whereas only 22 are there. It looks like a deliberately planned variant to i. 4. 10. For the number, cf. Macdonell, *Ved. Myth.* p. 19.

pressings; let Viṣṇu guard thee, do thou guard the folk with thy power; this is thy birthplace; to the all-gods thee!

i. 4. 12. *a* Thou[1] art taken with a support.
To Indra thee, to him of the Bṛhat (Sāman).
The strong, eager for praise.[2]
Thy great strength, O Indra,
To that thee!
To Viṣṇu thee! This is thy birthplace; to Indra, eager for praise, thee!

i. 4. 13. *a* The[3] head of the sky, the messenger of earth,
Vaiçvānara, born for holy order, Agni,
The sage, the king, the guest of men,
The gods have produced as a cup for their mouths.[4]

*b* Thou art taken with a support; to Agni Vaiçvānara thee! Thou art secure, of secure foundation, most secure of the secure, with securest foundation of those which are secure. This is thy birthplace; to Agni Vaiçvānara thee!

i. 4. 14. *a* Thou[5] art Madhu and Mādhava; thou art Çukra and Çuci; thou art Nabha and Nabhasya; thou art Iṣa and Ūrja; thou art Saha and Sahasya; thou art Tapa and Tapasya.[6]

*b* Thou art taken with a support.

[1] Cf. KS. iv. 5; KapS. iii. 4, 5; MS. i. 3. 14; VS. vii. 22. For the Brāhmaṇa see TS. vi. 5. 1. 3. The Mantras accompany the taking of the Ukthya Graha and its placing down; see BÇS. vii. 7; MÇS. ii. 3. 5. 10; ĀpÇS. xii. 15. 11; KÇS. ix. 6. 21; Caland and Henry, p. 167.

[2] In MS. and KS. the reading is *ukthāyúvam*, in VSK. vii. 9. 1 *gṛhṇāmi* is added; in VS. *ukthāvyàm* is read.

[3] Cf. KS. iv. 5; KapS. iii. 4, 5; MS. i. 3. 15; VS. vii. 24, 25. For the Brāhmaṇa see TS. vi. 5. 2. 1. The Mantras are said to accompany the filling of the Dhruva, which is not, like the other vessels, on the Khara, but on the left oblation-holder; the last part of *b* accompanies the placing of it down after wiping; see BÇS. vii. 7; ĀpÇS. xii. 16. 1-4; xiii. 16. 1-6; MÇS. ii. 3. 5. 11-13; KÇS. ix. 20. 22, 23; Caland and Henry, pp. 167, 168 (on p. 168, n. 18, ĀpÇS. xiii. 15. 15 has been overlooked).

[4] This is RV. vi. 7. 1 with the change of *ṛtā́ya* for *ṛtá ā́*. KS., MS., and VS. agree with RV. in this, and KS. alone has a variant, *janayantu* for *janayanta*.

[5] Cf. KS. iv. 7; KapS. iii. 5; MS. i. 3. 16; VS. vii. 30. For the Brāhmaṇa see TS. vi. 5. 3. 4. These Mantras are used for the taking of the Ṛtugrahas, twelve to fourteen in number. Each part of the Mantra is said by the Adhvaryu and the Pratiprasthātṛ respectively, who are not to draw at the same time, but one after the other, and the Pratiprasthātṛ is required to show respect to the Adhvaryu both as he enters and as he leaves the place of the oblation-holder. See BÇS. vii. 16; ĀpÇS. xii. 26. 8-27. 8; MÇS. ii. 4. 2. 2, 3; KÇS. ix. 13. 1-18; Eggeling, SBE. xxvi. 318 *seq.*; Caland and Henry, pp. 224-229, who ignore this section apparently by oversight.

[6] In the other Saṅhitās the dative is used throughout (see ĀpÇS. xii. 16. 12, who gives this as the view of some). The forms there used show that Nabhas, Sahas, and Tapas are meant, but this is not necessarily the case here.

*c* Thou art Saṁsarpa.

*d* To Aṅhaspatya thee!

i. 4. 15. *a* O[1] Indra and Agni, come
For our prayers to the pressed drink, the delightful fumes;
Drink ye of it, impelled by our prayer.[2]

*b* Thou art taken with a support; to Indra and Agni thee! This is thy birthplace; to Indra and Agni thee!

i. 4. 16. *a* Ye[3] dread ones, guardians of men,
O All-gods, come ye,
Generous, to the pressed drink of the generous one.[4]

*b* Thou art taken with a support; to the All-gods thee! This is thy birthplace; to the All-gods thee!

i. 4. 17. *a* Him[5] with the Maruts, the mighty bull,
The bountiful, the divine ruler, Indra,
All-powerful, the dread, giver of strength,
For present aid let us invoke.[6]

*b* Thou art taken with a support; to Indra with the Maruts thee! This is thy birthplace; to Indra with the Maruts thee!

i. 4. 18. *a* O[7] Indra with the Maruts drink here the Soma,
As thou didst drink the pressed drink with Çaryāta;
Under thy guidance, in thy protection, O hero,
The singers skilled in sacrifice are fain to serve.[8]

*b* Thou art taken with a support; to Indra with the Maruts thee! This is thy birthplace; to Indra with the Maruts thee!

i. 4. 19. *a* Indra,[9] with the Maruts, the bull, for gladness,
Drink the Soma, for joy, to thy content;

[1] Cf. KS. iv. 7; KapS. iii. 5; MS. i. 3. 17; VS. vii. 31. For the Brāhmaṇa see TS vi. 5. 4. 1. The Mantras accompany the taking of the Aindrāgna Graha by the Pratiprasthātṛ and its deposit on the Khara; it is filled from the Droṇakalaça in the Havirdhāna. See BÇS. vii. 16; ĀpÇS. xii. 27. 8; MÇS. ii. 4. 2. 17; KÇS. ix. 13. 20; Caland and Henry, pp. 227, 228.

[2] This is RV. iii. 12. 1.

[3] Cf. KS. iv. 7; KapS. iii. 5; MS. i. 3. 18; VS. vii. 33. For the Brāhmaṇa see TS. vi. 5. 4. 1, 2. The Mantras are used by the Adhvaryu when he fills from the Droṇakalaça the Çukrapātra, and then deposits it again. See BÇS. vii. 17; ĀpÇS. xii. 28. 4; MÇS. ii. 4. 2. 35–39; KÇS. ix. 14. 1, 2; Caland and Henry, pp. 235, 236.

[4] This is RV. i. 3. 7.

[5] Cf. KS. iv. 8; KapS. iii. 6; MS. i. 3. 21; VS. vii. 36. For the Brāhmaṇa see TS. vi. 5. 5. 1. This and 18 belong to the ritual of the taking of Grahas for Indra and the Maruts which is performed by the Adhvaryu according to BÇS. viii. 2. But the other Taittirīyas make the Pratiprasthātṛ perform the second, and the Mānavas make the Adhvaryu draw the first with 18, and the second is not done by the Adhvaryu but by his attendant with a different formula (MS. i. 3. 20); see ĀpÇS. xiii. 2. 3, 4; MÇS. ii. 4. 4. 11; the VS. differs again; see KÇS. x. 1. 14, 15; Caland and Henry, p. 276.

[6] This is RV. iii. 45. 7.

[7] Cf. KS. iv. 8; KapS. iii. 6; MS. i. 3. 19; VS. vii. 35.

[8] This is RV. iii. 51. 7.

[9] Cf. KS. iv. 8; KapS. iii. 6; MS. i. 3. 21; VS. vii. 38. The Mantras accompany

Pour within thy belly the wave of sweetness;
Thou art from of old the king of the pressed drinks.[1]

*b* Thou art taken with a support; to Indra with the Maruts thee! This is thy birthplace; to Indra with the Maruts thee!

i. 4. 20. *a* Great[2] is Indra who through his might
Is like Parjanya with the rain;
He waxeth with the praises of Vatsa.[3]

*b* Thou art taken with a foundation; to Mahendra thee! This is thy birthplace; to Mahendra thee!

i. 4. 21. *a* Great[4] is Indra, manfully controlling men,
Unfailing in strength, of double force;
Towards us for strength doth he wax;
Broad and wide hath he been adorned by the offerers.[5]

*b* Thou art taken with a foundation; to Mahendra thee! This is thy birthplace; to Mahendra thee!

i. 4. 22. *a* Never[6] art thou barren, O Indra,
Never dost thou fail thy worshipper;
Now more and more is thy divine gift increased,
O bountiful one.[7]

*b* Thou art taken with a support; to the Ādityas thee!

*c* At no time art thou heedless,
But dost guard the two generations;
The pressing is thy strength, O fourth Āditya;
The ambrosia is ready in the sky.[8]

the third Graha to Indra with the Maruts drawn by the Pratiprasthātṛ; see BÇS. viii. 7; ĀpÇS. xii. 8. 2; MÇS. ii. 4. 6. 7; KÇS. x. 3. 5, 6; Caland and Henry, p. 299.

[1] This is RV. iii. 47. 1: *pradivaḥ* is probably best thus rendered; Sāyaṇa takes it as *prāpyasya svargasya*; Griffith renders 'fortnightly'. The use of the nom. is here closely equivalent to a voc. in the case of *marútvān* and *vṛṣabháḥ* and shows how easy the use of a nom., without as here a voc., in these cases is (cf. ii. 2. 12, n. 16).

[2] Cf. KS. iv. 8; KapS. iii. 6; MS. i. 3. 24; VS. vii. 40. For the Brāhmaṇa see TS. vi. 5. 5. 3. The Mantras accompany the Mahendra Graha; see BÇS. viii. 8; ĀpÇS. xiii. 8. 4; and cf. MÇS. ii. 4. 6. 17; KÇS. x. 3. 10, which prescribe instead MS. i. 3. 25 and VS. vii. 39 respectively; Caland and Henry, p. 305, and cf. 21.

[3] Caland and Henry, p. 305, ignore the want of accent on *vāvṛdhe*. This is RV. viii. 6. 1, and it recurs in TB. iii. 5. 7. 4.

[4] Cf. KS. iv. 8; KapS. iii. 6; MS. i. 3. 25; VS. vii. 39. This is an alternative to the preceding section.

[5] This is RV. vi. 7. 1, and it recurs in TB. iii. 5. 7. 4.

[6] Cf. KS. iv. 10; KapS. iii. 8; MS. i. 3. 26; VS. viii. 2–5. For the Brāhmaṇa see TS. vi. 5. 6. The Mantras are used in the taking of the Āditya Graha; *a* and *b* accompany the pouring from the Ādityasthālī into the Ādityapātra; *c* the addition of some milk; *d* the taking of the second Graha; *e*, the beating of the mixture; see BÇS. viii. 8; ĀpÇS. xiii. 9. 1–7; MÇS. ii. 5. 1. 2–4; KÇS. x. 4. 4–7; Caland and Henry, pp. 330, 331.

[7] This is RV. viii. 51. 7. The negative form of *caná* is here perfectly certain; cf. Delbrück, *Altind. Synt.* p. 544. For *saçc*, see Oldenberg, ZDMG. lxii. 471.

[8] This is RV. viii. 52. 7, where, however, *hávanam* replaces *sávanam*. The *jánmani* are gods and men, in all probability.

*d* The sacrificer seeketh the favour of the gods;
Be ye kindly, O Ādityas;
May thy lovingkindness come hither,
That it may the more free us from affliction.[1]

*e* O bright Āditya, this is thy Soma drink,
Delight in it, have gladness in it; may we that gladden thee have gladness;
With the rain of the sky I mix thee.

i. 4. 23. *a* Prosperity[2] to-day, O Savitṛ, prosperity to-morrow,
Day by day prosperity mayst thou procure for us:
Through this prayer may be won the prosperity
Of many a prosperous dwelling, O god.[3]

*b* Thou art taken with a foundation; to the god Savitṛ thee!

i. 4. 24. *a* O[4] Savitṛ, with unfailing guardians,
Propitious, do thou to-day guard our house;
Golden-tongued do thou protect us for new prosperity;
May no plotter of evil overpower us.[5]

*b* Thou art taken with a support; to the god Savitṛ thee!

i. 4. 25. *a* To[6] help us I summon
The golden-handed Savitṛ;
He as a god knoweth the place.[7]

*b* Thou art taken with a support; to the god Savitṛ thee!

i. 4. 26. *a* Thou[8] givest good protection, and art well established.

*b* Homage to the great bull![9]

The last two Pādas are doubtful: Caland and Henry render 'for these the pressing which is derived from Indra mounts to sky and there becomes ambrosia'.

[1] This is RV. i. 107. 1. The *ásat* may be merely descriptive or perhaps more probably final.

[2] Cf. KS. viii. 6. The other Saṅhitās do not present this verse, but use the equivalent of 24 instead. It is used for the taking of the Sāvitra Graha by the Pratiprasthātṛ (or the Adhvaryu); see BÇS. viii. 13; ĀpÇS. xiii. 13. 1–3; and contrast MS. ii. 5. 1. 38–42. VS. has both; see KÇS. x. 5. 13–6. 1; Caland and Henry, p. 352.

[3] This is RV. vi. 71. 6, and occurs below, ii. 2. 12 *i*. Bergaigne, *Manuel Védique*, p. 104, followed by Caland and Henry, alters *kṣayasya* to *kṣáyasi*, but not with absolute necessity, for cf. *gáyam* in the next section. The want of accent on *syāma* is noteworthy; Weber (*Ind. Stud.* xiii. 92) compares TS. vi. 6. 1. 2, 3 as understood in the Pāda.

[4] Cf. KS. iv. 10; KapS. iii. 8; MS. i. 3. 27; VS. xxxiii. 69. This is used for the taking of the Sāvitra Graha; see 23.

[5] This is RV. vi. 71. 3. In MS. *vṛdhé* replaces *gáyam*.

[6] Cf. VS. xxii. 10; MS. iv. 12. 2. This is an alternative for 23 or 24.

[7] This is RV. i. 22. 5, which in VS. and MS. is a part of the Açvamedha rite. It occurs without change below, ii. 2. 12 *k*.

[8] Cf. KS. iv. 10; KapS. iii. 8; MS. i. 3. 28; VS. viii. 8. The Mantras accompany the taking and depositing of the Vaiçvadeva Graha; see BÇS. viii. 13; ĀpÇS. xiii. 13. 4, 5; MÇS. ii. 5. 1. 43, 44; KÇS. x. 6. 2; Caland and Henry, p. 352. For the Brāhmaṇa see TS. vi. 5. 7. 3.

[9] The TS. *bṛhád ukṣé* is no doubt no more than a blunder for the *bṛhadúkṣe* of MS. and KS. VS. has *bṛhádukṣāya*. The reference is to the 'great impregnator' rather than

*c* This is thy birthplace; to the All-gods thee!

i. 4. 27. *a* Of[1] thee, O drop, pressed by Bṛhaspati, and possessing power, I draw the cup connected with the wives.[2]

*b* O Agni, with the wives, in unison with the god Tvaṣṭṛ, drink the Soma, hail.[3]

i. 4. 28. *a* Thou[4] art a bay, yoker of bays, mounter on the bays, bearer of the bolt, lover of Pṛçni; to thee, O god Soma, for whom the formula of sacrifice is uttered, the song sung, the hymn recited, I draw the cup connected with the bays.[5]

*b* Ye two are bays; ye are the grains for the bays, mixed with Soma.[6]

*c* To Indra hail!

i. 4. 29. *a* O[7] Agni, thou purifiest life;
Do thou give food and strength to us;
Far away drive ill fortune.[8]

'vaste épandeur' of Caland and Henry. Prajāpati is of course meant.

1 Cf. KS. iv. 11; KapS. iii. 9; MS. i. 3. 29; VS. viii. 9, 10. For the Brāhmaṇa see TS. vi. 5. 8. 3, 4. The Mantras are used in the drawing of the cup by the Pratiprasthātṛ or the Adhvaryu for Agni with the wives of the gods, *b* being used with the first Vaṣaṭ at the pouring into the Āhavanīya of a part of the libation; see BÇS. viii. 14; ĀpÇS. xiii. 14. 7–10; MS. ii. 5. 1. 10–14; KÇS. x. 6. 16–19; Caland and Henry, pp. 366, 367.

2 The readings differ slightly: the omission of *te* is peculiar to KS., while VS. has *deva soma* and *indor*, and KapS. no vocative: there is a variant in MS. of *Indra*. *pátnīvataḥ gráhān* is read by VS., which the St. Petersburg Dict. takes as one phrase; this is supported by the reading here and in MS., whereas KS. has *pátnīvataḥ gráham*, and so far supports the taking of the *pátnīvataḥ* of VS. as a gen., adopted by Eggeling, SBE. xxvi. 366 n., and by Caland and Henry. TS. is isolated in having *gṛhṇāmi*: KS. and VS. have *ṛdhyāsam*, and MS. *rādhyāsam*. The Sandhi *indo* is very noteworthy: in MS. and KS. *inda* is read.

3 The addition of *devéna* is not in KS. or MS. but in VS. *pátnīvā̃ḥ* is not in the others, which give *pátnīvā̃n* (KS. and MS. and KapS.) or *pátnīvan* VS. For the accent in Pluti cf. Whitney, *Sansk. Gramm.* § 78; Delbrück, *Altind. Synt.* p. 558.

4 Cf. KS. iv. 11; KapS. iii. 9; MS. i. 3. 30; VS. viii. 11. The Mantras are used for the Hāriyojana Graha, *b* accompanying the pouring of fried grain into the cup which is drawn by the Unnetṛ in the ritual of the TS., but by the Adhvaryu in that of the VS.; see BÇS. viii. 16; ApÇS. xiii. 17. 1, 2; MÇS. ii. 5. 4. 2, 3; KÇS. x. 8. 1, 2; Caland and Henry, pp. 383, 384.

5 Verbally the versions of these formulae all differ considerably, but not importantly. TS. is peculiar in having *vájrasya-pretá*. The acc. in *hárivantam* supports the acc. in *pátnīvantam* in i. 4. 27 *a*.

6 *Harī stha* is of course not to be translated, and Caland and Henry abandon it. Neither KS., MS., or VS. has any real parallel, but KS. has *háryoḥ stha*. The reading should presumably be *hárī stho*.

7 Cf. KS. iv. 11; KapS. iii. 9; MS. i. 3. 31; VS. xix. 38; xxxv. 16. This section does not deal with the ordinary Agniṣṭoma, but with the Dvādaçāha Pṛṣṭhya Ṣaḍaha, and it and 30 and 31 are used for the drawing of supplementary (*atigrāhya*) cups, three in number, for Agni, Indra, and Sūrya; ĀpÇS. xii. 15. 9, 10. Cf. KÇS. xii. 3. 2; Eggeling, SBE. xxvi. 402.

8 See i. 3. 14 *x*. The Kāṇvas agree with the TS. in using this verse as the Atigrāhya verse for Agni; Eggeling, xxvi. 405, n. 1.

*b* Thou art taken with a support; to Agni the radiant thee! This is thy birthplace; to Agni the radiant thee!

i. 4. 30. *a* Arising[1] in might,
Thou didst move thy jaws, O Indra,
When thou hadst drunk the cup-pressed Soma.[2]

*b* Thou art taken with a support; to Indra the mighty thee! This is thy birthplace; to Indra the mighty thee!

i. 4. 31. *a* Overcoming,[3] seen of all,
Light-making art thou, Sūrya;
Thou dost illumine all the firmament.[4]

*b* Thou art taken with a support; to Sūrya the radiant thee! This is thy birthplace; to Sūrya the radiant thee!

i. 4. 32. *a* Swell,[5] O sweetest Soma,
With all thy aids,
Be fullest of help for us.[6]

i. 4. 33. *a* Departed are those mortals who in days gone by beheld
An earlier dawn of morning;
Dawn now hath become visible to us;
They come who shall behold her in days to come.[7]

i. 4. 34. *a* I[8] place thee that hast light.
*b* I place thee that makest light.
*c* I place thee that findest light.
*d* I place thee that shinest.
*e* I place thee that burnest.
*f* I place thee that flashest.
*g* I place thee that art aflame.
*h* I place thee that blazest.
*i* I place thee that art immortal.

[1] KS. iv. 11; KapS. iii. 9; MS. i. 3. 32 have a quite different formula (RV. viii. 26. 5), but VS. viii. 39 agrees.

[2] This is RV. viii. 76. 10. For *camū* see *Vedic Index*, i. 235, 236; ii. 513; Oldenberg, ZDMG. lxii. 459 *seq.*

[3] KS. iv. 11; KapS. iii. 9; MS. i. 3. 33; VS. viii. 40 all have instead of the verse RV. i. 50. 3, which has the verb *bhrāj* in it and so is more appropriate.

[4] This is RV. i. 50. 4. It is used also in VS. xxxiii. 36, and in TĀ. iii. 16.

[5] This has no parallel here in KS., MS., or VS. But 32 and 33 and 34 are used in TĀ. iii. 17–19 in connexion with the funeral service, and 32 is prescribed in ApÇS. xiv. 29. 1 as the Soma rite for a special case. The *Kāṇḍānukrama* (*Ind. Stud.* iii. 375, 381) ascribes 32–34 to the fire ritual after iv. 2. 7; 3. 11; 4. 9 respectively, and this agrees with Āp. as regards 34. Bhāsk. does not explain 32–37.

[6] This is RV. i. 91. 17. It occurs also in KS. xxxv. 13; VS. xii. 115.

[7] This is RV. i. 113. 11, and affords one of Tilak's theoretical proofs of the Arctic origin of Vedic mythology in *The Arctic Home of the Vedas*.

[8] This section is found in MS. ii. 13. 19; KS. xl. 4, and its use is prescribed in one place in ApÇS. xvii. 6. 4; MÇS. vi. 2. 3. They are described in the comm. on TĀ. iii. 19 as *poṣaṇe dāhe viniyuktāni*. For *malmalā-bhavantīm* cf. Wackernagel, *Altind. Gramm.* II. i. 193.

*k* I place thee that hast great light.

*l* I place thee that awakenest.

*m* I place thee that art awake.

i. 4. 35. *a* To [1] energy hail! To effort hail! To distraction hail! To attempt hail! To endeavour hail! To striving hail! To heat hail! To burning hail! To heating [2] hail! To the hot hail! To the slaying of a Brahmin hail! To all hail!

i. 4. 36. *a* Citta [3] with the sinew, Bhava with the liver, Rudra with the *taniman*,[4] Paçupati with the thick heart, Agni with the heart, Rudra with the blood, Çarva with the kidneys, Mahādeva with the intestinal flesh, him that slayest most quickly with the entrails.[5]

i. 4. 37. *a* Mount [6] thy car, O slayer of Vṛtra;
Thy steeds are yoked by our prayer;
May the pressing-stone with its voice
Incline thy mind towards us.[7]

*b* Thou art taken with a support; to Indra of the Ṣoḍaçin thee! This is thy birthplace; to Indra of the Ṣoḍaçin thee!

i. 4. 38. *a* Indra his two steeds bear,
Him of unequalled strength,
To the praises of the Ṛsis and the sacrifice of men.[8]

*b* Thou art taken with a support; to Indra of the Ṣoḍaçin thee! This is thy birthplace; to Indra of the Ṣoḍaçin thee!

i. 4. 39. *a* The Soma hath been pressed for thee, O Indra;
O most strong, O impetuous one, come hither;
Let power encompass thee,
Even as the sun encompasses the atmosphere with its rays.[9]

[1] This section occurs in VS. xxxix. 11, 12, where it is said to be a part of the expiatory verses of the Pravargya rite. It is really a part of the Açvamedha and appropriately is found in KS. Açvamedha, v. 6; cf. TB. iii. 9. 11. 2 and TĀ. iii. 20, where the comm. ascribes it to the Brahmamedha, which is a form of the Pitṛmedha appropriate for a knower of Brahman. The *Kāṇḍānukrama* (*Ind. Stud.* iii. 375, 384) puts these after v. 7. 24. In BÇS. xv. 35 there are represented fourteen Anuvākas from v. 7. 11, with 35 as the fifteenth, as in TB.

[2] For the strange form *tapyatú* see Whitney, *Sansk. Gramm.* § 1161 *d*.

[3] VS. xxxix. 8 is partly parallel; TĀ. iii. 21 agrees. Cf. KÇS. xx. 8. 5. The section clearly belongs with v. 7. 11-23, in place of 24: see v. 7. 24, note.

[4] 'Liver' is hardly the sense in view of *yaknā* above.

[5] *çiṅgīnikoçābhyām* is read in TA. VS. has *vasiṣṭhahánuḥ çiṅgīnikoçyābhyām*, an obvious corruption. The *çiṅgīs* and *nikoçyās* are presumably parts of the entrails.

[6] These sections 37–42 deal with the Ṣoḍaçin form of the Agniṣṭoma, and the Ṣoḍaçin Graha, for which the verses seem alternatives. Cf. ĀpÇS. xiv. 2. 12; KÇS. xii. 6. 2; Eggeling, SBE. xxvi. 397 *seq.* and see VS. viii. 33–35. The libation is drawn at the morning pressing.

[7] This is RV. i. 84. 3; VS. viii. 33.

[8] This is RV. i. 84. 2; VS. viii. 35. VS. viii. 34 is RV. i. 10. 3.

[9] This is RV. i. 84. 1 which has *sūryaḥ* for *sūryam*. The latter is a clear case of attraction and illustrates effectively the thesis of Pischel, *Ved. Stud.* i. 106; Geldner, *ibid.* iii. 107.

*b* Thou art taken with a support; to Indra of the Ṣoḍaçin thee! This is thy birthplace; to Indra of the Ṣoḍaçin thee!

i. 4. 40. *a* Earth, covering all,
Hath placed thee in her lap;
Be gentle and rest kindly on him;
Grant him protection, extending wide.[1]

*b* Thou art taken with a support; to Indra of the Ṣoḍaçin thee! This is thy birthplace; to Indra of the Ṣoḍaçin thee!

i. 4. 41. *a* Great is Indra of the Ṣoḍaçin,
With the bolt in his arm, may he grant protection;
May the bountiful give us prosperity,
May he smite him who hateth us.[2]

*b* Thou art taken with a support; to Indra of the Ṣoḍaçin thee! This is thy birthplace; to Indra of the Ṣoḍaçin thee!

i. 4. 42. *a* In unison and in fellowship with the Maruts, Indra,
Drink the Soma, O slayer of Vṛtra, O hero, O wise one;
Slay our foes, drive away the enemies,
And thus make for us on all sides security.[3]

*b* Thou art taken with a support; to Indra of the Ṣoḍaçin thee! This is thy birthplace; to Indra of the Ṣoḍaçin thee!

## *The Dakṣiṇā Offerings*

i. 4. 43. *a* His[4] rays bear up the god
Who knoweth all,
The sun for all to see.[5]

*b* The radiant countenance of the gods hath risen,
The eye of Mitra, Varuṇa, Agni;

[1] A verse of reminiscences; *sárvasya pratiçīvarī* occurs in AV. xii. 1. 34; *c* is AV. xviii. 2. 19 and like RV. i. 22. 15, where *naḥ*, however, is read and *saprâthaḥ*.

[2] This is in VS. xxvi. 10 with a variant *vájrahastaḥ* and the omission of Pāda *c*. Cf. TĀ. x. 1. 10.

[3] This is RV. iii. 47. 2; VS. vii. 37.

[4] Cf. KS. iv. 9; KapS. iii. 7; MS. i. 3. 37; VS. vii. 41–46. For the Brāhmaṇa see vi. 6. 1. This section deals with the offerings accompanying the Dakṣiṇās to the priests. Mantras *a* and *b* accompany the making by the Adhvaryu of libations in the Çālāmukhīya fire; the sacrificer and the rest hold on to him and he lets a piece of gold tied in a garment dip into the oblation; *c* accompanies an offering in the Agnīdh's fire; *d* is said as the gold is removed from the ladle; *e* is said as the sacrificer advances to the gifts (usually cows); *f* is used as he divides them in four or five groups; with *g*–*i* he goes to the Sadas; *k* he says as he gives the Dakṣiṇās; *l* and *m* are addressed at the close of the ceremony by the Adhvaryu to the sacrificer; *n* and *o* are said by the sacrificer as he looks at the Dakṣiṇās. See BÇS. viii. 5, 6, and cf. ĀpÇS. xiii. 5, 6; MÇS. ii. 4. 5; KÇS. x. 2. 4–20; Caland and Henry, pp. 289–293, 296.

[5] This is RV. i. 50. 1.

He hath filled the sky and earth and atmosphere;
The sun is the self of all that moveth and standeth.[1]

*c* O Agni, lead us by a fair path to wealth,
O god, knowing all the ways;
Drive from us the sin that maketh us wander;
We will accord to thee most abundant honour.[2]

*d* Go to the sky, fly to heaven.

*e* With my form [1] I approach your form; with my age your age.

*f* May Tutha,[3] all knowing, allot to you in the highest firmament.

*g* This gift of thine, Agni, cometh, impelled by the Soma.

*h* Lead it by the path of Mitra.

*i* Go ye on by the path of holy order, of brilliant gifts,
Leading prosperity by the path of the sacrifice.

*k* May I win a Brahman to-day, a seer and sprung from seers, of (famous) father and grandfather, fit for the sacrificial gift.

*l* Gaze on the heaven, gaze on the atmosphere.

*m* Join those in the seat.

*n* Given by us, go to the gods, full of sweetness; enter the giver: without leaving us fare by the path leading to the gods: sit in the world of the righteous.

*o* Be this complete for us.

i. 4. 44. *a* May[4] Dhātṛ the giver, may Savitṛ, rejoice in this,
Prajāpati, the lord of treasures, and Agni, for our sake:
May Tvaṣṭṛ, Viṣṇu, accord generously
Wealth with offspring to the sacrificer.[5]

*b* O Indra, unite us in heart, with cattle,
O bountiful one, with generous ones, with prosperity:
With the holy power that is made by the gods,
With lovingkindness of the gods to whom sacrifice is made.[6]

*c* With glory, with milk, with ourselves,
Are we united, with auspicious hearts;

[1] This is RV. i. 115. 1.

[2] See i. 1. 14 *i*.

[3] For the mysterious Tutha, cf. p. 38, n. 2.

[4] Cf. KS. iv. 12; KapS. iii. 10; MS. i. 3. 38; VS. viii. 14–21. For the Brāhmaṇa see TS. vi. 6. 2. This section belongs to the concluding ceremony of the animal sacrifice, in this case nine Samiṣṭayajus oblations being made, continuously and of equal size within the Vedi; see ĀpÇS. xiii. 18. 3, 4; in BÇS. viii. 18 ten are prescribed; cf. MÇS. ii. 5. 4. 15, 16; KÇS. x. 8. 7–11; Caland and Henry, pp. 391, 392; Schwab, *Das altindische Thieropfer*, pp. 160, 161.

[5] This verse is varied in each text: KS. and MS. have, for *nidhipátir no*, *váruṇo mitró*, while VS. has *nidhipā́ devó*; MS. inserts *tvā́ṣṭā Víṣṇuḥ*: KS. and VS. have *saṃrarāṇā́ḥ*, but in the case of VS. this is rendered correct by *dadhāta*, which is a *v. l.* in KS.

[6] KS. and MS. have *harivas* and the latter *sumataú*, which is unusual. It is also in VS. Bhāsk. seems to have understood *gobhiḥ* as *gīrbhiḥ*.

May Tvaṣṭṛ make fortune for us [1];
May he set right whatever is amiss in our bodies.[1]

*d* In that to-day, O Agni, we choose thee
As Hotṛ as our sacrifice proceeded,
Prosperously hast thou sacrificed,
Prosperously hast thou laboured;
Come wise and foreseeing one to the sacrifice.[2]

*e* With Hail! to you, O gods, have we made this seat,
Ye who have come hither rejoicing in this as the pressing;
When ye have eaten and drunken,
Ye all, give to us, wealthy ones, wealth.[3]

*f* The gods whom eager thou didst bring hither, O god,
Them [2], O Agni, do thou incite in their own abode;
Bearing and bringing oblations,
The rich draught, do ye mount the sky.[4]

*g* O sacrifice, go to the sacrifice; go to the lord of the sacrifice; go to thine own birthplace; hail!

*h* This is thy sacrifice, O lord of the sacrifice, with its utterance of hymns and producing noble heroes; hail!

*i* Ye gods that find the way, finding the way, go on the way.[5]

*k* O lord of mind, place this sacrifice, O god, for us among the gods, hail! or speech, hail! or the wind, hail!

i. 4. 45. *a* King[6] Varuṇa hath made a broad path
For the sun to travel;

[1] In Pāda *c* KS., MS., and VS. read *sudátro ví dadhātu rā́yó*, and the two former add *no* after *'nu*, while MS. has *viriṣṭam*.

[2] VS. has *vayáṁ hi* and *ayāḥ*, and KS. and MS. have *açamiṣṭa*; KS. also has *vidvā́n prajānán úpa yāhi yajñám*.

[3] KS. has *sugā́ . . . sádanedám astu*; MS. *sádanā kṛṇomi* and *ājagmédaṁ sávanam*; VS. agrees with MS. save for *akarma*.

[4] KS., MS., and VS. have *ásum*, and VS. has *svàr* for *divam*.

[5] *i* and *k* are combined in one according to TS. vi. 6. 2. 3, to make up the number 'nine'.

[6] Cf. KS iv. 13; KapS. iii. 11; MS. i. 3. 39; VS. viii. 23–27; vi. 22; xx. 22, 23. For the Brāhmaṇa see TS. vi. 6. 3. This section deals with the main theme of the Agniṣṭoma (28–44 having contained miscellaneous matter), and describes the concluding rite of the bath; *a* is said as the Adhvaryu and the others leave the place of sacrifice, *b* as they see the water, *c* as they range themselves along it; *d* accompanies the offering to the waters with the Juhū or the Sruva; *e* is used for the submersion in the water of the *ṛjīṣa* according to Āp., who holds that *h* is used to apostrophize the bath and that *g* accompanies the bathing; *f* is used for the immersion of all that the Soma has touched (in Āp. it occurs earlier); *g* is by others ascribed to the ritual of the putting away of the heart spit (Schwab, *Das altindische Thieropfer*, p. 162); *k* is addressed to the kindling-stick, and *l* is the accompaniment of adoration to the Āhavanīya; the exact place of *i* is uncertain. Cf. BÇS. viii. 18–20; ĀpÇS. xiii. 19. 10–22. 5; MÇS. ii. 5. 4. 25–36; KÇS. x. 8. 15–9. 3; xix. 5. 18, 19; Caland and Henry, pp. 396–400; Schwab, pp. 162, 163.

He hath made him set his feet in the pathless way;
He driveth away whatever woundeth the heart.[1]

*b* A hundred remedies are thine, O king, a thousand;
Broad and deep be thy lovingkindness.
Overcome the enmity, the hostility;
Remove from us whatever sin hath been committed.[2]

*c* The noose of Varuṇa is overcome.

*d* The face of Agni hath entered the waters,
The child of the waters guarding against the demons' power,
In each home [1] do thou offer the kindling-stick, O Agni;
Let thy tongue seek the ghee.[3]

*e* In the sea is thy heart, within the waters;
Let the plants and the waters enter thee;
With the offerings of the sacrifice, O lord of the sacrifice,
Let us worship at the utterance of the hymn, at the utterance of homage.[4]

*f* O bath, O flood, thou glidest, O flood; thou hast removed by sacrifice the sin committed by the gods, through the gods, the sin committed by mortals, through mortals; guard us, O god, from wide hostility.[5]

*g* Be the water and plants friendly to us [2]; be they hostile to him who hateth us and whom we hate.

*h* Ye divine waters, this is thy foetus, glad and well tended have we made it for you; proclaim us as doers of good deeds among the gods.[6]

*i* The noose of Varuṇa is tied, the noose of Varuṇa is loosed.

*k* Thou art fuel; may we prosper; thou art kindling; thou art brilliance, grant me brilliance.[7]

[1] This is RV. i. 24. 8.

[2] This is RV. i. 24. 9 with *dūré* for *dvéṣaḥ*; MS. and KS. have *āré bādhasva*.

[3] The word *ánīkam* seems nom. rather than 'I' as Griffith takes it; *apā́m nápāt* seems necessary rather than the voc., in apposition; *asuryàm* may of course mean in a favourable sense 'guarding the heavenly power', but the other sense 'guard against hostile forces' is possible. The other Saṅhitās all have *úccaraṇyat*, MS. has *pratirákṣad asuryā̀n*; KapS., KS., and VS. have the nom. with *rákṣan*.

[4] KS. has for *havírbhiḥ* the senseless *saha*; MS. has *sūktókte*, only spoiling the metre; so has VS., but it adds *yát*, quite absurdly.

[5] The KS. and MS. have *nicuñkuṇa*, VS. *nicumpuṇa*, which is also in KapS., all variants of one word. KS. and MS. add *no* after the word *áva*, and MS. inserts a mysterious *gṛhám gṛhó*; they both have *yakṣi*, while VS. has *ayāsiṣam*. The sense is not clear: I take *devaír devákṛtam* as an emphatic 'god wrought', i. e. the sins of the gods; Griffith takes it as 'by aid of the gods' and the 'sin done to the gods', and similarly with *mártyaiḥ*.

[6] KS. has *ābhārṣam* and *brūta*; MS. has not the verse; VS. leaves out Pāda *c* and reads *bibhṛta*.

[7] *edhiṣīmahi* is taken by Schwab as from *indh*: if so it is an opt. of the aorist with *ā*: but it seems more naturally to be taken from *edh*, 'prosper', and if from *indh* the text is wrongly accented, not only here but also in all the many texts where the pun occurs: see AV. vii. 89. 4, where curiously neither Whitney nor Lanman quotes this passage.

*l* I have penetrated to the waters;
We are united with the sap;
I have come rich in milk, O Agni;
Do thou unite me with radiance.[1]

i. 4. 46. *a* I[2] who deeming thee immortal,
Mortal myself, call on thee with prayerful heart.
Upon us, O wise one, bestow glory;
O Agni, through offspring may I attain immortality.

*b* He, for whom, O Agni, thou dost make, O wise one,
For his good deeds a kindly world,
Shall win prosperity and wealth,
Rich in sons, in heroes, in kine.

*c* To thee, O son of strength, they turn
Who have desires to be fulfilled;
None excelleth thee, O Indra.

*d* At each hymn the Soma delighteth Indra,
The pressed (juices), the bountiful one [1],
What time in unison with equal effort
They call him to aid, like sons a father.

*e* O Agni, O wise one, with sap,
With brilliance thou shinest,
Slayer of Rakṣases, suppressor of demons.[3]

*f* I have penetrated to the waters;
We are united with the sap;
I have come rich in milk, O Agni;
Do thou unite me with radiance.[4]

*g* Rich art thou, lord of riches,
O Agni, rich in radiance;
May we enjoy thy lovingkindness.

*h* Thou, O Agni, riches-lord of riches,
I hail [2], O lord in the sacrifices;
Through thee in strife may we be victorious;
May we overcome the hostilities of mortal men.

[1] This is a variant of RV. i. 23. 23, which, however, has *ápo adyánu agasmahi* and *á gahi*; KS. (which is not noted in Whitney and Lanman's notes on AV. vii. 89. 1) has *aganmahi* and both it and MS. have *adyá*.

[2] This section contains the usual series of Yājyās and Puronuvākyās for Kāmyeṣṭis. The verses are nearly all from RV.; *a* and *b* = v. 4. 10, 11; *c* = viii. 81. 14; *d* = vii. 27. 2; *g* = viii. 44. 24; *h* = v. 4. 1; *i* = v. 18. 5; *l* = i. 12. 6; *m* = viii. 43. 14; *n* = viii. 44. 17; *o* = v. 2. 9. For the Brāhmaṇa see TS. ii. 2. 4. 4–8.

[3] Of the verses, Pādas *a* and *b* are unique; c is RV. x. 97. 6 *d*.

[4] This verse is quoted in full, not with the usual Pratīka only. There is another case below in *k*, which Weber has overlooked.

*i* Thee, O Agni, best gainer of booty,
The sages nourish, well lauded;
Do thou give us wealth of heroes.

*k* May Agni here make room for us;
May he go before us cleaving the foe;
Joyfully may he conquer our foes;
May he win booty in the contest for booty.[1]

*l* By Agni is Agni kindled,
The wise, the young, the lord of the house,
The bearer of the oblation, with ladle in his mouth.

*m* Thou, O Agni, by Agni,
The sage by the sage, the good by the good,
The comrade by the comrade, art kindled.

*n* O Agni, thy pure.[2]

*o* With radiance.[3]

## PRAPĀṬHAKA V

### *The Rekindling of the Fire*

i. 5. 1. The[4] gods and the Asuras were in conflict; the gods, in anticipation of the contest, deposited in Agni their desirable riches (thinking), 'This will still be ours, if they defeat us.' Agni desired it and went away with it. The gods having defeated (the Asuras) pursued (Agni) desirous of recovering it. They sought violently to take it from him. He wept; in that he wept (*árodīt*), that is why Rudra has his name. The tear that [1] was shed became silver; therefore silver is not a suitable gift, for it is born of tears. He who gives on the strew, in his house before the year is out they weep; therefore one should not give on the strew. Agni said, 'Let me have a share; then this will be yours.' They replied, 'The re-establishing shall be thine alone.' 'He shall prosper', he said, 'who shall establish the fire with me as its divinity.' Pūṣan established it; therefore [2] did Pūṣan prosper; therefore cattle are said to be Pūṣan's. Tvaṣṭṛ established it; therefore did Tvaṣṭṛ prosper; therefore cattle are said to be Tvaṣṭṛ's. Manu established it; therefore did Manu prosper; therefore offspring are said to be Manu's.[5]

[1] This has occurred above in i. 3. 4 *c*.

[2] This is quoted only in Pratīka as found above in i. 3. 14 *cc*.

[3] Also only in Pratīka, see i. 2. 14 *r*.

[4] Cf KS. viii. 15; KapS. viii. 3; MS. i. 7. 2; ÇB. ii. 2. 3. 2–6. For the missing Ādhāna see TB. i. 1. 2–10; 2. 1. For the Punarādheya see BÇS. iii. 1, 2; ĀpÇS. v. 26, 27, and cf. TB. i. 3. 1. For *vijayám*, see Delbrück, *Altind. Synt.* p. 505.

[5] The *áçráv* of some MSS., which Weber takes as *áçruv*, is merely a misread *áçrv*, as pointed out by Lüders, *Die Vyāsa-Çikshā*, p. 36, n. 2.

Dhatṛ established it; therefore Dhātṛ prospered; Dhātṛ is the year; therefore offspring and cattle are born in the course of the year. He who knows thus the prosperity of the re-establishing [3] prospers. He who knows his connexions[1] becomes possessed of connexions himself. Agni desiring a share after being established assailed[2] the offspring and cattle of the sacrifice. Having removed it, one should re-establish it; thus he unites him with his own portion; verily he is appeased. He should establish under Punarvasū; Punarvasū is the Nakṣatra for the re-establishing; verily by establishing it under its own deity he becomes resplendent. He establishes with Darbha grass, for variety.[3] He establishes with Darbha; verily winning it from the waters and the plants he establishes it. The sacrificial cake is offered on five potsherds; the seasons are five; verily he wins it from the seasons and establishes it.

i. 5. 2. He[4] who removes the fire casts away the sacrifice and cattle. The sacrificial cake is offered on five potsherds; the sacrifice is fivefold, cattle are fivefold; verily he wins the sacrifice and cattle. Now he who removes the fire is the slayer of the hero among the gods; Brahmans desirous of holiness did not aforetime eat his food; the Yājyās and Anuvākyās are in the Pañkti metre;[5] the sacrifice is fivefold, man is fivefold; verily making recompense to the gods for the hero[6] he re-establishes the fire [1]. They are of a hundred syllables; man lives a hundred years and has a hundred powers; verily he rests on life and power. In that Agni when established does not prosper, (it is that he is) desiring a greater portion; in that it is all Agni's, that is his prosperity. Speech is uttered together in the house of him who removes the fire; the sacrificer is liable to perish on account of the uttering together of speech. There are discriminations,[7] to sever

[1] Apparently the connexion of Agni with Pūṣan, &c.

[2] *dodrāva* here has the present sense, not narrative merely, the form of reduplication being the natural one in this usage as in the common *dādhāra*.

[3] i.e. in place of the *idhmakāṣṭhāni* of the Ādheya.

[4] Cf. KS. viii. 15; ix. 1, 2; KapS. viii. 3-5; MS. i. 7. 3-5; KB. i. 3-5 (ÇÇS. ii. 5. 1-31). This section gives notes on some details of the rite.

[5] These verses will be seen in TS. iv. 4. 4. 7 *w-z*. According to Sāyaṇa the number of 100 syllables is made up of 24 + 25 + 25 + 26, and this is clearly how the text takes the verses, and shows that the text before it already had the exact form of its present condition. For the aorist with *purā* see Delbrück, *Altind. Synt.* p. 286.

[6] It is not essential to read *vairam* though possible. For the wergild cf. *Vedic Index*, ii. 331-333.

[7] From the usual form in the Ādhāna: they use then for the four Prayājas (see ĀpÇS. v. 28. 6 with comm.): *samidho agnāgna ājyasya viyantu; tanūnapād agnāv agna ājyasya vetu; iḍo agnināgna ājyasya viyantu; barhir agnim agna ājyasya vetu.* For the ordinary forms cf. MS. iv. 10. 3; KS. xx. 15; TB. iii. 5. 5. 1; ĀÇS. ii. 8. 6; ÇÇS. i. 7. 1 *seq.*; MÇS. v. 1. 2. 6. Cf. BÇS. iii. 2. There is no change in the fifth Prayāja. The Vaṣaṭ comes after the

speech and preserve the sacrificer [2]. He makes a discrimination; verily he makes the holy power (Brahman). He speaks the Yajus, muttering;[1] it is as if one who has found a rich treasure hides it. To Agni Sviṣṭakṛt he speaks aloud; it is as if one who has found a rich treasure is fain to go openly.[2] Uttering the discrimination he makes the Vaṣaṭ cry with the foresacrifice; verily he leaves not his abode. The sacrificial cake is the sacrificer, the oblations are cattle; in that he offers these libations[3] on either side of the cake [3], he thus surrounds the sacrificer on either side with cattle. 'After performing the Yajus and collecting the apparatus', they say:[4] 'the apparatus should not be collected, the Yajus should not be performed,' they say: the apparatus should be collected and the Yajus performed, for the prosperity of the sacrifice. The sacrificial fee is a renovated chariot, a newly-sewn garment, a draught ox let loose again, for the prosperity of the re-establishing. 'Seven are thy kindling-sticks, O Agni, seven thy tongues'; (with these words[5]) he offers the Agnihotra. Wherever there is anything of his nature, thence [4] does he win him. Now he who removes the fire is the slayer of the hero among the gods, Varuṇa is the exactor of the recompense; he should make an offering on eleven potsherds to Agni and Varuṇa;[6] him whom he slays and him who exacts the recompense he delights with their own portion; the sacrificer is not ruined.

i. 5. 3. *a* (Thou[7] art) earth in depth, sky in breadth, atmosphere in greatness;
In thy lap, O goddess Aditi, Agni
I place, food-eater for the eating of food.[8]

*b* The spotted bull hath come
And reached again the mother
And the father, faring to the heaven.[9]

*c* Thirty places he ruleth;

altered passage; cf. below, and ĀpÇS. v. 28. 8, who in 9 gives other places for the variation.

[1] i.e. Sāmidhenīs, &c. From the last Anuyāja, to Sviṣṭakṛt, he speaks aloud; ĀpÇS. v. 28. 5.

[2] This is doubtful; the comm. take as causative, which is more natural but contrary to usage.

[3] The verses are i. 5. 3 *i* and *k* respectively.

[4] The Vājasaneyins according to the scholiasts.

[5] This is i. 5. 3 *h*.

[6] For the Yājyā and Anuvākyā see ii. 5. 12 *w* and *x*.

[7] Cf. KS. viii. 14; ix. 1, 3; KapS. viii. 2–6; MS. i. 7. 1–5; VS. iii. 5–8; ii. 13; xvii. 79; xii. 9, 10. For the Brāhmaṇa see TS. i. 5. 4. With Mantras *a–d* the Gārhapatya is established, with *e* the Dakṣināgni, with *f* the rest; *g* is used in adoration of the fires; *h* accompanies the Agnihotra; *i* and *k* accompany two libations, and *l* is used if there is a third establishing of the fires; cf. ĀpÇS. v. 27. 9–29. 11; BÇS. iii. 2.

[8] The first part resembles VS. iii. 5, but the second is quite different. The subject is probably Aditi; it may be, as Griffith takes it in VS., the speaker.

[9] This is RV. x. 189. 1, with, however, the change of *ásadan* and *púraḥ*.

Speech resorteth to the bird;
Bear it with the days.[1]

*d* With her inspiration from his expiration,
She wandereth between the worlds;
The bull discerneth the heaven.[2]

*e* If thee [1] in anger I have scattered,
In rage or through misfortune,
That of thee, O Agni, be in good order,
Again thee we relight.[3]

*f* Whatever of thee scattered in rage
Was spread over the earth,
That the Ādityas, the All-gods
And the Vasus gathered together.[4]

*g* Mind, light, rejoice in the oblation.
May he unite this scattered sacrifice;
May Bṛhaspati extend it;
May the All-gods rejoice herein.[5]

*h* Seven are thy kindling-sticks, O Agni, seven thy tongues;
Seven seers [2], seven dear abodes,
Seven priesthoods sevenfold sacrifice to thee;
Seven birthplaces with ghee do thou fill.[6]

*i* Return with strength, return,
O Agni, with food and life;
Again guard us on all sides.[7]

*k* Return with wealth, O Agni,
Fatten with the stream,
All gaining on every side.[8]

*l* Leka, Salekha, Sulekha, may these Ādityas rejoicing partake of our oblation; Keta, Saketa, Suketa, may these Ādityas rejoicing partake of our oblation; Vivasvan, Aditi, Devajūti, may these Ādityas rejoicing partake of our oblation.[9]

[1] This is RV. x. 189. 3, but that has *dhīyate* and in the last Pāda *práti vástor áha dyúbhiḥ*, which is at least less impossible than the meaningless text here.

[2] This is RV. x. 189. 2 with Pādas *a* and *b* reversed. The meaning is quite obscure.

[3] KS. agrees exactly (the Chambers MS. has the third person *parovāpa*), but MS. has *sumanastara*.

[4] KS. and MS. end *púnar ábharan*.

[5] In VS. ii. 13 *jūtir . . . ā́jyasya* is read, *b* disappears, and the rest runs: *bṛ́haspátir yajñám imám tanotv áriṣṭam imám yajñám dadhātu*. The subject of the text in TS. is quite uncertain.

[6] This is VS. xvii. 79. It is repeatedly used in the ritual at various points; see Caland and Henry, pp. 185, 283, 344, 366.

[7] KS. and MS. have *áṅhasaḥ*: so VS. xii. 9.

[8] Identical in KS. and MS.: so VS. xii. 10.

[9] KS. and MS. differ in order, and for the °*leka* series have Salila, Saliga, Sagara: MS. agrees in Vivasvan and Devajūti, but has Āditya: so has KS., which has, like KapS., a corruption of Devajūti.

i. 5. 4. 'Earth[1] in depth, sky in breadth,' he says; with this benediction he establishes it. The serpents thought that they were growing worn out; Kasarṇīra Kādraveya beheld this Mantra; then did they strike off their worn-out skins. With the verses of the queen of serpents he establishes the Gārhapatya, and so renewing it he establishes it as immortal. Pure food did not come to the earth; she [1] beheld this Mantra; then food came to her. In that he establishes the Gārhapatya with the verses of the serpent queen (it serves) for the winning of food; verily he establishes it firm in the (earth). 'If thee in anger I have scattered', he says; verily he conceals it from him. 'Again thee we relight', he says; verily he kindles him all together. 'Whatever of thee scattered in rage', he says; verily by means of the deities [2] he unites him. The sacrifice of him who removes the fire is split; he pays reverence with a verse containing the word Bṛhaspati; Bṛhaspati is the holy power (Brahman) of the gods; verily by holy power (Brahman) he unites the sacrifice. 'May he unite this scattered sacrifice', he says, for continuity. 'May the All-gods rejoice herein', he says; verily continuing the sacrifice he points it out to the gods. 'Seven are thy kindling-sticks, O Agni, seven thy tongues' [3], he says, for sevenfold in seven-wise are the dear forms of Agni; verily he wins them. 'Return with strength', 'Return with wealth', (with these words) he offers oblations on either side of the sacrificial cake; verily with strength and with wealth he surrounds on either side the sacrificer. The Ādityas went from this world to yonder world, they were thirsty in yonder world, having returned to this world and having established the fire, they offered these oblations; they prospered, they went to the world of heaven. He, who establishes a fire after the second establishment, should offer these oblations; he prospers with the prosperity wherewith the Ādityas prospered.

## *The Reverence of the Fire*

i. 5. 5. *a* As[2] we approach the sacrifice,
Let us utter a hymn to Agni,
Who heareth us, even from afar.[3]

[1] Cf. KS. ix. 1, 3; KapS. viii. 4, 6; MS. i. 7. 3–5. This comments on i. 5. 3 *q.v.*

[2] Cf. KS. vi. 9; KapS. iv. 8; MS. i. 5. 1, 2; VS. iii. 11–16; xix. 38; viii. 38; xvii. 8, 9; iii. 17–19. For the Brāhmaṇa see TS. i. 5. 7. The Mantras accompany the adoration of the Āhavanīya; *p* is used at evening; *q* is used for the adoration of the Āhavanīya and also with *r* and *s* to accompany the placing of four Samidhs on the fire; see ĀpÇS. vi. 16, and cf. KÇS. iv. 12. 1-4; ÇÇS. ii. 11. 2-5; MÇS. i. 6. 2. In BÇS. iii. 8 *q* accompanies the adoration of *rātri*, *r* the placing of a kindling-stick on the Āhavanīya, and *s* the adoration of the Āhavanīya.

[3] This is RV. i. 74. 1.

*b* After his ancient splendour,
The bold ones have drawn the white milk
From the seer who winneth a thousand.[1]

*c* Agni is the head of the sky, the height,
Lord of the earth here,
He quickeneth the seed of the waters.[2]

*d* Here hath he first been established by the establishers,
Youngest Hotṛ, to be invoked at the sacrifices,
Whom Apnavāna and the Bhṛgus caused to shine,
Bright in the woods, spreading from house to house.[3]

*e* Ye twain shall be summoned, O Indra and Agni [1],
Ye twain shall rejoice together in the offering;
You both, givers of food and riches,
You both I summon for the winning of strength.[4]

*f* This is thy due place of birth,
Whence born thou didst shine;
Mount it, O Agni, knowing it,
And make our wealth increase.[5]

*g* O Agni, thou purifiest life;
Do thou give food and strength to us;
Far away drive ill-fortune.[6]

*h* O Agni, good worker, purify for us
Glory in good heroes,
Giving increase of wealth [2] to me.[7]

*i* O Agni, the purifying, with thy light,
O god, with thy pleasant tongue,
Bring hither the gods and sacrifice.

*k* Do thou, O shining and purifying one,
O Agni, bring hither the gods
To our sacrifice and our oblation.

*l* Agni, of purest vows,
Pure sage, pure poet,
Shineth in purity when offering is made.

*m* O Agni, thy pure,

[1] This is RV. ix. 54. 1.

[2] This is RV. viii. 54. 16. It occurs again in full at iv. 4. 4 *a*, and in Pratīka at i. 5. 11 *n*.

[3] This is RV. iv. 7. 1.

[4] This is RV. vi. 60. 13; it occurs above, i. 1. 14 *a*.

[5] This is RV. iii. 29. 10.

[6] This has been seen already in i. 3. 4 7; 4. 29. 1. But they are cited in full, for the use of abbreviations is not followed save only in the Yājyānuvākyā sections.

[7] See above for these verses, i. 3. 14 *x–cc*. They are given in full, for in any case that section is only a Yājyānuvākyā collection and not an integral part of the text.

Bright, flaming (rays) arise,
Thy lights, thy flames.

*n* Thou art giver of life, O Agni; give me life [3]. Thou art giver of radiance, O Agni; give me radiance. Thou art guardian of the body, O Agni; guard my body.

*o* O Agni, whatever is deficient in my body, do thou make that good for me.

*p* O thou of various splendour, in safety may I reach the end of thee.

*q* Kindling thee may we kindle thee for a hundred winters, in radiance, strong the giver of strength, famous the giver of fame, with good heroes, the undeceived, O Agni, the deceiver of foes in the highest firmament.[1]

*r* Thou, O Agni, hast attained the radiance of the sun, the praises of the Ṛṣis, thy beloved abode.

*s* Thou, O Agni, hast the radiance of the sun; grant me life, radiance, and offspring.

i. 5. 6. *a* I[2] gaze on offspring,
Offspring of Iḍā, connected with Manu;
May they all be in our house.[3]

*b* Ye are water; may I share your water. Ye are greatness, may I share your greatness; ye are might, may I share your might; ye are strength, may I share your strength.[4]

*c* Ye wealthy ones, stay in this place, this fold, this dwelling, this birthplace; be ye here; go not hence; be many for me [1].

[1] KS. reads *varcasvinam* and *yaçasvinam* and omits the last Pāda. MS. has *sáhasvantaḥ sahaskṛtam*, omits *g* and inverts *e* and *f*. VS. agrees with MS., but has also *dyumántam* and *ádabdhāso*. The passage is metrical.

[2] Cf. KS. vii. 1; KapS. v. 1; MS. i. 5. 2, 3; VS. iii. 20–25, 35, 28, 34; xi. 26; ii. 27. For the Brāhmaṇa see TS. i. 5. 8. The Mantras continue the Ādhāna; with *a* he looks at the houses; with *b* the fold or place where the cattle are (*goṣṭha*); with *c* he stands between the two fires; with *d* he touches a calf (or the calf of the Agnihotrī cow according to Baudh.) (with *d* a female calf if *viçvarūpā* is read); *e* is merely a part of *d*; *f–h* and *i* are part of the adoration of the Gārhapatya (there being used a fourth Dvipadā in *i*, which is not in the text); with *k* and *l* he gazes at the house or at cattle; with *m–p* he adores the Āhavanīya, and with *q* the Gārhapatya, the form differing as *tántave* or *amúṣmai* (for which the son's name is inserted), according as he has not or has a son; see ĀpÇS. vi. 17. 1–19. 2; according to BÇS. iii. 8, 9, *a–c* accompany the adoration of the house and the cattle; in *d–i* he agrees with Āp.; *k* accompanies adoration of the house and cattle, including *l* as in Āp.; *m* and *n* refer to the Āhavanīya, but *o* refers to night; *p* and *q* refer to the Gārhapatya, and *tántave* refers to the whole lot of sons (not in the case of a sonless man).

[3] *iḍaprajas* is also read in MS.; KS. has the more usual *iḍāprajaso* and *bahvīr*. Hertel (VOJ. xxv. 153–186) sees in Iḍa," the male-female source of life, the parent of Purūravas. But see Keith, JRAS. 1913, pp. 412–417.

[4] In VS. iii. 20 *ándhas* is read, which is rather more natural. VS. has also *rāyáspoṣaḥ* for *sáhaḥ*, putting the clause after the *ūrj* clause; KS. and MS. keep *ámbhas* but otherwise agree with VS.

*d* Thou art composed of every form; enter me with strength, with lordship of kine, with increase of wealth.

*e* May I prosper with your thousandfold prosperity; may your wealth rest in me.

*f* To thee, O Agni, day by day,
That shinest in the darkness, with our devotion,
We come bearing honour.[1]

*g* Lord of the sacrifices,
Guardian of holy order, shining,
Waxing in his own home.[2]

*h* O Agni, be of easy access to us,
As a father to his son;
Befriend us for prosperity.[3]

*i* O Agni [2] be thou our nearest,
Our protector, kindly, a shield;
Thee, O shining and most radiant one,
We implore for favour, for our friends;
Agni, bright, of bright fame,
Come hither in thy greatest splendour and give us wealth.[4]

*k* With strength I gaze on you; gaze on me with strength. With increase of wealth I gaze on you; gaze on me with increase of wealth.

*l* Ye are food, making sweetness; kindly enter me, nourishment and drink; may I prosper with your thousandfold prosperity [3], may your wealth rest on me,[5]

*m* That excellent glory of Savitṛ,
The god we meditate,
That he may stimulate our prayers.[6]

*n* Make famous the Soma-presser,
O lord of prayer,
Even as (thou did make famous) Kakṣīvant Auçija.[7]

*o* Never art thou barren, O Indra,
Never dost thou fail thy worshipper;
Now more and more is thy divine gift increased,
O bountiful one.[8]

[1] This is RV. i. 1. 7. For *dóṣāvastar* see Oldenberg, *ad loc.*; above, p. 34, n. 4.

[2] This is RV. i. 1. 8.

[3] This is RV. i. 1. 9.

[4] Of the four Dvipadās of RV. v. 24 the first, last, and second are here used, *dyumáttamo* being changed from the easier accusative, which the other Saṅhitās keep. This verse is repeated in full at i. 5. 6 *i*.

[5] *irā* and *iḍā* are not, of course, ultimately different.

[6] This is RV. iii. 62. 10. I take *dhīmahi* here in its later priestly sense; the verse recurs at iv. 1. 11 *g*, also a Yājyā section, in full.

[7] This is RV. i. 18. 1 but with acc. for the nom. *Auçijaḥ*, and so TA. x. 1. 11: all other texts, KS., MS., VS., and SV. i. 139, have the nom., and Oldenberg (*Ṛgveda-Noten*, i. 16) definitely decides against the acc.

[8] See above, i. 4. 22 *a*.

*p* May we set thee around us, O Agni,
The sage, the strong, as a fort,
Of daring hue, day by day
Destroyer of that which may be broken.[1]

*q* O Agni, lord of the house, through thee as lord of the house, may I be a good lord of the house; through me as lord of the house, mayst thou be a good lord of the house; for a hundred winters, this blessing I invoke, bringing light for the race; this blessing I invoke, bringing light for N. N.

i. 5. 7. There[2] is no sacrifice without a Sāman. 'As we approach the sacrifice', he says; verily he yokes a Stoma with it. 'Approach', he says; offspring and cattle approach the world; verily he approaches cattle and offspring and this world. 'After his ancient splendour', he says; the ancient is the world of heaven; verily he mounts upon the world of heaven. 'Agni is the head of the sky, the height', he says; verily he makes him the head [1] of his equals, and verily from the world of the gods he rests in the world of men. 'Here hath he first been established by the establishers', he says; verily he makes him the principal. 'Ye twain shall be summoned, O Indra and Agni', he says; verily he wins might and force. 'This is thy due place of birth', he says; wealth[3] is cattle; verily he wins cattle. With six (verses) he pays reverence; the seasons are six [2]; verily he rests on the seasons. With six subsequent (verses) he pays reverence; they make up twelve; the year has twelve months; verily he rests on the year. Just as a man, a horse, a cow, are worn out, so the fire when established wears out; at the end of the year he pays reverence with (verses) containing the words Agni and *pū*; verily he renews it and makes it unageing, and also purifies it. He pays reverence;[4] that is his union. He pays reverence [3]; that is his bond. He pays reverence; that is his appeal. He pays reverence; that is as if an inferior brings (something) to a superior and pays him honour. 'Thou art giver of life, O Agni; give me life', he says, for he is a giver of life. 'Thou art giver of radiance, O Agni; give me radiance', he says, for he is a giver of radiance. 'Thou art guardian of the body, O Agni; guard my body',

[1] This is RV. x. 87. 22, which has *hantáram* and *bhañgurávatām*; in AV. vii. 71. 1; viii. 3. 22 °*vataḥ* appears (with *vatām* in Sāyaṇa on viii. 3. 22 and in Paipp). Whitney takes *bhañgurávataḥ* as 'of the destructive', but mentions Henry's version, 'trompeur', which is similar to that of MW. 'crafty'. But 'perishable' is not bad sense. Roth emends (ZDMG. xlviii. 108) to *vápram*, but I think needlessly; Whitney suggests *dṛṣádvarṇam* but also doubtfully.

[2] Cf. KS. vii. 5, 6; KapS. v. 4, 5; MS. i. 5. 7, 8; ÇB. ii. 3. 4. 10–24. The verses commented on are in TS. i. 5. 5, *q. v.*

[3] This is not satisfactory: *rayiḥ* is not *ṛtvíyaḥ*.

[4] The comm. sees in the four epithets descriptions of four of the Pādas: *yóga* is *d* Pāda a; *dáma* is *g* Pāda c; the *yācná* is *f* Pāda d, and the last is *d* Pāda b.

he says [4], for he is a guardian of the body. 'O Agni, whatever is deficient in my body, do thou make that good for me', he says; 'whatever is deficient in my offspring and cattle, do thou make that good for me', he says in effect. 'O thou of various splendour, in safety may I reach the end of thee', he says; that of various splendour is the night. The Brahmans aforetime feared its not dawning;[1] verily he wins the dawn. 'Kindling thee for a hundred winters' [5], he says; man lives a hundred years and has a hundred powers; verily he rests on life and power. This is a pipe[2] with projections; by it the gods made piercings of hundreds of the Asuras; in that he takes up the kindling-stick with this verse, the sacrificer hurls the hundred-slaying (verse) as a bolt against his enemy to lay (him) low without fail. 'Thou, O Agni, hast attained the radiance of the sun', he says; 'that thou art, thus may I be', he says in effect. 'Thou, O Agni, hast the radiance of the sun', he says; verily he invokes this blessing.

i. 5. 8. 'I[3] gaze on offspring', he says; verily he wins all the domesticated animals. 'Ye are water; may I share your water', he says, for they are water. 'Ye are greatness; may I share your greatness', he says, for they are greatness. 'Ye are might; may I share your might', he says, for they are might. 'Ye are strength; may I share your strength', he says [1], for they are strength. 'Ye wealthy ones, stay', he says; the wealthy ones are cattle; verily he makes cattle stay with himself. 'Be ye here; go not hence', he says; verily he makes them constant, departing not. Now one fire is piled with bricks, one with cattle. 'Thou art composed of every form', (with these words) he strokes the calf; verily he piles it up and makes it piled with cattle. He falls away [2] from this world who pays reverence to the Āhavanīya; he pays reverence to the Gārhapatya; verily he rests on this world, and also he makes amends to the Gārhapatya. He pays reverence with Gāyatrī verses; the Gāyatrī is brilliance; verily he confers brilliance upon himself; moreover in that he repeats the triad (of verses), (it serves) for continuity. Because of the Gārhapatya[4] men are born with two feet; to him who knowing thus pays reverence to the Gārhapatya with (verses) of two feet [3], a hero son is born. 'With strength I gaze upon you; gaze on me with strength', he says; verily he invokes this blessing. 'That excellent glory of Savitṛ', he says, for instigation. 'Famous the Soma-presser', he says; verily he wins the Soma

[1] Tilak sees in this statement a reference to the six months' darkness of the original arctic home of the Vedas.

[2] *sūrmī kárṇakavatī* is of somewhat uncertain sense; cf. *Vedic Index*, ii. 465; the passage recurs below in v. 4. 7. 3, 4. Bhāsk. explains as *lohamayī sthūṇā*, flaming within and without.

[3] Cf. KS. vii. 6–9; KapS. v. 5; MS. i. 5. 8–11; ÇB. ii. 3. 4. 25–41. The verses commented on are in TS. i. 5. 6, *q.v.*

[4] The Gārhapatya adoration is performed with Dvipadā verses, TS. i. 5. 6 *i*.

draught. 'Make, O lord of prayer', he says; verily he wins splendour. 'Never art thou barren', he says; no barren[1] night does he pass [4], who knowing thus pays reverence to the fire. 'May we (set) thee around, O Agni, as a fort', he says; verily he sets around a barrier, that nothing be spilt. 'O Agni, lord of the house', he says; that is according to the text. 'For a hundred winters', he says; 'for a hundred winters may I kindle thee', he says in effect. He utters the name of his son; verily he makes him an eater of food. 'This blessing I invoke bringing light for the race', he should say, who has no son born;[2] verily is born to him a son brilliant and resplendent. 'This blessing I invoke bringing light for N. N.', he should say who has a son born; verily he confers upon him brilliance and splendour.

i. 5. 9. He[3] offers the Agnihotra; whatever there is of the Sacrificer's own, that is (still) his. In the generative organ[4] he pours seed, for Agni is the generative organ. Then he burns at the end the plants; they then grow more numerous. In that he offers in the evening, he thus pours seed, and makes it productive by the morning (offering). Seed when poured does not prove fruitful unless modified by Tvaṣṭṛ; as many modifications of seed when poured [1] as Tvaṣṭṛ makes, in so many shapes does it become fruitful; the sacrificer is the divine Tvaṣṭṛ. He pays reverence with many (verses); verily he makes many modifications of the seed when poured. He is fruitful and day by day becomes greater, who knowing thus pays reverence to the fire. The day was the gods', the night the Asuras'. The Asuras entered night with all the precious wealth of the gods [2]; the gods thought that they were abandoned'; they perceived,[5] 'The night is Agni's, cattle are Agni's; verily let us praise Agni here; he being praised by us will restore our cattle.' They praised Agni; he praised by them delivered their cattle from night to day; the gods having gained their cattle performed their desires. He who knowing thus pays reverence to the fire becomes possessed of cattle [3]. The sun went from this world to yonder world; he having gone to yonder world bethought him again of this world; having returned to this world he had fear of death, for this world is, as it were, yoked with death. He reflected, 'Let me praise Agni here; he, praised, will make me go to the world of heaven.' He praised Agni;

[1] Sāyaṇa declares that a *starí* night is one beset with thieves, scorpions, &c.

[2] This is a clear case where Āp. agrees more closely with the TS. than Baudh. as regards the force of *tántave*.

[3] Cf. KS. vii. 10; KapS. v. 6; MS. i. 5. 12, which, however, differ entirely from this section, which shows the connexion of the Upasthāna with the Agnihotra (cf. BÇS. iii. 5-7).

[4] *prajánane* must here mean *yonau*, a sense which is ascribed to it in the Lex.

[5] *ápaçyan* and *amanyanta* almost seem to have changed places, but the use of both is quite possible as in the text.

he, praised, made him go to the world of heaven. He who [4] knowing thus pays reverence to the fire, goes to the world of heaven and lives all his days. He mounts these two fires who pays reverence to them; he acts according to the desires of one who has attained a higher place.[1] He pays reverence at night, not in the morning, for vows are mingled at night, the bad and the good are on the same level, the fire is the light, the evening is the darkness; in that [5] he pays reverence by night, he overcomes the darkness by light. 'Should reverence be paid to the fire or not?' they say; 'he who day by day makes a present to a man and then begs of him assuredly molests him; and who then will day by day beg of the gods?' Then they say, 'The sacrificer sacrifices for the sake of the benediction.'[2] The reverence of the fire is [6] the benediction of him who has established a fire; therefore reverence should be paid to the fire. Prajāpati created cattle; being created they entered day and night; he recovered them by means of the metres. In that he pays reverence with the metres, he seeks to recover his own. 'There is not monotony[3] then', they say, 'if one pays reverence day by day.' If a man pays reverence to the fire facing it, it burns him; if with averted (face), he is deprived of offspring and cattle; he should pay reverence with (face) somewhat to the side, then (the fire) does not burn him, he is not deprived of offspring or cattle.

i. 5. 10. *a* The[3] name that first, O all-knower,
My father and my mother bestowed upon me aforetime,

[1] The comparison is condensed: the idea is that he does what a man *çréyān abhyārū-ḍhaḥ* desires to do and does; so ii. 5. 5. 6.

[2] 'Because of' is clearly the use here of *kám*; see Delbrück, *Altind. Synt.* p. 150: Speijer in his *Sanskrit Syntax* ignores the use in prose.

[3] Cf. KS. vii. 3; iv. 14; MS. i. 5. 4 is like KS. vii. 3, but has practically nothing in common with TS.; VS. i. 5, 6. None of these passages is really parallel. For the Brāhmaṇa cf. TS. i. 6. 7. 2; 7. 6. 6; 8. 3. 4. The Mantras *a–f* belong to the reverence paid by one who is about to go on a journey involving absence for a night or more: the first accompanies the reverence paid to the Āhavanīya, *b–d* that paid on his return, and *f* the offering made by the Adhvaryu if the absence exceeds nine nights; see ĀpÇS. vi. 24. 7; 26. 4, 7; MÇS. i. 6. 3. 9, 16; ĀÇS. ii. 5. 3, 10. The other Mantras are *dārçikayājumānamantrāḥ*; *g* is used as water is sipped or touched preparatory to the performance of the *vrata*; *h* is said by the sacrificer, if a Brahman, standing to the south of the Āhavanīya; with *i* he addresses the oblation as it is offered; with *k* he performs the 'yoking' of the sacrifice, looking at the fires; *l–n* belong again to a later point in this ritual; according to Baudh. *l* accompanies the depositing of the potsherds; when a potsherd is broken *m* and *n* are used; with *m* it is put into water, the verse being spoken by the Brahman priest, and with *n* something is joined and put on the potsherds, if the break is above the *upadhāna*; *l* is the *kapālavimoca* pronounced by the Adhvaryu and the Yajamāna. For *g–k*, see ApÇS. iv. 29; 3. 2; 4. 5, 9; MÇS. i. 4. 1. 5, 13; KS. ii. 1. 11, 33; for *l*, ĀpÇS. iv. 14. 5; MS. i. 3. 5. 22; KS. ii. 8. 16; for *m* and *n*, ĀpÇS. ix. 13. 8–10; MÇS. iii. 1. 25; 4. 9; ĀÇS. iii. 14. 16; ÇÇS. xiii. 12. 13; for *g* and *h* BÇS. i. 12 and

Do thou bear it until I return ;
O Agni, may I bear thy name.[1]

*b* My name and thine, O all-knower,
Which like men changing garments we bear,
Let us exchange again,
Thou for life, and we to live.[2]

*c* Homage to Agni, the unpierced,
Homage to the unapproachable, homage to the king!
Irresistible is Agni [1], the very vigorous, all-conquering,
Powerful, the best, the Gandharva.[3]

*d* O Agni, the gods have thee for father,
Offer to thee oblations, and have thee as an umpire ;
With life, with lordship of cattle (endow) me
And bestow on me good fortune.[4]

*e* Agni here is of all the best,
He is most adorable,
Most ready to win (us) a thousand ;
To him be all good strength.[5]

*f* Mind, light, rejoice in the oblation ;
May he unite the scattered sacrifice ;
The offerings at dawn and evening
I unite with oblation and ghee.[6]

*g* Rich in milk are the plants [2],
The milk of the shoot is rich in milk,
With the milk of the milk of the waters,
O Indra, do thou unite me.[7]

*h* O Agni, lord of vows, I shall perform this vow ; may I accomplish it ; may it be successful for me.[8]

*i* Agni, the priest, I summon hither ;
The gods worthy of sacrifice whom we invoke,

iii. 15, where the use of *g-n* is given at length, *n* beginning at *idhmó védiḥ* and accompanying the Saṁtani offerings of butter in the Āhavanīya.

[1] In KS. vii. 3 *nv agre* is read as in KapS. v. 2 ; the second line reads *tat tvaṁ gopāyā punar dadai te* (*mad aitos*, Caland, VOJ. xxiii. 60) *vayaṁ bibharāma tava nāma.* For the *vayam* cf. *b* here. The lack of accent both in Saṅhitā and Pāda points, as observed by Weber (*Ind. Stud.* xiii. 92), to an old error of the text ; cf. iv. 3. 11 *o* ; v. 7. 2 *d.*

[2] KS. reads *mama ca nāma tava jātavedo* (Caland suggests adding *ca*, but if anything is to be done it should be transposed as in TS.) and omits *ye* : in the next line, it has *te bibhṛvo dakṣase jīvase ca yathāyathaṁ ca nau tanvau jātavedaḥ* as in KapS. v. 2. *vayám* is curious, but the TS. makes better sense than KS.

[3] This is peculiar to TS. The metre is bad on any theory.

[4] Also peculiar to TS.

[5] This is not exactly paralleled elsewhere ; the first part agrees with KS. vii. 14.

[6] Already in i. 5. 3 *g.*

[7] This line is reminiscent of RV. x. 17. 14 ; cf. AV. xviii. 3. 56 ; it is found in TB. iii. 7. 4. 7. KS. xxxv. 4 agrees with RV.

[8] This is VS. i. 5 ; MS. iv. 9. 24 ; below i. 6. 7. 2 and often. Cf. i. 6. 6. 3.

Let these gods come in kindly mind;
Let the gods enjoy this oblation of me.[1]

*k* Who yoketh thee? Let him yoke thee.[2]

*l* The potsherds for the cauldron [3],
Which wise men collect,
These are in Pūṣan's guardianship;
Indra and Vāyu set them free.[3]

*m* Unbroken is the cauldron, sprinkling abundantly,
It hath returned to that whence it came;
The kindling-wood, the Vedi, and all the enclosing-sticks
Attend the life of the sacrifice.[4]

*n* The three and thirty threads that stretch,
That maintain in security the sacrifice,
Of these the broken one I restore; hail!
Let the cauldron go to the gods.[5]

i. 5. 11. *a* Let[6] Vaiçvānara with succour for us
Come from afar,
Agni through the hymn which brings (him).[7]

*b* The righteous Vaiçvānara,
Lord of right and of light,
The immortal cauldron we seek.[8]

*c* A greater than the marvels of Vaiçvānara
By his craftsmanship the sage hath performed alone;
Magnifying both parents, sky and earth,
Rich in seed, was Agni born.[9]

[1] In MS. i. 4. 1 *yájāmahai* is read and *úpa* for *ihá* and Pādas *c* and *d* are altered in place; KS. iv. 14 agrees with TS. in the position of Pādas *c* and *d*, but reads *ihá* following *agnir hótā*, and *yájāmahai*.

[2] This is a constantly repeated phrase.

[3] See above, i. 1. 7. 3 *k*. BÇS. has here *yuñktām*; at iii. 22 in its proper place it has *muñcatām*.

[4] Cf. MÇS. iii. 1. 25: *dhātā dhātuḥ pituḥ pitābhinno gharmo viçvāyur yato jātam tad apyagāt svāhā*.

[5] In MS. i. 7. 1 is read *yáṁ vitanváta imáṁ ca yajñáṁ* and *tébhiç chidráṁ ápi dadhmo yád átra sváhā yajñó ápy etu deván*; in KS. xxxiv. 19 *yán vitanváte* is read with *imáṁ yajñáṁ svadháyā yé dádante téṣām chinnáṁ práti dadhmo yád átra sváhāyaṁ yajñó ápy etu deván*; in VS. viii. 61 *cátustriṅçat* is read, and *sáṁ v* for *práti* and *ápy etu* precedes *deván*. The verse occurs also with variants in ĀÇS. iii. 14. 10; ÇÇS. xiii. 12. 13.

[6] This section contains the Puronuvākyās and Yājyās for the Iṣṭis described in TS. ii. 2. 5. 1–6. 5. There are four alternatives (*a–h*) for the first, and two (*r–u*) for the last.

[7] This is a common verse, read as here in VS. xxvi. 8 (cf. for a and b xviii. 72; AV. vi. 35. 1 with Whitney's note) save for *ūtáye*; KS. iv. 16 agrees with VS.; MS. iii. 16. 4 with TS.

[8] This is identical with KS. iv. 16; MS. iv. 11. 1; VS. xxvi. 6; AV. vi. 36. 1; SV. ii. 1058.

[9] This is RV. iii. 3. 11 without change. The verse is of doubtful sense; Sāyaṇa takes the sense to be that the sacrificer obtains profit; Oldenberg, 'Für des Vaiçvānara Wundertaten lies das Hohe strömen'; Caland and Henry, p. 374, 'a fait jaillir', the subject being Agni conceived as different from Vaiçvānara, and the source being the 'œuvres miraculeuses'. The

*d* Desired in the sky, Agni, desired on earth,
Desired he entereth all the plants;
Agni Vaiçvānara eagerly desired,
May he by day [1] and night protect us from the foe.[1]

*e* In that, when born, O Agni, thou didst survey the worlds,
Like a busy herd that goeth around his flock,
Do thou, O Vaiçvānara, find a way for the Brahman;
Do ye protect us ever with your blessings.[2]

*f* Thou, O Agni, blazing with light,
Didst fill the firmament at thy birth;
Thou, O Vaiçvānara, wise one, by thy might
Didst free the gods from misfortune.[3]

*g* O Agni, among our bountiful lords, preserve
The lordship, uninjured, unageing, rich in heroes;
May we win booty a hundred, a thousandfold,
O Vaiçvānara [2], O Agni, through thy help.[4]

*h* May we enjoy the lovingkindness of Vaiçvānara,
For he is the king, the orderer of the worlds;
Hence born he discerneth all the (earth),
Vaiçvānara vieth with the sun.[5]

*i* Thine anger, O Varuṇa, would we avert with reverence,
With sacrifices, with oblations;
Ruling, O wise Asura, O king,
Do thou unloose the sins we have committed.[6]

*k* Unloose from us, O Varuṇa, the highest,
The lowest, the midmost knot;
Then may we, O Āditya [3], in thy rule,
Be guiltless before Aditi.[7]

*l* Of Dadhikrāvan have I sung,
The swift strong horse;
May he make our mouths fragrant;
May he lengthen our days.[8]

*m* Dadhikrā with his glory hath overspread the five peoples,
As the sun with his light the waters;
May the strong steed, winning a hundred, a thousand,
Fill with honey these words of ours.[9]

version in the text follows Griffith, and is very doubtful.

1 This is RV. i. 98. 2 without change.

2 This is RV. vii. 13. 3 without change. For *pārijmā* see Geldner, *Ved. Stud.* ii. 255.

3 This is RV. vii. 13. 2 without change.

4 This is RV. vi. 8. 6 without change.

5 This is RV. i. 98. 1 without change.

6 This is RV. i. 24. 14 where *pracetā* is read for *praceto*; on this cf. Oldenberg, *Ṛgveda-Noten*, i. 21.

7 This is RV. i. 24. 15 without change.

8 This is RV. iv. 39. 6 without change.

9 This is RV. iv. 38. 10 without change.

*n* Agni, the head.[1]

*o* Thou art.[2]

*p* O Maruts, what time seeking your favour
We call on you from the sky,
Do ye come unto us [4].[3]

*q* The protections which ye have for the earnest worshipper,
Threefold do ye grant them to the generous giver,
To us, O Maruts, do ye accord them;
O strong ones, give us wealth rich in heroes:[4]

*r* Let Aditi save us,
Let Aditi give us protection,
Let Aditi guard us from tribulation.[5]

*s* The mighty mother of the righteous,
The spouse of holy order, let us invoke to aid us,
The powerful, the unageing, the wide
Aditi, who giveth good protection and good guidance.[6]

*t* Earth strong to save, sky unrivalled,
Aditi who giveth good protection and good guidance,
The divine ship with good oars, the blameless,
Which leaketh not, let us mount for prosperity.[7]

*u* Happily have I mounted this ship
With a hundred oars and a hundred spars,
Without leak, able to convey across.[8]

## PRAPĀṬHAKA VI

### *The Part of the Sacrificer in the New and Full Moon Sacrifices.*

i. 6. 1. *a* By[9] the Yajus I pour on thee
Offspring, life, and wealth.
Instigated by Bṛhaspati may the sacrificer here come to no harm.

1 See i. 5. 5 *c*.

2 See iv. 4. 4 *d*.

3 This is RV. viii. 7. 11 without change.

4 This is RV. i. 85. 12 without change.

5 This is RV. viii. 47. 9 without change as far as *a* and *b* are concerned: in *c* TS. is original, but cf. RV. viii. 18. 6.

6 This is AV. vii. 6. 2; KS. xxx. 4, 5; MS. iv. 10. 1; VS. xxi. 5, all without variant save *havāmahe* in AV. (not Paipp.).

7 This is RV. x. 63. 10 without change. Cf. KS. ii. 8; MS. iv. 10. 1.

8 In KS. ii. 8 is found *imām̐ su nāvam āruham ariṣṭām pārayiṣṇum̐ çatāritram̐ svastaye*; VS. xxi. 7: *sunāvam āruheyam asravantīm anāgasam̐ çatāritram̐ svastáye.* Cf. SMB. ii. 5. 14 which has *pārayiṣṇvīm*. *çatásphyām* is of uncertain sense.

9 Cf. for *c–q* KS. v. 6; MS. i. 4. 4; this section deals with the verses of the sacrificer in the new and full moon ritual, of which a part has been seen in i. 5. 10. 3, 4. Mantra *a* is used when the butter has fallen from the offering-spoon; the sacrificer pours it back with the *sruc* or utters the verse only, ApÇS. ix. 13. 4; according to BÇS. iii. 15 he collects it; *b* is used while the Adhvaryu and the sacrificer

*b* Thou art butter, thou art truth, thou art the overseer of truth, thou art the oblation of Vaiçvānara, of the All-gods, with pure strength, of true might; thou art power, overpowering; overpower hostility, overpower those who practise hostility; overpower enmity, overpower those who practise enmity; thou art of a thousandfold strength; do thou quicken me; thou art of butter the butter; thou art of truth the truth; thou hast true life [1]; thou hast true strength; with truth I besprinkle thee; may I share thee that art such.

*c* For a prop, a support, of the five winds I take thee.

*d* For a prop, a support, of the five seasons I take thee.

*e* For a prop, a support, of the five quarters I take thee.

*f* For a prop, a support, of the five five-peoples[1] I take thee.

*g* For a prop, a support, of the pot with five holes I take thee.

*h* For the brilliance of the Brahman, for a prop, a support, I take thee.

*i* For the might of the ruling class, for a prop, a support, I take thee [2].

*k* For the people,[2] for a prop, a support I take thee.

*l* For excellence of strength I take thee.

*m* For wealth of offspring I take thee.

*n* For increase of wealth I take thee.

*o* For splendour I take thee.

*p* The earth[3] ours, the oblation the gods', the benedictions the sacrificers'; for the divinities of the gods I take thee.

*q* For desire I take thee.

i. 6. 2. *a* Thou[4] art secure; may I be secure among my equals, wise, a guardian, a granter of wealth.

look at the butter, *ibid.* ii. 6. 9; in BÇS. iii. 16 the sacrificer is made to look at it; *c–q* belong to the taking of portions of the butter with the *juhū*, *upabhṛt* and *dhruvā*; according to the ritual, BÇS. iii. 16, adopted in Bhāsk. and Sāyaṇa, *c–f* accompany the taking of portions in the *juhū*, *g–o* in the *upabhṛt*, *p* in the *dhruvā*, and *q* the filling up (*abhipūryamāṇam*); this does not agree with either BÇS. i. 12; ĀpÇS. ii. 7. 6 *seq.* or the other texts (Bhār., Hir., KÇS. ii. 7. 11 *seq.*) in Hillebrandt, *Neu- und Vollmondsopfer*, pp. 63, 64. The curious misdivision of the text in i. 5. 10 and here is not easy to understand.

[1] The 'five peoples' are here meant and not of course twenty-five. For the five peoples see *Vedic Index*, i. 466–468.

[2] *viçó* seems natural, but is not essential.

[3] *bhūḥ* is uncertain in sense: Sāyaṇa makes it an injunctive, 'be thou ours', which may be correct.

[4] Cf. KS. iv. 14; v. 1; xii. 2; MS. ii. 2. 3. For the Brāhmaṇa see TS. i. 6. 10. With Mantras *a–c* the sacrificer addresses the encircling-sticks as they are placed around, the middle first, then the south, then the north; the yoking of the fire is performed with *d*; *d* (second part) is pronounced as the kindling-sticks are placed on; *e* accompanies the placing of the oblation within the Vedi; the placing of the Agnihotra is accompanied with *f*; *g* the placing on of the firewood; with it is taken the first part of *h*; the second part accompanies the spreading of the straw; *i* the besprinkling with butter from the dipping-ladle; *k* the besprinkling with butter

*b* Thou art dread; may I be dread among my equals, dread, a guardian, a granter of wealth.[1]

*c* Thou art overcoming; may I be overcoming among my equals, overcoming, a guardian, a granter of wealth.

*d* I yoke thee with the divine Brahman,
To bear this oblation, O wise one;
Kindling thee, may we live long with good children,
With good heroes, bearing thee tribute.

*e* Whatever, O Agni, in this sacrifice of mine may be spoiled [1],
Whatever of the butter, O Viṣṇu, may be spilt,
Therewith do I smite the rival who is hard to slay;
I place him on the lap of destruction.

*f* Bhūr, Bhuvaḥ, Suvar!

*g* O Agni, do thou strengthen the sacrificer; weaken him who plotteth evil.[2]

*h* O Agni, kindled by the gods, kindled by Manu, with sweet tongue, I touch the head of thee, the immortal, O Hotṛ, for increase of wealth, good offspring, strength.

*i* Thou art mind, derived from Prajāpati; with mind in true existence do thou enter me.

*k* Thou art speech, derived from Indra, destroying the foe [2]; do thou enter me with speech, with power (*indriyeṇa*).

*l* Of the seasons spring I delight; delighted may it delight me.

*m* Of the seasons summer I delight; delighted may it delight me.

*n* Of the seasons the rains I delight; delighted may they delight me.

*o* Of the seasons the autumn I delight; delighted may it delight me.

*p* Of the seasons the winter and the cool I delight; delighted may they two delight me.

*q* By sacrifice to the gods, Agni and Soma, may I be possessed of sight.

*r* By sacrifice to the god Agni, may I be an eater of food [3].

*s* Thou art a deceiver; may I be undeceived, may I deceive N. N.

*t* By sacrifice to the gods, Agni and Soma, may I be a slayer of foes.

*u* By sacrifice to the gods, Indra and Agni, may I be powerful and an eater of food.

with the offering-spoon; *l–p* the offering of the Prayājas; *q* the offering of the two portions of butter; *r* the offering to Agni; *s* the silent offering (*upāñçuyāga*); *t* the offering to Agni and Soma; *u* the offering to Indra and Agni; *v* the offering to Indra; *w* the offering to Mahendra; *x* that to Agni Sviṣṭakṛt; see BÇS. iii. 16 (*a–e*), 17 (*f*), 18 (*g–v*); cf. ĀpÇS. iv. 9. None of the other texts agree exactly with this so far as Hillebrandt communicates them.

[1] *vasuvit* may mean either 'winning wealth' for myself (so Sāyaṇa), or 'giving it' to others, viz. the *sajātas*. See ii. 3. 9 *a*.

[2] According to the ritual of Baudh., which is followed in Bhāsk. and Sāyaṇa, the first part of *h* belongs to *g*. The division here is that of Weber and is not directly supported by any authority: it is no doubt possibly correct.

*v* By sacrifice to the god Indra, may I be powerful.

*w* By sacrifice to the god Mahendra, may I attain superiority and greatness.

*x* By sacrifice to the god Agni Sviṣṭakṛt, may I attain security through the sacrifice, enjoying long life.

i. 6. 3. *a* May[1] Agni protect me from evil sacrifice, Savitṛ from evil report.

*b* Him who near or afar plots evil against me, with this may I conquer.

*c* O thou of fair rain colour, come
To this blessed home,
Approach me in devotion.

*d* Touch the heads.[2]

*e* O Iḍā, come hither; O Aditi, come hither; O Sarasvatī, come hither.

*f* Thou art delight, thou art delighting, thou art fair.

*g* O thou in whom joy is taken, may I attain joy from thee; O thou who art invoked, may I obtain invocation [1] from thee.

*h* May the prayer of the sacrificer be fulfilled for me.

*i* With untroubled mind may I have strength for this.

*k* May the sacrifice mount the sky, may the sacrifice reach the sky.

*l* The path that leadeth to the gods, along it may the sacrifice go to the gods.

*m* On us may Indra bestow power;
Us may wealth and sacrifices attend;
Ours be blessings;
To us be she dear, victorious, bountiful.

*n* Thou art joy, give joy to us; thou art enjoyed by us [2], may I attain joy from thee.

*o* Mind, light, rejoice in the sacrifice;
May he unite this scattered sacrifice;
May Bṛhaspati extend this for us.
May the All-gods rejoice here.[3]

*p* Swell, O ruddy one.

*q* May (my act) as I give be not destroyed; may (my act) as I work not perish.

*r* Thou art the portion of Prajāpati, full of strength and milk.

*s* Protect my expiration and inspiration; protect my breathing together and cross-breathing; protect my out-breathing and cross-breathing.

[1] Cf. KS. v. 2–4; MS. i. 4. 1, 2; VS. ii. 10, 18 (Kāṇva, ii. 3. 7, 8). For the Brāhmaṇa see TS. i. 7. 1–3. This section gives the sacrificer's Mantras for the several portions of the offering; *a* is said when the *prāçitra* is being divided off for the Brahman; *b* when the sacrificer's portion is taken; *c* the taking of the Iḍā; this extends down to *m*; *n* accompanies the taking of the Avantareḍā; *o* the wiping with water within the Vedi; *p* the cake as it sits on the straw; *q* is also used for this; *r–t* are uttered when the *anvāhārya* cake is set down, after cooking, within the Vedi; see BÇS. iii. 18, 19, and cf. ApÇS. iv. 10; KÇS. iii. 4. 13–30; ÇÇS. iv. 9. 2–4.

[2] *iḍāviçeṣāḥ* explain, according to Sāyaṇa, the plural.

[3] See i. 5. 3. 2; 10. 2

*t* Thou art imperishable, for imperishableness thee; mayst thou not perish for me, yonder, in yonder world.

i. 6. 4. *a* By[1] sacrifice to the divine straw, may I be possessed of children.

*b* By[2] sacrifice to the god Narāçaṅsa, may I be possessed of cattle.

*c* By sacrifice to the god Agni Sviṣṭakṛt, may I attain security through the sacrifice, having long life.[2]

*d* May I be victorious through the victory of Agni.

*e* May I be victorious through the victory of Soma.

*f* May I be victorious through the victory of Agni.

*g* May I be victorious through the victory of Agni and Soma.

*h* May I be victorious through the victory of Indra and Agni.

*i* May I be victorious through the victory of Indra [1].

*k* May I be victorious through the victory of Mahendra.

*l* May I be victorious through the victory of Agni Sviṣṭakṛt.

*m* With the impulse of strength,
With elevation he hath seized me; then Indra hath made my enemies
Humble with depression.[3]

*n* The gods have increased my prayer
Which is elevation and depression;
Then do ye, O Indra and Agni,
Scatter my foes on every side.[3]

*o* Hither these blessings have come, fain for milking,
Possessing Indra [2], may we win,
May we milk offspring and food.

*p* With the red steed may Agni convey thee to the god; with the tawny ones may Indra convey thee to the god; with Etaça may Sūrya convey thee to the god.

*q* I unyoke thy head ropes,[4] thy reins,
Thy yokings, thy harness;

[1] Cf. KS. v. 1, 3, 4; MS. i. 4. 2, and for *m* and *n*, VS. xvii. 63, 64. For the Brāhmaṇa see TS. i. 7. 4. This section gives the sacrificer's verses for the Anuyājas, &c.; *a–c* accompany the Anuyājas; *d–l* are said when the sacrifice has been seized by the fire, and the Hotṛ says 'Agni hath joyed in this oblation'; *m* and *n*, the *vājavatyau*, are pronounced by the sacrificer and the Adhvaryu, while the Adhvaryu pushes asunder the *juhū* and *upabhṛt*; the first refers to the lifting up of the *juhū*, the second to the laying down of the *upabhṛt*; *o* the Adhvaryu calls on the sacrificer to say when the Hotṛ has said 'the sacrificer N. N. invokes'; *p* accompanies the casting forward of the straw; *q* the taking down of the enclosing-sticks; *r* accompanies the Çaṁyuvāka; *s* and *t* the offering of the Patnīsaṁyājas, and so also *u* and *v*, the four deities being Soma, Tvaṣṭṛ, the wives of the gods, and Agni; *v* is said when the bundle of grass is laid down, and the bundle is the subject of the rest of the section; see BÇS. iii. 19, 20, and cf. ĀpÇS. iv. 10. 13; Hillebrandt, pp. 137 *seq.*, 162, 163; MÇS. i. 4. 2. 15–5. 1.

[2] See i. 6. 4 *x*.

[3] See i. 1. 13 *a* and *b*.

[4] According to Sāyaṇa, a *pālayana* (saddle) is put on the horse and fastened by a girth (*raçanā* here) and secured by the *paricártanāni* attached to *uras* and tail; *yóktrā*

Bestow upon us wealth and what is good;
Proclaim us sharers among the gods.

*r* By sacrifice to the god Viṣṇu, by the sacrifice, may I attain health and wealth, and security.

*s* By sacrifice to the god Soma [3], possessing good seed, may I impregnate seed.[1]

*t* By sacrifice to the god Tvaṣṭṛ, may I prosper the form of cattle.

*u* The wives of the gods, Agni lord of the house, are the pair of the sacrifice; by sacrifice to these deities, may I be propagated with a pair.

*v* Thou art the bundle, thou art gain, may I gain.

*w* Thou art action, thou art making,[2] may I make.

*x* Thou art winning, thou art the winner, may I win.

*y* May the bundle bestow increase of wealth,
Rich in ghee, rich in houses,
A thousandfold, strong.

i. 6. 5. *a* Let[3] the Dhruvā swell with ghee,
For each sacrifice for the worshippers;
In the udder of the sun maiden, in the lap of Aditi,
Broad streamed be the earth at this sacrifice.

*b* Prajāpati's is the world called Vibhān. In it I place thee along with the sacrificer.

*c* Thou art real, be real for me; thou art all, be all for me; thou art full, be full for me; thou art imperishable, perish not for me.

*d* In the eastern quarter may the gods, the priests, make (me) bright; in the southern [1] quarter may the months, the fathers, make (me) bright;[4] in the western quarter may the houses, the cattle, make (me) bright; in

refer to the ropes to tie the horse, and *raçmín* are the reins. But the whole theory rests on the view that a saddle-horse is meant. In MS. i. 4. 1, 5; ii. 12. 3; KS. v. 3; xxxii. 3 *raçanā́m* is read. The first part to *raçanā́m* is seen in AV. vii. 78. 1, where see Whitney's note. MS. and KS. have a different second part.

[1] *dhārayeyam* is Sāyaṇa's version, but 'impregnate' is rather more probable, in view of *t*. In i. 7. 4. 4 *ātmán dhatte* supports Sāyaṇa.

[2] In AÇS. i. 11. 1; ÇÇS. i. 15. 12, *karaṇam* is read, presumably a mere facile correction for the rare *karúṇa* (RV. i. 100. 7; AV. xii. 3. 47).

[3] Cf. KS. v. 5; xvi. 8; MS. i. 4. 2, 7; VS. Kāṇva, ii. 5. 3 (for *a*); ii. 25; xii. 5 (for *e–h*). For the Brāhmaṇa see TS. i. 7. 5. The sections contain according to the ritual in Sāyaṇa, adopted from BÇS. iii. 20, 21, the Mantras of the sacrificer at the *āpyāyana*, &c.; *a* accompanies the filling of the Dhruvā; *b* the eating of the sacrificer's share; *c* the sacrificer says as the Adhvaryu brings up the full bowl; *d* accompanies the scattering to the quarters; *e–h* three strides of the sacrificer, the last Mantra being said without moving, and in no case must he go beyond the Āhavanīya. Cf. Hillebrandt, pp. 164 *seq.*, 171; ĀpÇS. ii. 2. 9; iv. 14. 4; MÇS. i. 4. 3. 7 *seq.*; KÇS. iii. 3. 12; 8. 11; xvi. 5. 11; ÇÇS. iv. 11. 1–12. 6.

[4] *mā* is supplied by Sāyaṇa, but the verbs may be intransitive; Bhāsk. has *ātmānaṁ māṁ ca*. The MS. and KS. have *prā́cyā diçó*, &c.

the northern quarter may the waters, the plants, the trees make (me) bright; in the zenith may the sacrifice, the year, the lord of the sacrifice make (me) bright.

*e* Thou art the step of Viṣṇu, smiting enmity; with the Gāyatrī metre I step across the earth; excluded is he whom we hate.[1]

*f* Thou art the step of Viṣṇu, smiting imprecations; with the Triṣṭubh metre I step across the atmosphere; excluded is he whom we hate.

*g* Thou art the step of Viṣṇu, smiter of him who practiseth evil; with the Jagatī metre I step across the sky; excluded is he whom we hate.

*h* Thou art the step of Viṣṇu, smiter of the hostile one; with the Anuṣṭubh metre I step across the quarters; excluded is he whom we hate.

i. 6. 6. *a* We[2] have come to the heaven; to the heaven we have come.

*b* May I not be cut off from seeing thee; what heat is thine, to that of thee may I not be brought low.

*c* Thou art good, the best of rays,[3] thou art life-bestowing, bestow life upon me; thou art radiance-bestowing, bestow radiance upon me.

*d* Here do I exclude my enemy, N. N., from these quarters, this sky, this atmosphere, this earth, this food. Excluded is he whom we hate [1].

*e* I have been united with the light.

*f* I turn the turning of Indra.[4]

*g* May I be united with offspring, offspring with me.

*h* May I be united with increase of wealth, increase of wealth with me.

*i* Kindled, O Agni, shine for me; kindling thee, O Agni, may I shine.

*k* Be rich the sacrifice; may I be rich.

*l* O Agni, thou purifiest life;
Do thou give food and strength to us;
Far away drive ill-fortune.[5]

*m* O Agni, good worker, purify for us
Glory in good heroes [2],
Giving increase and wealth to me.[5]

[1] Bhāsk. and Sāyaṇa note that the sacrificer is to regard himself as Viṣṇu in the ritual.

[2] Cf. KS. v. 5, 6; MS. i. 4. 2–4; VS. ii. 25–28. For the Brāhmaṇa see TS. i. 7. 6. This section contains according to the ritual in the comm., viz. BÇS. iii. 21, 22, the Mantras for the reverence to the sun, &c.; *a* with *b* accompanies the reverence to the Āhavanīya; *c* that to the sun; *d* the casting out of foes; with *e* the sacrificer touches himself; with *f* he turns round his right arm as a pivot; *g* and *h* are said as he turns to the north; with *i* and *k* he places a kindling-stick on the fire and reverences the Āhavanīya; *l* and *m* are addressed to the Gārhapatya; so also *n*; *o* accompanies the closing of the sacrifice; with *p* a kindling-stick is placed on the fire; and *q* the taking again (*punarālambha*) of the sacrifice; with *r* he advances to the east. Cf. ĀpÇS. iv. 16; MÇS. i. 4. 3; Hillebrandt, pp. 172–174.

[3] 'Rays' here must denote, as Bhāsk. 'those which have rays'.

[4] *dakṣiṇam aṅsam abhi*; cf. Keith, *Çāṅkhāyana Araṇyaka*, p. 25, n. 5.

[5] These verses are both found in i. 3. 14 *x* and *y*.

*n* O Agni, lord of the house, through thee as lord of the house, may I be a good lord of the house; through me as lord of the house, mayst thou be a good lord of the house; for a hundred winters; this blessing I invoke bringing light for the race; this blessing I invoke bringing light for N. N.[1]

*o* Who yoketh thee? Let him set thee free.

*p* O Agni, lord of vows, I have performed my vow; for that I have had strength; that hath been accomplished by me.

*q* The sacrifice hath become, it hath [3] come into being,
It hath been born, it hath waxed great;
It hath become the overlord of the gods,
May it make us overlords,
May we be lords of wealth.

*r* Rich in cattle, in sheep, O Agni, in horses, is the sacrifice,
With manly companions, ever unalterable;
Rich in food is this, O Asura, rich in offspring,
Enduring wealth, deep based and rich in houses.

i. 6. 7. Even[2] as the Soma (sacrifices) come together in competition, so the new and full moon (sacrifices) are sacrifices which come together in competition. Whose sacrifice then do the gods approach and whose not? He, who among many sacrificers first appropriates the gods, sacrifices to them when the next day comes. The Āhavanīya is the abode of the gods, between the fires of cattle, the Gārhapatya of men, the Anvāhārya-pacana of the fathers. He takes the fire; verily he appropriates [1] the gods in their own abode; to them he sacrifices when the next day comes. By means of a vow is Agni, lord of vows, pure, the Brahman is a supporter of vows. When about to undertake a vow he should say, 'O Agni, lord of vows, I shall perform the vow.' Agni is the lord of vows among the gods; verily after announcement to him he undertakes the vow. At the full moon he undertakes his vow with the (strewing of the) straw,[3] with the (driving away of the) calves at new moon; for that is their abode. 'The fires, both in the front and at the back, must be bestrewed', they say; men [2] indeed desire what is bestrewed,[4] and how much more the

[1] Exactly as in i. 5. 6 *q*.

[2] Cf. KS. xxxi. 15; xxxii. 7; MS. i. 4. 5, 10; ÇB. i. 1. 1. 2–10. This section refers in particular to the putting of the sticks on the fires at the outset of the new and full moon sacrifice, and the Vrata, a vow of fasting, performed by the sacrificer. The Mantras commented on are in i. 5. 10. 3. Cf. Hillebrandt, pp. 3 *seq.*

[3] For these operations cf. Hillebrandt, pp. 4, 7. It will be seen that the author gives them as alternatives for the different *parvans*, not as parts of one service.

[4] i.e. a house covered in against the cold wind: that the gods have whenever they wish new houses, and so, of course, like the strewing, is the view of Bhāsk. and Sāyaṇa.

gods whose is a new dwelling. With him, when sacrifice is to be made on the next day, do the gods dwell, who knowing this bestrews the fire. 'The sacrificer should win both beasts of the wild and of the village', they say; in that he refrains[1] from those of the village, thereby be wins them; in that he eats of the wild, thereby he wins them of the wild. If he were to fast without eating, the Pitṛs would be his divinity [3]; he eats of the wild, the wild is power, and so he bestows power upon himself. If he were to fast without eating, he would be hungry; if he were to eat, Rudra would plan evil against his cattle; he partakes of water; that is neither eaten nor not eaten; he is not hungry and Rudra does not plot evil against his cattle. The sacrificer is a bolt, the enemy of man is hunger; in that he fasts without eating, he straightway smites with the bolt the enemy, hunger.

i. 6. 8. He[2] who offers sacrifice without faith, they place not faith in his sacrifice. He brings waters forward, the waters are faith; verily with faith he offers sacrifice, and both gods and men place faith in his sacrifice. They say, 'They foam over the barrier, they foam over speech, but over mind they do not foam.' He brings them forward with mind; mind is this (earth) [1]; verily with this (earth) he brings them forward. The sacrifice of him who knows thus does not spill. He collects the weapons of the sacrifice; the weapons of the sacrifice are the sacrifice; verily he collects the sacrifice. If he were to collect them one by one, they would have the Pitṛs as their divinity; if all together, (they would have) men as their divinity. He collects them in pairs, and so he makes the form of the Yājyā and the Anuvākyā, and thus there is a pair. If a man knows the ten weapons of the sacrifice, his sacrifice is in order at the beginning. The wooden sword[3] [2], the potsherds, the offering-spoon, the basket, the black antelope skin, the pin, the mortar and pestle, the lower and upper millstones, these are the ten weapons of the sacrifice; the sacrifice of him who knows thus is in order at the beginning. If a man sacrifices after announcing the sacrifice to the gods, they delight in his sacrifice. He should as the oblation is being offered recite (the words), 'Agni, the priest, him I summon hither' [3]. Thus he announces

[1] Sāyaṇa puts in *dhānya*, which of course is mere nonsense. The point is presumably that if he does not eat domestic animals, they increase in number, and, on the other hand, wild animals are only useful if eaten. The acc. is doubtless one of reference, 'with regard to', aided perhaps by the use of the positive sense 'eating' as suggested by Delbrück, *Altind. Synt.* p. 178, who attributes the whole cause to that analogy, but hardly correctly.

[2] Cf. KS. xxxii. 7; xxxi. 15; MS. i. 4. 10; ÇB. i. 1. 1. 13, 22. The verses commented on are in i. 5. 10. 3.

[3] For these implements see the Plates in Caland and Henry, *L'Agniṣṭoma*, pp. 258 *seq.*, and for Dṛṣad and Upalā, *Vedic Index*, i. 378, 374.

the sacrifice to the gods and sacrifices, and the gods delight in his sacrifice. This is the taking of the sacrifice and so after taking the sacrifice he sacrifices. After speaking he remains silent, to support the sacrifice. Now Prajāpati performed the sacrifice with mind; verily he performs the sacrifice with mind to prevent the Rakṣases following. He who yokes the sacrifice when the yoking (time) arrives yokes it indeed among the yokers.[1] 'Who (*ka*) yoketh thee? Let him yoke thee', he says. *Ka* is Prajāpati; verily by Prajāpati he yokes it; he yokes indeed among the yokers.

i. 6. 9. Prajāpati[2] created the sacrifices, the Agnihotra, the Agniṣṭoma, the full moon sacrifice, the Ukthya, the new moon sacrifice and the Atirātra. These he meted out; the Agniṣṭoma was the size of the Agnihotra, the Ukthya that of the full moon sacrifice, the Atirātra that of the new moon sacrifice. He who knowing thus offers the Agnihotra obtains as much as by offering the Agniṣṭoma; he who knowing thus offers the full moon sacrifice obtains as much as by offering the Ukthya [1]; he who knowing thus offers the new moon sacrifice obtains as much as by offering the Atirātra. This sacrifice was in the beginning Parameṣṭhin's, and by means of it he reached the supreme goal. He furnished Prajāpati with it, and by means of it Prajāpati reached the supreme goal. He furnished Indra with it, and by means of it Indra reached the supreme goal. He furnished Agni and Soma with it, and by means of it Agni and Soma reached the supreme goal. He who [2] knowing thus offers the new and full moon sacrifices reaches the supreme goal. He who sacrifices with an abundant offering is multiplied with offspring, with cattle, with pairings. 'The year has twelve months, there are twelve pairs of new and full moon sacrifices; these are to be produced', they say. He lets the calf go free and puts the pot on the fire: he puts down (the rice),[3] and beats the millstones together; he scatters (the grains) and collects the potsherds; the cake [3] he puts on the fire and the melted butter; he throws the clump of grass, and gathers it in; he surrounds the Vedi and he girds the wife (of the sacrificer); he puts in place the anointing waters and the melted butter. These are the twelve pairs[4] in the new and full moon sacrifices. He, who thus sacrifices with these, sacrifices with an abundant offering and is multiplied with offspring, with cattle, with pairings.

[1] i.e. he is pre-eminent among those who perform the sacrifice. The contrast of *mánasā* and *vā́cā* is of course between silence and utterance of Mantras. Cf. v. 5. 3. 1.

[2] There is no precise parallel to this passage in the other texts.

[3] The sense according to Bhāsk. is *vrīhīn ulūkhale*, and this appears to be certain: *dṛṣádau* denotes of course *dṛṣadulūkhale* as Sāyaṇa takes it. According to Bhāsk. *adhivapati dṛṣadi taṇḍulān.*

[4] There are seven here and five in i. 6. 8.

i. 6. 10. 'Thou[1] art secure; may I be secure among my equals', he says; verily he makes them secure.[2] 'Thou art dread; may I be dread among my equals'; verily he makes them harmonious. 'Thou art overcoming; may I be overcoming among my equals,' he says; verily he overthrows him who rises against him. 'I yoke thee with the divine Brahman', he says; this is the yoking of the fire; verily [1] with it he yokes it. With the prosperous part of the sacrifice the gods went to the world of heaven, with the unsuccessful part they overcame the Asuras. 'Whatever, O Agni, in this sacrifice of mine may be spoiled', he says; verily with the prosperous part of the sacrifice the sacrificer goes to the world of heaven, with the unsuccessful part he overcomes the foes. With these Vyāhṛtis he should set down the Agnihotra. The Agnihotra is the beginning of the sacrifice, these Vyāhṛtis are the Brahman; verily at the beginning of the sacrifice he makes the Brahman [2]. When the year is completed he should thus with these (Vyāhṛtis) perform the setting down; verily with the Brahman he surrounds the year on both sides. He who is undertaking the new and full moon and the four monthly offerings should set in place the oblations with these Vyāhṛtis. The new and full moon and the four monthly sacrifices are the beginning of the sacrifice, these Vyāhṛtis are the Brahman; verily at the beginning of the sacrifice he makes the Brahman. When the year is completed, he should thus with them (Vyāhṛtis) set down (the oblations), and so with the Brahman he surrounds the year on both sides. To the kingly class falls the blessing of the part of the sacrifice which is performed with the Sāman [3]; to the people[3] (falls) the blessing of what (is performed) with the Ṛc; now the Brahman sacrifices with an offering without a blessing; when he is about to recite the kindling-verses he should first insert the Vyāhṛtis; verily he makes the Brahman the commencement, and thus the Brahman sacrifices with an offering which has a blessing. If he desire of a sacrificer, 'May the blessing of his sacrifice fall to his foe', he should insert for him those Vyāhṛtis in the Puronuvākyā (verse); the Puronuvākyā has the foe for its divinity; verily the blessing of his sacrifice falls to his foe [4]. If he desire of sacrificers, 'May the blessing of the sacrifice fall to them equally', he should place for them one of the Vyāhṛtis at the half-verse of the Puronuvākyā, one before

[1] Cf. KS. xxxi. 15; MS. i. 4. 5. The verses commented on are in i. 6. 2. 1–3.

[2] It is rather curious that the text should render the Mantra as meaning that the *sajātas* are to be *dhruvá*: it is not the natural sense of the verse, and the text does not apply the principle of interpretation to the next Mantra.

[3] To Sāyaṇa *rāṣṭrám* means the kingdom, *viç* the people (*prajā*), but the use of *rāṣṭrám* is clearly equivalent to the masculine.

the Yājyā, and one at the half-verse of the Yājyā, and thus the blessing of the sacrifice falls to them equally. Even as Parjanya rains down good rain, so the sacrifice rains for the sacrificer; they surround the water with a mound,[1] the sacrificer surrounds the sacrifice with a blessing. 'Thou art mind derived from Prajāpati [5], with mind and true existence do thou enter me', he says; mind is derived from Prajāpati, the sacrifice is derived from Prajāpati; verily he confers upon himself mind and the sacrifice. 'Thou art speech, derived from Indra, destroying the foe; do thou enter me with speech, with power', he says; speech is derived from Indra; verily he confers upon himself speech as connected with Indra.

i. 6. 11. He[2] who knows the seventeenfold Prajāpati as connected with the sacrifice rests secure through the sacrifice, and falls not away from the sacrifice. 'Do thou proclaim'[3] has four syllables; 'Be it proclaimed' has four syllables; 'Utter' has two syllables; 'We that do utter' has five syllables; the Vaṣaṭ has two syllables; this is the seventeenfold Prajāpati as connected with the sacrifice; he who knows thus rests secure through the sacrifice and does not fall away from the sacrifice. He who knows the beginning, the support,[4] the end of the sacrifice [1] reaches the end with a secure and uninjured sacrifice. 'Do thou proclaim'; 'Be it proclaimed'; 'Utter'; 'We that do utter'; the Vaṣaṭ call, these are the beginning, the support, the end of the sacrifice; he who knows thus reaches the end with a secure and uninjured sacrifice. He who knows the milking of the generous one[5] milks her indeed. The generous one is the sacrifice; (with the words) 'Do thou proclaim', he calls her; with 'Be it proclaimed' [2], he lets (the calf) go up to her; with 'Utter', he raises (the pail); with 'We that do utter', he sits down beside her, and with the Vaṣaṭ call he milks. This is the milking of the generous one;

[1] Sāyaṇa takes this clause as an explanation of the mode in which the blessing of a sacrifice in the case of an Ahīna or Sattra is spread evenly over the whole body of sacrificers, but this is not borne out by the text: *sthálā* seems to refer to catching water in a tank or enclosure for use, though it may be merely = *sthālī* 'vessel'.

[2] Cf. KS. xxxii. 1; the verses commented on are in i. 6. 2. 3, 4.

[3] The rendering of these phrases is made to suit the number of syllables: *yája* means 'utter the Yājyā', and is addressed to the Hotṛ by the Adhvaryu, just as *á çrāvaya* is addressed by him to the Āgnīdhra; *yé yájamāhe* is said by the Hotṛ and his attendant priests: it is uncertain if *yé* is the relative or a mere particle. *çrauṣaṭ*, according to Caland and Henry, *L'Agniṣṭoma*, p. xxv, is a bad translation of an Indo-Iranian equivalent (*sraoṣo astu*), and should rather have been *astu çroṣaḥ*; but neither this nor any other theory of *çrauṣat* or *vaṣaṭ* is satisfactory; cf. Hillebrandt, *Rituallitteratur*, p. 99.

[4] According to Sāyaṇa the first is the beginning, the second to fourth the *pratiṣṭhā* or substance or middle, the last the end.

[5] *Sūnṛtā* is here personified as a cow, as Aditi often is; cf. Macdonell, *Vedic Mythology*, p. 120.

he who knows thus milks her indeed. The gods performed a sacrificial session; the quarters were dried up; they discerned this moist set of five; (with the words) 'Do thou proclaim', they produced the east wind; with 'Be it proclaimed', they caused the clouds to mass together; with 'Utter' they begat [3] the lightning; with 'We that do sacrifice' they made rain to fall, and with the Vaṣaṭ call they caused the thunder to roll. Then for them the quarters were made to swell; for him who knows thus the quarters are made to swell. One knows Prajāpati, Prajāpati knows one; whom Prajāpati knows, he becomes pure. This is the Prajāpati of the texts,[5] 'Do thou proclaim', 'Be it proclaimed', 'Utter', 'We that do utter', the Vaṣaṭ call; he who knows thus becomes pure. 'Of the seasons spring [4] I delight', he says; the fore-sacrifices are the seasons; verily he delights the seasons; they delighted place themselves in order for him; the seasons are in order for him who knows thus. 'By sacrifice to the gods, Agni and Soma, may I be possessed of sight', he says; the sacrifice is possessed of sight through Agni and Soma; verily by means of them he confers sight upon himself. 'By sacrifice to the god Agni, may I be an eater of food', he says; Agni is among the gods the eater of food; verily by means of him [5] he confers the eating of food upon himself. 'Thou art a deceiver; may I be undeceived; may I deceive N. N.', he says; by that deceit the gods deceived the Asuras; verily by this he deceives his foe. 'By sacrifice to the gods, Agni and Soma, may I be a slayer of foes', he says; by means of Agni and Soma Indra slew Vṛtra; verily by means of them he lays low his foe. 'By sacrifice to the gods, Indra and Agni, may I be powerful and an eater of food', he says; verily he becomes powerful and an eater of food. 'By sacrifice to the god Indra, may I be powerful', he says; verily he becomes powerful. 'By sacrifice to the god Mahendra, may I attain superiority and greatness', he says; verily he attains superiority and greatness. 'By sacrifice to the god Agni Sviṣṭakṛt, may I attain security through the sacrifice, enjoying long life', he says; verily he confers long life upon himself and attains security through the sacrifice.

i. 6. 12. *a* Indra[2] for you we invoke
On all sides from other men;
Be he ours only.

[1] *Tva* here is paralleled by Sāyaṇa from RV. x. 71. 4: *utá tvaḥ páçyan ná dadarça vā́cam*, which he quotes from the Sampradāyavids; see Delbrück, *Altind. Synt.* p. 27.

[2] This section as usual contains a set of Puronuvākyās and Yājyās for the Kāmyeṣṭis described in ii. 2. 7. The verses are mainly Ṛgvedic without change, viz. *a* = i. 7. 10; *b* = vii. 27. 1; *c* = iii. 37. 9; *d* = vi. 25. 8; *f* = viii. 78. 7; *g* = i. 7. 1; *h* = i. 10. 1; *k* = iii. 32. 14; *m* = x. 152. 4; *n*, *o* = x. 180. 3, 2; *q* = RV. vi. 47. 11; *r* = vii. 19. 7; *s*, *t* = v. 31. 4, 5.

*b* On Indra men call in reverence
That he may cause their prayers to be accomplished;
Hero, men overpowering, delighting in strength,
Do thou confer upon us a stall full of kine.

*c* O Çatakratu, the strength of thine
That is in the five folks,
That do I choose of thee.

*d* To thee hath been assigned for mighty power,
For ever, in the slaying of Vṛtra,
All lordship, and all strength, O thou that art worthy of sacrifice
In the overcoming of man, by the gods, O Indra [1].

*e* In whom the seven Vāsavas rest
As it were firm rooted,
The Ṛṣi of farthest hearing,
The glowing pot is the guest of Indra.[1]

*f* In the raw thou didst produce the cooked,
And madest the sun to mount in the sky;
Like the glowing pot heat ye the Sāman
With good prayers, delightful to the lover of song.[2]

*g* Indra the singers aloud,
Indra with praises the praisers,
Indra the songs have praised.[3]

*h* The singers sing thee [2];
The praisers hymn thy praise;
The Brahmans raise thee,
O Çatakratu, like a pole.

*i* Let us offer our praise to him who delivereth from trouble,
Swiftest to give, celebrating his lovingkindness;
O Indra, accept this oblation;
May the desires of the sacrificer be fulfilled.[4]

*k* That to which Dhiṣaṇā impelled me have I produced;

[1] This verse occurs in KS. viii. 16; MS. iv. 12. 2; TĀ. i. 8. 7; ĀÇS. iv. 7. 4; ÇÇS. v. 10. 32 but with *rohanti pūrvyā ruhah* in Pāda *b*: *svārūho* Sāyaṇa explains as showing the spontaneous action of the seven Vāsavas; despite their servitude to Āditya they act as if free and needing no constraint (for the seven steeds of the sun, see Macdonell, *Vedic Mythology*, p. 30). The sun is probably the god dealt with and is personified as the *gharma* or heated cooking-pot; in the Pravargya rite the Mahāvīra pot unquestionably is a symbol of the sun; see Oldenberg, *Religion des Veda*, p. 449.

[2] It is really impossible to make any definite sense of this passage: the version got is due to changing *sáman* to *sáma*, and that is far from satisfactory.

[3] It is possible that *vāṇīḥ* is really an accusative, the verb having a direct and a cognate accusative; cf. Delbrück, *Altind. Synt.* p. 180.

[4] For this verse cf. AV. xix. 42. 3 with Whitney's note; KS. viii. 16; MS. iv. 12. 3. KS. has *bhūyiṣṭhadāvne* and *āvṛṇānāḥ* (bad metre but good grammar as compared with AV. and MS.), and *juṣasva* for *gṛbhāya*.

I shall praise Indra before the decisive day;
Him that goeth as with a ship
Both parties invoke that there he may rescue us.[1]

*l* First lord of sacrifices [3],
Freeing from trouble, the best of those worthy of offering,
Son of the waters, the impeller, O ye Açvins;
Do ye confer power and strength on this one.[2]

*m* Smite away our foes, O Indra;
Cast down the warriors;
Make him low
Who is hostile to us.

*n* O Indra, thou wast born for rule, for prosperous strength
Of the people, O strong one;
Thou didst smite away the unfriendly folk,
And madest wide room for the gods.

*o* Like a dread beast, evil, roaming the mountains,
He hath come from the furthest place [4];
Sharpening thy lance, thy sharp edge, O Indra,
Smite the foes, drive away the enemy.

*p* Drive away the foe, the enemy,
Smash the jaws of Vṛtra;
In rage do thou avert the anger
Of him who is hostile to us.[3]

*q* The guardian Indra, the helper Indra,
The hero ready to hear at every call, Indra,
I invoke the strong one, invoked of many, Indra;
May Indra in his bounty bestow on us prosperity.

*r* May we not [5], O strong one, in this distress,

[1] For Dhiṣaṇā as a goddess see Pischel, *Ved. Stud.* ii. 84; for the second half of the verse the best mode is to take the earlier as dependent on the last part, and *yátra-yáthā* as equivalent to *yáthā tátra* or *yátrā-táthā*: Oldenberg (*Ṛgveda-Noten*, i. 244) thinks that there are two points '*wo und wie*', which approximates to, but is not exactly the same as, the above explanation; he also points out that the real sense may be *yátra-hávante*, or again that a verb is omitted with *yátra*, or that there is a confusion of two sentences, one going with this first half line, and the next with *hávante*; *no* is inevitable with *hávante*, for we are part of the *ubháye*.

[2] This verse occurs in a variant form in AV. xix. 42. 4, where see Whitney's note: if *háyantam* is read, then a verb must be supplied, but AV. suggests *huve dhiyá* (it has *dhuyáḥ*). *náraḥ* is quite hopeless, in view of *açvinā*, and the obvious view is that *asmín náre* is meant, and this may well = I; cf. later, Speijer, *Sanskrit Syntax*, § 273. AV. has quite differently *indréṇa ma indriyáṁ*. Cf. Weber, *Ind. Stud.* xiii. 95, n.

[3] The verse is one of the very few not identified by Weber: it is RV. x. 152. 3, but with the variants of *çátrūn* for *rákṣas*, *nuda* for *jahi*, and *bhāmitó* for *vṛtrahan*. AV. i. 21. 3 and SV. ii. 1217 agree with RV. The RV. version is also found in ApÇS. xx. 20. 7, which quotes the verse in full and evidently does not rely on the TS.

Be handed over to evil, O lord of the ways;
Guard us with true protection;
May we be dear to you among the princes.

*s* The Anus have wrought a chariot for thy steed;
Tvaṣṭṛ a glorious bolt, O thou invoked of many;
The Brahmans magnifying Indra with their praises
Have strengthened him for the slaying of the serpent.

*t* What time the strong sang praise to the strong,
O Indra, the stones and Aditi in unison,
Without steeds or chariots were the fellies
Which, sped by Indra, rolled against the Dasyus.

## PRAPĀṬHAKA VII

### *The Part of the Sacrificer in the New and Full Moon Sacrifices*

i. 7. 1. Cattle[1] attend the cooked offerings[2] of him who has established a fire. The cooked offering is the Iḍā; it is placed in the world of the sacrifice between the fore- and the after-offerings. Over it as it is brought up he should say, 'O thou of fair rain colour, come hither'; the cattle are the Iḍā; verily he summons cattle. The gods milked the sacrifice, the sacrifice milked the Asuras; the Asuras, being milked by the sacrifice, were defeated; he, who knowing the milking of the sacrifice [1] sacrifices, milks another sacrificer. 'May the blessing of this sacrifice be fulfilled for me', he says; this is the milking of the sacrifice; verily with it he milks it. The cow is milked willingly, and willingly the Iḍā is milked for the sacrificer; these are the teats of Iḍā, 'Iḍā is invoked';[3] Vāyu is the calf. When the Hotṛ summons the Iḍā, then the sacrificer looking at the Hotṛ should in mind reflect on Vāyu [2]; verily he lets the calf go to the mother. By the whole sacrifice the gods went to the world of heaven; Manu laboured with the cooked offering; the Iḍā went to Manu; the gods and the Asuras called severally upon her, the gods directly,[3] the Asuras indirectly; she went to the gods; the cattle choose the gods, cattle deserted

[1] The verses commented on are in TS. i. 6. 3.

[2] The number and nature of these offerings varies with different Sūtra texts, and there are also similar sacrifices in the Gṛhya ritual (Hillebrandt, *Rituallitteratur*, p. 89).

[3] i.e. *Iḍopahutā* is the order of the gods, *upahuteḍā* that of the Asuras. The exact form of the invocation is not found in the TS., but *Iḍa* and *upahūte* occur in i. 6. 3. The actual formula is given in MS. iv. 13. 5, 7, 10; KS. xxvii. 5; TB. iii. 5. 8. 2; 13. 2, and in ÇB. i. 8. 1. 24, 25; it is also set out at length in AÇS. i. 7. 7, where it is of some extent, and ends *sahāntarikṣeṇa vāmadevyena vāyunā*. This version explains the reference to Vāyu which the text leaves hopelessly obscure.

the Asuras. If he desire of a man, 'May he be without cattle', he should invoke the Iḍā indirectly for him; verily he becomes without cattle [3]. If he desire of a man, 'May he be rich in cattle', he should invoke the Iḍā directly for him; verily he becomes rich in cattle. The theologians say, 'He would invoke the Iḍā indeed who in invoking the Iḍā should invoke himself in the Iḍā.' 'To us be she dear, victorious, bountiful', he says; verily in invoking the Iḍā he invokes himself in the Iḍā. The Iḍā is as it were a breach in the sacrifice; half they eat [4], half they wipe;[1] in this regard the sacrifice of the Asuras was broken; the gods united it by the holy power (Brahman). 'May Bṛhaspati extend this for us', he says; Bṛhaspati is the holy power (Brahman)[2] of the gods; verily by the holy power (Brahman) he unites the sacrifice. 'May he unite this scattered sacrifice', he says, for continuity. 'May the All-gods rejoice here', he says; verily continuing the sacrifice he indicates it to the gods. The [5] sacrificial fee which he gives at the sacrifice his cattle accompany; he having sacrificed is like to become without cattle; 'the sacrificer must so arrange', they say, 'that he may place among the gods[3] what is given, but keep his cattle with himself.' 'Swell, O ruddy one', he says; the ruddy one is the sacrifice; verily he magnifies the sacrifice; thus he places among the gods what is given, but keeps his cattle with himself. 'May (my act) as I give be not destroyed', he says; verily he avoids destruction; 'May (my act) as I work not perish', he says; verily he attains prosperity.

i. 7. 2. Saṁçravas[4] Sauvarcanasa said to Tumiñja Aupoditi: 'When thou hast been a Hotṛ of Sattrins, what Iḍā hast thou invoked?' 'Her I have invoked', he said, 'who supports the gods by her expiration, men by her cross-breathing, and the Pitṛs by her inspiration.' 'Does she divide, or does she not divide?' (he asked). 'She divides', he replied. 'Her body then hast thou invoked', he said. Her body is the cow [1]; of the cow were they two talking. She who is given in the sacrifice supports the gods with her expiration; she by whom men live (supports) men by her cross-breathing; she whom they slay for the Fathers (supports) the Fathers by her inspiration; he who knows thus becomes rich in cattle. 'Her too I have invoked', he said, 'who is available to people as they increase.'[5] 'Her food then [2] hast thou invoked', he replied. This food

[1] *çirasi siñcanti* is Sāyaṇa's version.

[2] Cf. the frequent use of Brahman of Bṛhaspati, Geldner, *Ved. Stud.* ii. 144, and see *Vedic Index*, ii. 78. It is not in my opinion necessary to take the sense as more than 'holy power' in the frequent use as here; see also p. 486, n. 1.

[3] *devatrā* refers to the Brahmans, according to Sāyaṇa, and it is not easy to avoid the conclusion that this is correct; cf. i. 7. 3. 1 and *Vedic Index*, ii. 82.

[4] This section properly belongs to the ritual of the Hotṛ at the new and full moon sacrifices, not to that of the Yajamāna at all; see *Ind. Stud.* iii. 385.

[5] It is not certain if *práty ā-bhávati* is found

is plants, plants are available to people as they increase; he who knows thus becomes an eater of food. 'Her too I have invoked', he said, 'who supports people in distress and succours them as they improve.' 'Her support then hast thou invoked', he replied. Her support is this (earth) [3], this (earth) supports people in distress and succours them as they improve; he who knows thus finds support. 'Her too I have invoked', he said, 'in whose step people drink the ghee they live upon.' 'Does she divide, or does she not divide?' (he asked). 'She does not divide', he said, 'but she propagates.' 'Indeed hast thou invoked the Iḍā herself', he replied. The Iḍā is rain; in the step of rain people drink the ghee they live upon; he who knows thus is propagated with offspring; he becomes an eater of food.

i. 7. 3. Secretly [1] offering is made to one set of gods, openly to another. The gods who receive offering secretly, he thus offers to them in sacrifice; in that he brings the Anvāhārya mess [2]—the Brahmans are the gods openly—them he verily delights. This is his sacrificial fee: verily he mends the rent in the sacrifice; whatever in the sacrifice is harsh or is injured, that he makes good (*anvā́harati*) [1] with the Anvāhārya mess, and that is why it has its name. Now the priests are the messengers of the gods; in that he brings the Anvāhārya mess, he delights the messengers of the gods. Prajāpati distributed the sacrifice to the gods; he reflected that he was empty; he perceived this Anvāhārya mess unallotted; he conferred it upon himself. The Anvāhārya is connected with Prajāpati; he, who knowing thus brings the Anvāhārya, assuredly enjoys Prajāpati.[3] An unlimited amount should be poured out, Prajāpati is unlimited; (verily it serves) to win Prajāpati [2]. Whatever the gods did in the sacrifice, the Asuras did; the gods perceived the Anvāhārya connected with Prajāpati; they seized it; then the gods prospered, the Asuras were defeated; he who knowing thus brings the Anvāhārya prospers himself, his foe is defeated. By the sacrifice there is offering,[4] by the cooked food satisfying. He who knowing thus brings the Anvāhārya, accomplishes at once sacrifice and satisfaction.

also below in *práty ābhávantīr gṛhṇāti*: the accent in the first case is normal in the Saṅhitā (Weber, *Ind. Stud.* xiii. 65), and even the second is not unparalleled if the words are to be taken as one, but the connexion with *gṛhṇāti* seems more probable and somewhat better sense; there is, however, little difference.

[1] The verses commented on are in i. 6. 3. 3.

[2] The Anvāhārya is a mess of food cooked with rice given to the priests as a Dakṣiṇā; see Eggeling, SBE. xii. 7, 49.

[3] There is some uncertainty whether *ṛdhnoti* is really transitive, or if the accusative is a quasi-cognate accusative, 'prospers in relation to Prajāpati'. Oertel on JUB. i. 37. 2 *seq.* compares *puṣ* with accusative. For other cases of its use cf. the passages in i. 4. 27, n. 2.

[4] *iṣṭin* and *pūrtin* here clearly indicate the sense of *iṣṭāpūrtin* as one who has sacrificed and has satisfied the priests; see Windisch, *Festgruss an Böhtlingk*, pp. 115–118.

'Thou art the portion of Prajāpati' [3], he says; verily he unites Prajāpati with his own portion. 'Full of strength and milk', he says; verily he confers upon him strength and milk. 'Protect my expiration and inspiration; protect my breathing together and cross-breathing', he says; verily he invokes this blessing. 'Thou art imperishable, for imperishableness thee; mayst thou not perish for me, yonder, in yonder world', he says. Food perishes in yonder world, for given hence in yonder world people live upon it; in that he touches thus, he makes it imperishable; his food perishes not in yonder world.

i. 7. 4. 'By[1] sacrifice to the divine strew, may I be possessed of children', he says; by the strew Prajāpati created offspring; verily he creates offspring. 'By sacrifice to the god Narāçansa, may I be possessed of cattle', he says; by Narāçansa Prajāpati created cattle; verily he creates cattle. 'By sacrifice to the god, Agni Sviṣṭakṛt, may I attain security through the sacrifice, having long life', he says; verily he confers life on himself, and finds support through the sacrifice. With the victory of the new and full moon sacrifices [1] the gods conquered, and by means of the new and full moon sacrifices they drove away the Asuras. 'May I be victorious through the victory of Agni', he says; verily through the victory of the deities in the new and full moon sacrifices the sacrificer is victorious, and by means of the new and full moon offerings drives away his enemies. With two verses containing the word 'strength', he accompanies the separation (of the ladles); strength is food; verily he wins food; (he uses) two, for support. He who sacrifices knowing the two milkings of the sacrifice milks thus the sacrifice on both sides [2], in front and behind; this is one milking of the sacrifice, another is in the Iḍā.[2] When the Hotṛ utters the name of the sacrificer, then he should say, 'Hither these blessings have come, fain for milking'; verily he milks the deities which he praises together; verily he milks the sacrifice on both sides, in front and behind. 'With the red steed may Agni convey thee to the god', he says; these are the steeds of the gods [3], the straw is the sacrificer; in that he casts forward the straw with them, he makes the sacrificers to go by the steeds of the gods to the world of heaven. 'I unyoke thy head ropes, thy reins', he says; that is the unyoking of Agni; verily thereby he unyokes him. 'By sacrifice to the god Viṣṇu, by the sacrifice may I attain health and wealth and security', he says; Viṣṇu is the sacrifice; verily the sacrifice finds support at the end. 'By sacrifice to the god Soma, possessing good seed [4], may I impregnate seed', he

[1] Cf. KS. xxxii. 3, 4; MS. i. 4. 5. The verses commented on are in TS. i. 6. 4.

[2] i.e. in TS. i. 7. 1.

says; Soma is the impregnator of seed; verily he confers seed upon himself. 'By sacrifice to the god Tvaṣṭṛ, may I prosper the form of cattle'; Tvaṣṭṛ is the form-maker of the pairings of cattle, and thereby he confers upon himself the form of cattle. 'The wives of the gods, Agni, the lord of the house, are the pair of the sacrifice; by sacrifice to these deities may I be propagated with a pair.' 'Thou art the bundle, thou art gain, may I gain', he says; by the bundle (*vedéna*) the gods won (*avindanta*) the desirable wealth of the Asuras, and that is why the bundle has its name. Whatever of his foe's he may covet, the name of that he should utter; verily he wins it all from him. 'May the bundle bestow increase of wealth, rich in ghee, rich in houses, a thousandfold, strong', he says; he obtains a thousand cattle. In his offspring a strong one is born who knows thus.

i. 7. 5. Through[1] the emptying of the Dhruvā the sacrifice is emptied, through the sacrifice the sacrificer, through the sacrificer offspring. Through the swelling of the Dhruvā, the sacrifice is made to swell, through the sacrifice the sacrificer, through the sacrificer offspring. 'Let the Dhruvā swell with ghee', he says; verily he makes the Dhruvā to swell; through its swelling the sacrifice is made to swell, through the sacrifice the sacrificer, through the sacrificer offspring. 'Prajāpati's is the world called Vibhān. In it I place thee along with the sacrificer', he says [1]; the world of Prajāpati, named Vibhān, is this (world); verily he places it in it along with the sacrificer. In that he sacrifices he is as it were emptied; in that he eats the sacrificer's portion, he fills himself. The sacrifice is the size of the sacrificer's portion, the sacrificer is the sacrifice; in that he eats the sacrificer's portion, he places the sacrifice in the sacrifice. There is good grass and good water where the strew and the waters are [2]; the Vedi is the abode of the sacrificer; in that he places the full bowl within the Vedi, he establishes good grass and good water in his own abode. 'Thou art real, be real for me', he says; the sacrifice is the waters, ambrosia is the water; verily he bestows upon himself the sacrifice and the waters. All creatures attend him who is performing the vow. 'In the eastern quarter may the gods, the priests, make (me) bright', he says; this is the concluding bath of the new and full moon sacrifices [3]. He goes to the bath along with the creatures which attend him as he performs the vow. Headed by Viṣṇu the gods won these worlds by the metres so as to be irrecoverable;[2] in that he takes the steps of Viṣṇu,

[1] Cf. KS. xxxii. 5; MS. i. 4. 7. The verses commented on are in i. 6. 5.

[2] This is a curious form (*anapajayyám*), found also in ÇB. i. 4. 2. 9; iii. 4. 2. 8, and the Pet. Lexx. call it an adverb. It is not a regular gerundive in view of the accent, but there are parallels for the accent in other *ya* derivatives (Whitney, *Sansk. Gramm.* § 1213). It seems to be a cognate accusative, cf. Delbrück, *Altind. Synt.* p. 187.

the sacrificer becoming Viṣṇu wins these worlds by the metres so as to be irrecoverable. 'Thou art the step of Viṣṇu, smiting imprecations', he says; the earth is the Gāyatrī, the atmosphere is connected with the Triṣṭubh, the sky is the Jagatī, the quarters are connected with the Anuṣṭubh; verily by the metres he wins these worlds in order.

i. 7. 6. 'We[1] have come to the heaven: to the heaven we have come', he says; verily he goes to the world of heaven. 'May I not be cut off from seeing thee; what heat is thine, to that of thee may I not be brought low', he says; that is according to the text. 'Thou art good, the best of rays; thou art life-bestowing, bestow life upon me', he says; verily he invokes this blessing. He falls away from this world, who [1] takes the steps of Viṣṇu, for from the world of heaven the steps of Viṣṇu are taken. The theologians say, 'He indeed would take the steps of Viṣṇu who after acquiring these worlds of his foe should descend again to this world.' This is his return descent to this world, in that he says, 'Here do I exclude my enemy N. N. from these quarters, from this sky'; verily having acquired these worlds of his foe he descends again to this world. 'I have been united [2] with the light', he says; verily he rests on this world. 'I turn the turning of Indra', he says; Indra is yonder sun; verily he turns his turning. He turns to the right; verily he revolves round his own strength; therefore the right side of a man is the stronger; verily also he turns the turning of the sun. 'May I be united with offspring, offspring with me', he says; verily [3] he invokes this blessing. 'Kindled, O Agni, shine for me; kindling thee, O Agni, may I shine', he says; that is according to the text. 'Be rich the sacrifice; may I be rich', he says; verily he invokes this blessing. Within the Gārhapatya much variegated work is performed; with two verses to Agni, the purifier, he pays reverence to the Gārhapatya; verily he purifies the fire, he purifies himself; (he uses) two for support. 'O Agni, lord of the house', he says [4]; that is according to the text. 'For a hundred winters', he says; 'for a hundred winters may I kindle thee', he says in effect. He utters the name of his son; verily he makes him an eater of food. 'This prayer I utter, bringing light for the race', he should say who has no son born to him, verily is born to him a brilliant and resplendent son. 'This prayer I utter, bringing light to N. N.', he should say who has a son born [5]; verily he bestows upon him brilliance and splendour. He who having yoked the sacrifice does not let it free becomes without a support. 'Who yoketh thee? Let him set thee free', he says; Who (*ka*) is Prajāpati; verily by Prajāpati he yokes him, by Prajāpati he lets him free, for support.

[1] Cf. KS. xxxii. 5; MS. i. 4. 7. The verses commented on are in TS. i. 6. 6.

The vow if not released is liable to consume (the sacrificer); 'O Agni, lord of vows, I have performed my vow', he says; verily he releases his vow [6], for atonement, to prevent burning. The sacrifice goes away, and turns not back; to him who sacrifices knowing the restoration of the sacrifice it does turn back; 'The sacrifice hath become, it hath come into being', he says; this is the restoration of the sacrifice, and thereby he restores it. Excellence has not been obtained by him who having established a fire has no retinue; cattle indeed are the retinue of a Brahman. Having sacrificed, he should step forward to the east and say, 'Rich in cattle, in sheep, O Agni, in horses is the sacrificer'; he wins his retinue, he obtains a thousand cattle, in his offspring a strong one is born.

## *The Vājapeya*

i. 7. 7. *a* O[1] god Savitṛ, instigate the sacrifice, instigate the lord of the sacrifice for good luck; may the divine Gandharva who purifieth thoughts purify our thought; may the lord of speech to-day make sweet our utterance.[2]

*b* Thou art the thunderbolt of Indra, slaying obstructions, with thee may this one smite Vṛtra.

*c* On the instigation of strength, the mother, the mighty one,
We shall proclaim with our speech, Aditi, by name,
Into whom all this world hath entered;
In her may the god Savitṛ instigate right for us.[3]

*d* In the waters [1] is ambrosia, in the waters is medicine;
Through the guidance of the waters
Be ye steeds, O ye that are strong.[4]

[1] Cf. KS. xiii. 14; MS. i. 11. 1; VS. ix. 1, 5–7. For the Brāhmaṇa see TB. i. 3. 5; KS. xiv. 6; MS. i. 11. 6; ÇB. v. 1. 1. 14; 4. 3–6. This section begins the Mantras for the Vājapeya (i. 7. 7–12), but the TS. has nothing of a Brāhmaṇa. In the ritual Mantra *a* accompanies an oblation to Savitṛ as a preliminary to the consecration; *b* is addressed to the chariot which is placed on the chariot stand (*rathavāhana*) which is within the southern 'hip' (*çroṇī*) of the Vedi, with the Mantra it is taken down in preparation for the race; *c* accompanies the removal of the chariot to the Uttaravedi; *d* accompanies the washing of the steeds, *e* the yoking of the right-hand horse; with *f* he rubs its back; with *g* he approaches the chariot; with *h* he strokes the two sides of the chariot; see BÇS. xi. 2, 6, 7, and cf. ĀpÇS. xviii. 2. 10, 19; 3. 1–3; 4. 5, 6; MÇS. vii. 1; KÇS. xiv. 1. 11; 3. 1–6. For the rite itself see Eggeling, SBE. xli. 1–40; Hillebrandt, *Ved. Myth.* i. 247 *seq.*; *Rituallitteratur*, pp. 141–143, Oldenberg, *Religion des Veda*, p. 331, *n.*, and especially Weber, SPAW. 1892, pp. 765 *seq.*

[2] This is a clear case where the Black Yajurvedas with *vácam* are much superior to *vājam* of VS. The verse recurs in iv. 1. 1 *g*.

[3] KS. has *dharmam*, but *dhárma*, which VS. also preserves, is clearly correct.

[4] It is uncertain whether *práçastiṣu* means 'praises' or rather 'guidance'.

*e* Or Vāyu thee, or Manu thee,[1]
The seven and twenty Gandharvas;
They first yoked the steed;
They placed swiftness in it.

*f* Child of the waters, swift one, the towering onrushing wave most fain to win the prize, with it may he win the prize.[2]

*g* Thou art the stepping of Viṣṇu, thou art the step of Viṣṇu, thou art the stride of Viṣṇu.

*h* May the two Aṅkas, the two Nyaṅkas, which are on either side of the chariot,
Speeding on with the rushing wind,
The far-darting, powerful one, the winged one,
The fires which are furtherers, further us.[3]

i. 7. 8. *a* On[4] the instigation of the god Savitṛ, through Bṛhaspati, winner of the prize, may I win the prize.

[1] The disjunctives seem to be only Vāyu or Manu, the Gandharvas being intended in any case.

[2] KS. inserts *kakúdman* and *prátūrtir* and has *vājasás*, and, omitting *ayám*, the first person *seṣam*.

[3] This verse which is not in the other Saṅhitās appears also in PB. i. 7. 5; PGS. iii. 14; MGS. i. 13. 4, &c. The Aṅka and Nyaṅka Sāyaṇa explains as the side and the wheel respectively, quoting in his favour ĀpÇS. xviii. 4. 6, where the verse is applied to the sides or the wheels; Bhāsk. gives wild guesses. What they were is unknown, *Vedic Index*, i. 10.

[4] Cf. KS. xiii. 14; xiv. 1; MS. i. 11. 2, 3; VS. ix. 9-19. For the Brāhmaṇa see TB. i. 3. 6; KS. xiv. 7; MS. i. 11. 7; ÇB. v. 1. 4. 15-5. 27. These Mantras describe the chariot race; with *a* the priest mounts the chariot; with *b* the Brahman mounts a wheel placed on a pole in the Cātvāla or pit; with *c* the priests are encouraged to cry aloud and to beat drums; with *d* the whip is invoked as it is handed to the priest; with *e* he touches each horse in turn, the right, the middle, and the left; with *f* the steeds are addressed; *g–l* are used to address the horses as they race forward to the goal; *m* is used by the Agnīdhra to accompany an oblation, if it is reported that a chariot has been broken; *n* accompanies the unyoking of the chariot; *o* is said as the steeds are made to smell the mess of boiled rice (*naivāra caru*) which is the offering in this part of the rite, *p* when they are made to smell it when the rite is over; *q* is said as the chariots are taken down, and *r* as the drums are taken down; cf. BÇS. xi. 7 (*o, a, b, d, e, f*), 8 (*c, g–l, m, n*), 9 (*p–r*). In ĀpÇS. xviii. 4. 7–5. 3 the ritual differs somewhat: *a* is used by the Brahman priest, and is preceded by *c* addressed to the drums; *b* is said by the sacrificer; then the two yoke horses are caused to smell the *naivāra* with *o*; with *p* (last words) he wipes the froth on their mouths; with *d* the Adhvaryu mounts the chariot and whips the steeds with *e*; as the horses go he recites four verses (*f*, regarded as two, the second being *vi yójanā*, *g* and *h*), and four verses (*i–m*) he recites as they return from the mark which shows the turning-place; with *n* he offers an oblation when the horses have returned, and *o* is used as he lets the horses smell the *caru* on their return, and *p* (last part) as they have the froth wiped off their mouths; *q* either is used for the loosening of the drums or in touching all the steeds (*r* seems to be included in *q*); in this respect BÇS. is clearly better, and generally it follows more closely the text: it is clear in any case that the Mantra *o* is displaced. Cf. also MÇS. vii. 1. 2; KÇS. xviii. 3. 8–4. 12.

*b* On the instigation of the god Savitr̥, through Br̥haspati, winner of the prize, may I mount the highest vault.

*c* To Indra utter your voices, make Indra win the prize, Indra hath won the prize.[1]

*d* O whip, strong, having strength[2] for the prizes,
Do thou in the contests strengthen the steeds.

*e* The swift art thou, the runner, the strong.

*f* O steeds, hasten for the prize; conquer on the instigation of the Maruts; measure ye the leagues; establish the ways [1];[3] attain the goal.

*g* For each prize aid us, O ye steeds,
For the rewards, O ye wise, immortal, righteous ones;
Drink of this mead, rejoice in it;
Delighted go by paths on which the gods go.

*h* May the swift coursers, who hear the call,
All hearken to our cry.

*i* Strong limbed, winning a thousand,
Eager to gain in the gaining of praise,[4]
The steeds, which have won in the contests great prizes,
May they be propitious to us when we call.

*k* Among the gods, strong limbed, good praisers,
Destroying the serpent, the wolf, the Raksases,
For ever[5] may they remove from us evil [2].

[1] For this curious form cf. Whitney, *Sansk. Gramm.* § 904; *dhvanayit*, iv. 6. 9 *d*, where RV. i. 162. 15 has *dhvanayīt*. In *p* we have *jigīvāṅsaḥ*; in ii. 5. 2. 4 *ajahitām*.

[2] The exact sense of these epithets need not be pressed; Pischel (*Ved. Stud.* i. 10) takes *vā́jeṣu vājinī* as 'victorious in the contest'; and he thinks that *vājinīvatī* means 'possessing mares' (*vājinī*), but here at least that sense is hardly very satisfactory: the real aim is of course the piling up of words with *vāja* in them; the sense is wholly secondary. Cf. p. 131, n. 3.

[3] The exact sense of *skabh* is not clear; it may be that the horses are not to fall on the way, or merely that they are to make out a path for themselves. KS. has *skabhnuvantaḥ* as has VS.

[4] The division of this Mantra is not satisfactory. In RV. vii. 38. 7 and 8 are found *çáṁ no bhavantu—ámīvāḥ* and then *g*; and in x. 64. 6 there is found the rest of *h* with the variants *iva tmánā* for *saniṣyávaḥ* and *dhánam* for *rátnam*: clearly the division of verses should be altered by omitting *i* as a separate entity and dividing it between *h* and *k*. The text followed by Weber is the school tradition of Bhāsk. and Sāyaṇa as he avows in his comm., and Baudh. evidently did not accept it, as he includes *l* in the four verses addressed to the steeds. KS. agrees with RV. in having verses equivalent to vii. 38. 7, 8; x. 64. 6, in this order, but it reads *saniṣyávaḥ* with *dhánā*; MS. agrees with KS.; VS. agrees with RV. in text save for *saniṣyávaḥ* (and VSK. agrees in this also), but the order is vii. 38. 7; x. 64. 6; vii. 38. 8. *medhásātā* is uncertain in sense: if it is equivalent to *devátātā* in the sense 'in divine service', a possible meaning is given, but this is uncertain, as °*sātā* should have some reference to 'gain'.

[5] *sánemi* means *kṣipram* according to Sāyaṇa and Nirukta, xii. 14; Naigh. iii. 27 gives instead *purāṇa* and this suggests *sana* as the source, but the formation is very strange and not yet explained, for *sa-nemi* is not very satisfactory as a solution.

*l* This steed speedeth his swift course,
Bound at the neck, the shoulder, and the mouth;
Displaying his strength Dadhikrā
Springeth along the bends of the ways.[1]

*m* After him as he hasteneth in triumphant speed
Bloweth the wind as after the wing of the bird,
Of the impetuous eagle, (after him) Dadhikrāvan,
As in his might he crosseth the winding ways.[2]

*n* May there come to me the instigation of strength;
May there come sky and earth with all healing;
Come to me father [3] and mother;[3]
May Soma come to me for immortality.

*o* O ye steeds, prize winning, about to run for the prize, about to win the prize, do ye touch Bṛhaspati's portion.

*p* O ye steeds, prize winning, that have run for the prize, that have won the prize, do ye be pure in Bṛhaspati's portion.

*q* True hath been the compact
That ye did make with Indra.[4]

*r* Ye have made Indra win the prize,[5] O trees; now be ye loosed.

i. 7. 9. *a* Thou[6] art the caul of the kingly class, thou art the womb of the kingly class.[7]

[1] In this verse, which is RV. iv. 40. 4, KS. has the later normal *grīvāsu* and MS. *apipakṣá āsán*, which is not so good metre: the °*pakṣa* is doubtless due to the view that the side was the place where the horse was tied, not the shoulder; *krátum* Sāyaṇa refers to the 'will' of the *sādin*, 'rider', ignoring the fact that chariot horses were driven, not ridden: KS., MS., and VS. have *saṁsániṣyadat* in place of *saṁtávītvat*. Weber's view (SPAW. 1892, p. 790, n. 1) that *Dadhikrā* is either a genitive in form or sense, or a mistake for *Dadhikro* is quite needless.

[2] The version of this verse, which is RV. iv. 40. 3 without variant, follows Oldenberg (*Ṛgveda-Noten*, i. 301): the only really doubtful point is what *añkasám* denotes: it may be a part of the horse's body; Sāyaṇa takes it as the *çṛñgāracihnaṁ vastracāmarādikam*, while it seems natural to make it an equivalent of *pathám áñkāṅsi* above. That *parṇám* is an accusative is practically certain: for the impersonal use of the verb see Delbrück, *Altind. Synt.* p. 4.

[3] For *pitárā mātárā ca*, for which MS. has *pitaro viçvarūpāḥ*, while VSK. has *gantam*, cf. Macdonell, *Ved. Gramm.* p. 156. The allusion may be to heaven and earth, or merely to terrestrial parents. See also i. 3. 10, n. 2.

[4] KS. has *eṣá* and *saṁvâg*: MS. has *saṁvâg* and both *samádadhvam*, which is not so good as the proper °*dhadhvam*, and is no doubt a mere correction.

[5] VS. like KS. and MS. have *ájījipata*; Macdonell, *Ved. Gramm.* p. 375. Weber (*Ind. Stud.* xiii. 102) cites *ajijñipat*, ii. 1. 11. 3.

[6] Cf. KS. xiv. 1; MS. i. 11. 3; VS. ix. 20, 21. For the Brāhmaṇa see TB. i. 3. 7; KS. xiv. 8; MS. i. 11. 7, 8; ÇB. v. 2. 1. 1–14. This section gives the Mantras for the mounting of the post by the sacrificer, who thus approaches the gods; with *a* he and his wife are clad in garments of silk (*tārpya*) and Darbha grass respectively; with *b* he addresses his wife who replies *róhāva hi súvar*, and he then undertakes to mount for both; with *c* twelve libations with the dipping-ladle are made, equal

*b* O wife, come hither to the heaven; let us two mount! Yes, let us two mount the heaven;[1] I will mount the heaven for us both.

*c* Strength, instigation, the later born, inspiration, heaven, the head, the Vyaçniya, the offspring of the last, the last, the offspring of being, being, the overlord.[2]

*d* May life accord with the sacrifice, may expiration accord with the sacrifice, may inspiration accord with the sacrifice [1], may cross-breathing accord with the sacrifice, may eye accord with the sacrifice, may ear accord with the sacrifice, may mind accord with the sacrifice, may the body accord with the sacrifice, may the sacrifice accord with the sacrifice.

*e* We have come to the heaven, to the gods; we have become immortal; we have become the offspring of Prajāpati.

*f* May I be united with offspring, offspring with me; may I be united with increase of wealth, increase of wealth with me.

*g* For food thee! For proper food thee! For strength thee! For the conquering of strength thee![3]

*h* Thou art ambrosia, thou art prospering, thou art begetting.

in number to the months of the year; with *d* the post is fixed; with *e* the sacrificer stretches out his arms as a sign of his reaching the top of the post which he mounts by steps (*ākramaṇa*); with *f* he looks down on the ground; with *g* the Adhvaryu on the east, the Brahman on the south, the Hotṛ on the west, and the Udgātṛ on the north address him while presenting him with salt in a pouch of Açvattha wood; with *h* in his descent he puts his right foot on a piece of gold (*hiraṇyaṁ çatamānam*); see BÇS. xi. 11 (*c*, *a–f*), 12; ĀpÇS. xviii. 5. 7–6. 2 agrees in substance; cf. MÇS. vii. 1. 3; KÇS. xiv. 5. 1–10.

[7] This Mantra is interesting, for the TB. does not clearly make the second part applicable to the wife, as it continues *punāty enam*, which cannot be rendered, as it is taken by Sāyaṇa, as a reference to the *patnīdeham*. Possibly, however, the reading of TB. should be *enām*, or even as it stands the reference may be to the sacrificer, though the wife really puts on the Darbha garment as in ÇB. v. 2. 1. 8. The Mantra is singularly out of place in the Vājapeya as a Brahmanical offering, and doubtless points to an earlier form of the sacrifice, Weber, p. 795, n. 6.

[1] For the use of *hí* in the reply to a question, see Delbrück, *Altind. Synt.* p. 524. The position of *róhāva* with the accent makes *súvo* belong primarily to *éhi*, while MS. and KS. put *éhi* after *róhāva*. Cf. Weber, *Ind. Stud.* xiii. 71, 72; Pāṇini, viii. 1. 52; ÇB. v. 2. 1. 10; schol. to Pāṇini, viii. 1. 56.

[2] These names are presumably also mythic names of the months of the years: the lists differ in the different texts both in form and number, MS. and KS. having thirteen, that is, including an intercalary month: *vyáçniya* is of uncertain sense and is read differently in all the texts. KS. has *vyaçanā*, MS. *vaiyáçana* (rather *vaiyaçana* or *vaiyaçanā*), VS. *vyaçnuvin*. Cf. Weber, p. 793, and see below iv. 7. 11, n. 2.

[3] The giving of salt to the sacrificer by Vaiçyas (so in ÇB. and KÇS.) or by the priests (ApÇS. recognizes both) is of importance as a clear case of a fertility spell. The Vaiçyas were probably the proper givers as they would be interested in salt for their cattle. According to the ritual the priests gave the bags one after the other, the sacrificer turning round to receive each, other bags being given face to face to imitate the action of eating (Sāyaṇa).

i. 7. 10. *a* The[1] instigation of strength pressed in aforetime
This Soma, the lord in the plants, in the waters;
Be they full of sweetness for us;
May we as Purohitas watch over the kingship.
*b* The instigation of strength hath pervaded
This (world) and all these worlds on every side;
He goeth around knowing pre-eminence,[2]
Increasing offspring and prosperity for us.
*c* The instigation of strength rested on this sky
And all these worlds as king;
May the wise one make the niggard to be generous,
And may he accord us wealth [1] with all heroes.[3]
*d* O Agni, speak to us;
To us be thou kindly disposed;
Further[4] us, O lord of the world;
Thou art the giver of wealth to us.
*e* May Aryaman further us,
May Bhaga, may Bṛhaspati,
May the gods, and the bounteous one;
May the goddess speech be bountiful to us.[5]
*f* Aryaman, Bṛhaspati, Indra,
Impel to give us gifts,
Speech, Viṣṇu, Sarasvatī,
And Savitṛ the strong.[6]

[1] Cf. KS. xiv. 2; MS. i. 11. 4; VS. ix. 23–30, which all differ in minor points only. For the Brāhmaṇa see TB. i. 3. 8; KS. xiv. 8; MS. i. 11. 8; ÇB. v. 2. 2. 5–14. This section gives the Mantras for the Annahomas, which are seven offerings made with an Udumbara offering-ladle before the Sviṣṭakṛt from an Udumbara wooden tub of all kinds of plants mixed with ghee (*a–g*): with *h* the Adhvaryu anoints the sacrificer who is seated on a black antelope skin, with the hair on the top, facing the priest; see BÇS. xi. 7 (cf. x. 54), and cf. ĀpÇS. xviii. 6. 5, 6; MÇS. vii. 1. 1, 3; KÇS. xiv. 5. 23, 24.

[2] *virā́jam* may be correct, but VS. has *nu* for *idám* and *sánemi rā́ja*, while KS. has *virājā*, and MS. agrees with TS. *idám* is necessary if *ca* is read, as there must be an object for *ā́babhūva* to be coupled with *ca*; KS. which omits *ca* still has *idám*: it also inverts the second half-verses of *b* and *c*.

[3] KS. has *devīm*, a mere corruption, and it ends *somo rayiṁ sahavīraṁ ni yaṅsāt*, which agrees with its reading in *a*, *somo rajauṣadhīṣu apsu*, but which is not supported by the other Saṅhitās: there is the usual variation of *dāpayati* in the other texts; *sárvavīram* may mean 'with all (i.e. abundant) heroes (i.e. heroic offspring)', or possibly 'with heroes unharmed'.

[4] *prá yacha* can hardly be barely an equivalent of *prá dadātu* in *e*, and the sense 'further' seems reasonable. The verse is RV. x. 141. 1, but that has *pratyáñ* and *viças*. KS. and MS. agree with RV.; VS. has *práti* but *sahasrajit*. KS. and MS. have *rāsva*, and VS. *tvám hi dhanadā́ asi*.

[5] This is RV. x. 141. 2, which has *rāyó* for *prá vā́g*; VS. has *pūṣā́* for *bhágaḥ*, and so KS., and KS. and VS. have only in Pādas c, d *prá vā́g devī́ dadātu naḥ*.

[6] This is RV. x. 141. 5, which has *vā́tam* for *vā́cam*; KS. and MS. insert *víṣṇum*, but this is apparently merely a further stage

*g* Soma the king, Varuṇa,
Agni, we grasp,
The Ādityas, Viṣṇu, Sūrya
And Bṛhaspati, the Brahman (priest).[1]

*h* On the instigation of the god Savitṛ, with the arms of the Açvins, with the hands of Pūṣan, with the bond of Sarasvatī, of speech, the binder, I anoint thee with the lordship of Agni, with the lordship of Indra,[2] of Bṛhaspati I anoint thee.

i. 7. 11. Agni[3] with one syllable won speech; the Açvins with two syllables won expiration and inspiration; Viṣṇu with three syllables won the three worlds; Soma with four syllables won four-footed cattle; Pūṣan with five syllables won the Paṅkti; Dhātṛ with six syllables won the six seasons; the Maruts with seven syllables won the seven-footed Çakvarī; Bṛhaspati with eight syllables won the Gāyatrī; Mitra with nine syllables won the threefold Stoma[4] [1]; Varuṇa with ten syllables won the Virāj; Indra with eleven syllables won the Triṣṭubh; the All-gods with twelve syllables won the Jagatī; the Vasus with thirteen syllables won the thirteenfold Stoma; the Rudras with fourteen syllables won the fourteenfold Stoma; the Ādityas with fifteen syllables won the fifteenfold Stoma; Aditi with sixteen syllables won the sixteenfold Stoma; Prajāpati with seventeen syllables won the seventeenfold Stoma.

i. 7. 12. *a* Thou[5] art taken with a support; thee that sittest among men, that

of corruption. Bṛhaspati as Brahman is meant, not Brahman, the god; the *ca* is almost conclusive against Weber's view that the god may be meant.

[1] This is RV. x. 141. 3, which has *ávase* for *váruṇam* and ends the half-line with *gīrbhir havāmahe*.

[2] Of course a full Mantra is intended to be supplied with *indrasya*, and Baudh. has *tvā* after it in his citation of it as a sign of this. Sāyaṇa insists on taking *yantúr* as meaning Agni (because no doubt of the seeming incorrectness of the masculine), while Weber, pointing out that in ÇB. v. 2. 2. 14 *viçveṣām devānām* is an alternative, while KÇS. xiv. 5. 26 allows the omission of *vācáḥ*, suggests that *Índrasya* was originally there. But this is needless. VS. has *yantriye dadhāmi*.

[3] Cf. KS. xiv. 4; MS. i. 11. 10; VS. ix. 31–34. For this the Brāhmaṇa has nothing, but see ÇB. v. 2. 2. 17. These Mantras are pronounced by the sacrificer at the bidding of the Adhvaryu, and he thus is to obtain the same success as the gods whose victories he pronounces; see BÇS. xi. 7, where the rite is placed after i. 7. 8 *b* and before i. 7. 8 *d*. In ĀpÇS. xviii. 4. 19 the Mantras are said as the horses run the course, but this is clearly not the view of the TS. See also KÇS. xiv. 5. 18; MÇS. vii. 1. 2.

[4] Because it consists of three verses made into nine.

[5] Cf. KS. xiv. 3; MS. i. 11. 4; VS. ix. 2–4. For the Brāhmaṇa see TB. i. 3. 9; ÇB. v. 1. 2. 4–7. This section gives the Mantras for the five Atigrāhya cups after the Āgrayaṇa (*a–e*) and the seventeen cups of Soma for Prajāpati (*f* and *g* which are really one in the ritual), after the Ṣoḍaçin, corresponding with which there are seventeen of Surā offered by the Pratiprasthātṛ with a Mantra given in KS. and MS., viz. RV. x. 131. 2; see BÇS. xi. 3; ĀpÇS. xviii. 1. 13, 15, 17; 2. 1–9; MÇS. vii 1. 2; KÇS. xiv. 5. 6 (*a–e*); xxv. 6. 10 (*f*).

sittest in the wood, that sittest in the world, I take acceptable to Indra; this is thy birthplace; to Indra thee!

*b* Thou art taken with a support; thee that sittest in the waters, that sittest in the ghee, that sittest in the sky, I take acceptable to Indra; this is thy birthplace; to Indra thee!

*c* Thou art taken with a support; thee that sittest on the earth, that sittest on the atmosphere, that sittest on the vault, I take acceptable to Indra; this is thy birthplace; to Indra thee!

*d* The cups of the five folk,
Of which three are of highest birth,
(And for which) the divine cask [1] has been forced out [1]
Of these that have no handles
The food and strength have I seized;
This is thy birthplace; to Indra thee!

*e* The sap of the waters, the vigorous,
The ray of the sun that has been gathered,
The sap of the sap of the waters,
That of you I take which is the best;
This is thy birthplace; to Indra thee!

*f* By this shape producing mighty deeds,
He is dread, a broad way for gain,
He hath come to the top, bearing sweetness,
What time he moved a body in his own body.[2]

*g* Thou art taken with a support; agreeable to Prajāpati I take thee; this is thy birthplace; to Prajāpati thee!

i. 7. 13. *a* The [3] months, the woods,

[1] This is not very clear and the other texts differ in the first part completely: *viçipriyāṇām* is apparently 'without *çiprās*', and *çiprā* denotes 'jars' or 'lips', i.e. vessels without mouths or handles, probably. KS. has *tásām viçiçnyānām* (MS. *viçiçnānām*), presumably with the same sense. It is also doubtful what *pañcajanīnāḥ* means here: presumably it really has no further sense than 'five' and it may be corrupt: there is no exact parallel to it in KS. (which has only *nyantar vipra ā sati*) or MS. (which has *graha viçvajanīna niyantar viprāyāmahe*. There are five Grahas, of course. The three best are those to Agni, Indra, and Sūrya. *agrabhīm* is peculiar to the TS.; see Macdonell, *Ved. Gramm.* p. 383. The *kóçaḥ* is presumably conceived as emptied into the Grahas. All the Grahas are deposited on the Khara as usual with the Mantra *eṣá te yóniḥ*.

[2] This verse is almost unintelligible: it appears in a slightly different form in AV. vii. 3. 1, and in a series of Sūtras (AÇS. ii. 19. 32; ÇÇS. iii. 17. 1; KÇS. xxv. 6. 10) as well as in KS. and MS. (i. 10. 3), but not in VS. MS. and the RV. Sūtras end *svám yát tanúṁ tanvàm airayata*; KS. may mean this (ix. 6; xiv. 3; v. 5. 12) as it has *svá yát tanú tanvām airayata*; AV. has *sváyā tanvā̀ tanúm airayata*; *dharúṇam* is read by KS. and the RV. Sūtras, and MS. has *pratyáñ*: KÇS. agrees with TS. *várāya* must mean 'he is a broad path for a boon', but the sense of the last Pāda is irrecoverable, as it is a favourite piece of mysticism.

[3] This section as usual contains the Yājyās and the Puronuvākyās for the Kāmyeṣṭis

The plants, the mountains,
The earth and sky in longing,
The waters, followed Indra on his birth.

*b* To thee hath been assigned for mighty power,
For ever, in the slaying of Vṛtra,
All lordship, and all strength, O thou that art worthy of sacrifice[1]
In the overcoming of man by the gods, O Indra,

*c* Indrāṇī beyond other women
I have heard to be favoured with a spouse,
For never at any time [1]
Shall her husband die of old age.

*d* I have not joyed, O Indrāṇī,
Without my friend Vṛṣākapi,
Whose oblation rich in water
Goeth dear to the gods.

*e* He who first born in his wisdom
A god, surpassed the gods in insight,
From whose breath the sky and earth recoiled,
In the greatness of his manhood, he, O ye men, is Indra.

*f* Hitherward be thy might with aid, O dread Indra,
What time the armies meet in combat,
And the arrow flieth from the arms of the strong men;
Let not thine [2] anger spread on every side.[2]

*g* Destroy us not; bring and give to us
That plenteous bounty which thou hast to give to the pious man,
For this new gift, this song we have sung to thee;[3]
Let us speak forth in praise of Indra.

*h* Bring it to us, let none intercept it;
For we know thee as wealth lord of riches;
That mighty gift of thine, O Indra,
Vouchsafe it us, O lord of the bay steeds [3].

*i* With our oblation we summon
Indra, the giver;
Fill both thy hands with bounty;

described in ii. 2. 8. The verses are as usual taken with little variation from the RV.; *a* = x. 89. 13; *b* = vi. 25. 8; *c* and *d* = x. 86. 11, 12; *e* = ii. 12. 1; *f* = vii. 25. 1; *g* = iv. 20. 10; *h* = iii. 36. 9; *l* and *m* = vi. 47. 12, 13 (x. 131. 6, 7); *n* = i. 30. 13; *o* = x. 133. 1.

[1] This is found above, i. 6. 12 *d*, and it is remarkable that it is quoted here in full.

[2] The sense of this passage is uncertain: but it seems best to assume that the first Pāda is a main sentence and not part of the second Pāda: *viṣvadrīyak* must mean 'indiscriminately': the god is to be careful of his action.

[3] The locative here is presumably one of occasion, 'on the occasion of this new gift'. Cf. Delbrück, *Altind. Synt.* pp. 387, 388.

Give to us from the left and the right.[1]

*k* The giver, the bolt-bearer, the bull, the overpowering,
The impetuous, the king, slayer of Vṛtra, drinker of the Soma,
Seated at this sacrifice on the strew,
Be thou health and wealth to the sacrificer.[2]

*l* Indra the protector, the granter of aid with his aids;[3]
All knowing, be kindly to us;
Let him restrain the enemy, let him make security,
May we be lords of strength [4].

*m* May we enjoy the favour of him the worshipful,
And also his lovingkindness;
May the protector Indra, the granter of aid,
For ever fend far from us the enemy.

*n* Rich banquets be ours with Indra,
With mighty strength,
Wherewith fed we may be glad.

*o* To Indra here sing strength
To place his chariot in the front;
Even in conflict in battle he maketh wide room;
Slayer of foes in the contests:
Be thou our comforter;
Let the feeble bowstrings
Of the others break on their bows.

## PRAPĀṬHAKA VIII

### *The Rājasūya*

i. 8. 1. To[4] Anumati he offers a cake on eight potsherds; the sacrificial fee is a cow. The (grains) which are thrown down to the west of the

[1] This is not found elsewhere, but cf. above i. 2. 13. 2; AV. vii. 28. 8, with Whitney's note; VS. v. 19; MS. i. 2. 9.

[2] This verse is a sort of cento: Pādas a and b are = RV. v. 40. 4 except that RV. begins with *ṛjīṣī*; c = RV. iii. 35. 6 *a*; d = RV. iii. 17. 3.

[3] For the irregular *svávān* cf. Lanman, *Noun-Inflection*, p. 559.

[4] Cf. KS. xv. 1; MS. ii. 6. 1, 2; VS. ix. 35. For the Brāhmaṇa see TB. i. 6. 1; ÇB. v. 2. 3. 2–9. This section begins the treatment of the Rājasūya, and in a Brāhmaṇa-like passage some details are given which are amplified in TB. i. 6. 1. The three Mantras are part of the offering to Nirṛti: with the first an offering is made in the Gārhapatya to appease Rudra; then by the south the sacrificer goes, taking an ember from the fire, to where there is a natural cleft (*iriṇa*) and deposits his ember there and makes an offering with the second Mantra; he retires by the same path and offers in the Gārhapatya with the third; see BÇS. xii. 1, 2; ĀpÇS. xviii. 8. 10–9. 1; and cf. KÇS. xv. 1. 9. 10. For the ritual generally, cf. Hillebrandt, *Ritualliteratur*, pp. 143–147; Weber, *Über die Königsweihe*, Abh. PAW. 1893; Eggeling, SBE. xli. 73 *seq.*; Oldenberg, *Religion des Veda*, pp. 366, 472, 491.

support[1] he (offers) on one potsherd to Nirṛti; the sacrificial fee is a black garment with a black fringe.

> Go away, hail! rejoicing in the oblation.
> This is thy share, O Nirṛti;
> O thou who hast prospered, thou art rich in oblation;
> Free him from evil. Hail!
> Honour to him who hath done this.[2]

He offers an oblation to Āditya; the sacrificial fee is a choice (ox). (He offers) to Agni and Viṣṇu on eleven potsherds; the sacrificial fee is a dwarf beast of burden. (He offers) to Agni and Soma [1] on eleven potsherds; the sacrificial fee is gold. (He offers) to Indra on eleven potsherds; the sacrificial fee is a bull as a beast of burden. (He offers) to Agni on eight potsherds, and curds to Indra; the sacrificial fee is a bull as a beast of burden. (He offers) to Indra and Agni on twelve potsherds, and an oblation (*caru*) to the All-gods; the sacrificial fee is a first-born calf. (He offers) an oblation of millet to Soma; the sacrificial fee is a garment. (He offers) an oblation to Sarasvatī, and an oblation to Sarasvant; the sacrificial fee is a pair of oxen.

i. 8. 2. He[3] offers to Agni on eight potsherds, an oblation to Soma, to Savitṛ on twelve potsherds, an oblation to Sarasvatī, an oblation to Pūṣan, to the Maruts on seven potsherds, clotted curds to the All-gods, and on eleven potsherds to sky and earth.

i. 8. 3. *a* He[4] offers on eleven potsherds to Indra and Agni, clotted

[1] The *çamyā* here must have a definite sense something like what is attributed to it by the comm.: *taṇḍuleṣu piṣyamāneṣu dṛṣadam abhyādhātum adhaḥsthāpitā* is its description; see *Vedic Index*, ii. 356. The Sūtras differ in the direction in which the grain falls or is thrown; the version of Baudh. makes it west and east, that of Āp. north and west.

[2] There is no mention here of the rite against Kṣetriya which figures in the KS. and MS. versions.

[3] Cf. KS. ix. 4; KapS. viii. 7; MS. i. 10. 1. For the Brāhmaṇa see TB. i. 6. 2, 3; ÇB. v. 2. 3. 10. After the eight offerings directed in i. 8. 1 follow the four monthly sacrifices of which i. 8. 2 deals with the first, the Vaiçvadeva. Cf. BÇS. xii. 2; v. 5. 4; ĀpÇS. xviii. 10. 3; MÇS. i. 7. 1; KÇS. xv. 1. 17; Hillebrandt, *Rituallitteratur*, pp. 115, 116.

[4] Cf. KS. ix. 4; KapS. viii. 7; MS. i. 10. 2; VS. iii. 44–47. For the Brāhmaṇa see TB. i. 6. 4, 5; ÇB. ii. 5. 2. 7–29. This section deals with the Varuṇapraghāsa rite, the second of the four monthly sacrifices; the Mantras accompany the rite by which the wife of the sacrificer is purified by admitting the names of her lovers, if any: the Prapraṣthātṛ leads the wife up and makes her say Mantra *b*; with *c* the husband pronounces the Puronuvākyā; with *d* both repeat the Yājyā of the offering of *karambha pātras* with a basket (*çūrpa*), and with *e* they depart from the fire altar of the south in which the offering has taken place; see BÇS. xii. 3; v. 5–9; ĀpÇS. viii. 6. 16–25; MÇS. i. 7. 4. 12–16; KÇS. v. 5. 10–13; Hillebrandt, *Rituallitteratur*, pp. 116, 117; Oldenberg, *Religion des Veda*, pp. 441 *seq.*

curds to the Maruts, clotted curds to Varuṇa, and on one potsherd to Ka.

*b* The voracious we invoke,
The Maruts who bear the sacrifice,
Rejoicing in the mush.[1]

*c* Be not against us in battles, O god Indra;
Let there be expiation to satisfy thee, O impetuous one;
For great is the barley heap of this bountiful one;
Rich in oblation are the Maruts whom our song praises.[2]

*d* The wrong we have done in village or wild,
In the assembly, in our members,
The wrong to Çūdra or Aryan,
The wrong contrary to the law of either,
Of that thou art the expiation;[3] hail!

*e* The doers of the deed have performed the deed,
With wondrous speech;
Having done the deed to the gods go ye
To your home, ye bounteous ones.

i. 8. 4. *a* To[4] Agni Anīkavant he offers a cake on eight potsherds as the sun rises, an oblation to the Maruts as the heaters at midday, and to the Maruts as lords of the house he milks at evening an oblation of all (the cows).

[1] VS. has *praghāsino*.

[2] This is RV. i. 173. 12 with variants; RV. has *átra* after *indra* and *devaiḥ*; KS. has *devāḥ*, and both KS. and MS. have *átra*; VS. agrees throughout with RV. In Pāda b RV. has *ásti hi ṣmā* followed by VS.; in c the RV. version is *maháç cid yásya*, MS. has *mahī́ cid yásya*, while KS. repeats *avayā́ḥ*, no doubt in error. The sense is by no means certain, but the first Pāda must contain a deprecation of Indra's anger, and the second says that there is expiation; in c the sense of the TS. version may be that there is much gain for an offering to Indra the generous, or possibly belonging to the generous donor at the sacrifice; the same sense can be extracted from the RV. and VS. version. Whitney on AV. iii. 35. 1 holds that *avayā́ḥ*, which Shankar Pandit restores in the Pāda text there, is as good as *avayā́* read here in both texts, as the root is certainly *yā* in either case: so Oldenberg, *Ṛgveda-Noten*, i. 165, rejecting Arnold's suggestion (*Vedic Metre*, p. 101) *avayā́jaḥ*. VS. also has the Visarga, and Weber (*Ind. Stud.* xiii. 96) ascribes to error its omission here. The Pada text in iii. 2. 8 *f* also omits it, but not in iv. 6. 8 *e*, where he recognizes the compound.

[3] *indriyé* is no doubt intended as a foil to *sabhā́yām*, 'in full assembly'. The verse occurs also in a form closely approximating to this in KS. xxxviii. 5; VS. xx. 17, the parallel versions in this place being briefer. The only uncertain point is Pāda c, where the sense is possibly a reference to a breach of the rule affecting any individual. The verse is, of course, a general penitential formula, where *vayám* is natural, though, as used, the husband and wife alone say it: KS. has *ápi* for *ádhi*.

[4] Cf. KS. ix. 5; KapS. viii. 8; MS. i. 10. 1, 2; VS. iii. 49, 50. For the Brāhmaṇa see TB. i. 6. 6, 7; ÇB. ii. 5. 3. 2–4. 10.

*b* O ladle, fly away filled,
And well filled do thou fly back;
Like wares, O Çatakratu,
Let us barter food and strength.
*c* Give thou to me; I shall give to thee;
Bestow upon me; I shall bestow upon thee;
Accept my offering;
I shall accept thy offering [1].[1]

*d* To the Maruts, the playful, he offers a cake on seven potsherds at the rising of the sun; he offers to Agni on eight potsherds, an oblation[2] to Soma, to Savitr̥ on twelve potsherds, to Sarasvatī an oblation, to Pūṣan an oblation, to Indra and Agni on eleven potsherds, to Indra an oblation, to Viçvakarman on eleven potsherds.

i. 8. 5. *a* He[3] offers to Soma with the Pitr̥s a cake on six potsherds, to the Pitr̥s who sit on the straw fried grains, for the Pitr̥s prepared by Agni he milks a beverage from a cow which has to be won over[4] (to another calf).

*b* This for thee, O father, and for thy line;
This for thee, O grandfather, great-grandfather, and for thy line;
Do ye Pitr̥s rejoice in your portions.
*c* May we gladden thee,

This section deals with the Sākamedha, the third of the Cāturmāsya rites. There are two days; the first is spent on the offerings given in *a*; the Mantras accompany the offering in the Gārhapatya of scrapings, in response to the roaring of a bull which is incited to do so, doubtless to show its readiness for the offering; the rest of the section deals with the second day of the rite; see BÇS. xii. 3; v. 10; ĀpÇS. viii. 11. 19–21; MÇS. i. 7. 5. 29; KÇS. v. 6. 2–7. 10; Hillebrandt, *Rituallitteratur*, pp. 117, 118; Oldenberg, *Religion des Veda*, pp. 76, 565.

[1] This is the classic statement of the gift theory of sacrifice. *nihā́ram* is taken by the comm. as a gerund, and the accent no doubt favours this view (Whitney, *Sansk. Gramm.* § 1148), but the sense is much better if the nominal case in accepted.

[2] I have so rendered *carú* throughout; Eggeling uses 'pap' as the equivalent, and that term is fairly descriptive of its nature as a mess of cooked grain of some sort; cf. *Vedic Index*, i. 256.

[3] Cf. KS. ix. 6; KapS. viii. 8, 9; MS. i. 10. 3; VS. iii. 51–55. For the Brāhmaṇa see TB. i. 6. 8, 9; ÇB. ii. 6. 1. 38, 39. This section deals with the Pitr̥yajña which forms part of the Sākamedha; with Mantra *b* the priest offers in the east, south, and west corners of the fire altar for the Pitr̥s, father, grandfather, and great-grandfather, balls composed of the remains of the oblations kneaded into form; with *c* the performers go north and revere the Āhavanīya; with *d* the Gārhapatya; with *e* the Anvāhārya-pacana; with *f* the Pitr̥s are dismissed; with *g–i* they pay reverence, and with *k* the sacrificer with his wife reveres the Gārhapatya: cf. BÇS. xii. 3; v. 11–15; ĀpÇS. viii. 16. 5–14; i. 10. 5, 7, 9; MÇS. i. 7. 6; KÇS. v. 9. 21, 22; ĀÇS. ii. 7. 8; ÇÇS. iii. 17. 2–4; LÇS. v. 2. 10, 11; Hillebrandt, *Rituallitteratur*, p. 118; Oldenberg, *Religion des Veda*, p. 442.

[4] See Lanman in Whitney's AV. p. 880.

O bountiful one, fair to see;
Forth now with full chariot seat
Being praised, dost thou fare according to our will;
Yoke, O Indra, thy two bay steeds [1].[1]

*d* They have eaten, they have rejoiced,
The dear ones have dispelled (evil),
The radiant sages have been praised with newest hymn;
Yoke, O Indra, thy two bay steeds.[2]

*e* The Pitṛs have eaten, the Pitṛs have rejoiced, the Pitṛs have been glad, the Pitṛs have purified themselves.

*f* Go away, O ye Pitṛs, Soma loving,
With your majestic ancient paths;
Then reach ye the kindly Pitṛs
Who carouse in company with Yama.[3]

*g* Mind let us summon hither
With the praise of Narāçaṅsa
And the reverence of the Pitṛs.[4]

*h* Let mind return to us [2]
For vigour, for insight, for life,
And that long we may see the sun.[5]

*i* May the Pitṛs restore mind to us,
May the host of the gods;
May we belong to the band of the living.[6]

*k* Whatever hurt we have done to atmosphere, to earth, to sky,
To mother or to father,
May Agni of the house free me from this sin;
May he make me blameless
In respect of all the ill we have wrought.[7]

[1] This is RV. i. 82. 3, which has *vandiṣīmáhi* and *yāhi*.

[2] This is RV. i. 82. 2, without variant. The only doubtful point is *áva—adhūṣata*, which the comm. takes as governing *priyāḥ* ('bodies'); Oldenberg (*Ṛgveda-Noten*, i. 83) thinks that 'gifts' is meant, for of course here the application to the Pitṛs is clearly a secondary one; he takes *viprā* as a fem., and *ástoṣata* as pass., which is probable enough: in his view *yójā* is not an imper. of *yuj*, but a subjunct. of the singer, 'I shall yoke', but this is hardly necessary.

[3] This verse is mutilated in metre: clearly the full form is *parétana pitaraḥ somyāsaḥ* as the other texts read; in b similarly *gambhīrébhiḥ* should be accepted from KS. and MS.; KS. has *pūrviṇebhiḥ*; AV. xviii. 4. 63 d has *pūryā̆ṇaiḥ* with *gambhīraiḥ*. Pādas c and d are RV. x. 14. 10, which has *úpehi*.

[4] This is RV. x. 57. 3, without variant. The use here of that verse is clearly secondary.

[5] This is RV. x. 57. 4, which has *ta*, as is rendered necessary by the sense there.

[6] This is RV. x. 57. 5, without variant.

[7] KS. inverts *pitáram* and *mātáram* to the more usual order, and omits e *in toto*, reading for d *cakṛmá yā́ni duṣkṛtā́* and in c *nas* for *mā*.

i. 8. 6. *a* For[1] each he offers on one potsherd, and one over.

*b* As many as we are of the house, to them have I made prosperity.

*c* Thou art the protection of cattle, the protection of the sacrifice; give me protection.

*d* Rudra alone yieldeth to no second.

*e* The mole is thy beast, O Rudra; rejoice in it.

*f* This is thy portion, O Rudra, with thy sister Ambikā; rejoice in it.

*g* (Give) medicine for ox, for horse, for man,
And medicine for us, medicine
That it be rich in healing,
Good [1] for ram and sheep.

*h* We have appeased, O lady,[2] Rudra,
The god Tryambaka;
That he may make us prosperous,
That he may increase our wealth,
That he may make us rich in cattle,
That he may embolden us.

*i* To Tryambaka we make offering,
The fragrant, increaser of prosperity;
Like a cucumber from its stem,
From death may I be loosened, not from immortality.[3]

*k* This is thy portion, O Rudra; rejoice in it; with it for food, do thou go away beyond the Mūjavants.[4]

*l* With unstrung bow, thy club in thy hand, clad in skins.

[1] Cf. KS. ix. 7; KapS. viii. 11; MS. i. 10. 4; VS. iii. 57-61. For the Brāhmaṇa see TB. i. 6. 10; ÇB. ii. 6. 2. 4-17. This section deals with the offering of a cake to Tryambaka, a form of Rudra; with Mantra *b* the offering of each cake is accompanied, to the number of those in the household; with *c* the cakes are deposited in a woven basket (*mūta*) after being placed within the Vedi; with *d* a brand is taken from the southern fire; with *e* a cake is thrown down on a mole heap; with *f*, after going north-west, offering is made, at a place where four ways meet, from the cake's upper edge with a Palāça leaf; with *g* and *h* the fire at the cross-ways made from the ember is besprinkled, the sacrificer uttering *h*; with *i* the fire is thrice circumambulated by the wives of the sacrificers; then the cakes are tied up in one or more baskets and fastened to a tree with *k*; *l* is followed by the performers thrice holding their breath; see BÇS. xii. 3; v. 16, 17; ApÇS. viii. 17. 1-18. 10; MÇS. i. 7. 7; KÇS. v. 10. 2-21; LÇS. v. 3. 5-11; Hillebrandt, *Rituallitteratur*, pp. 118, 119; Oldenberg, *Religion des Veda*, pp. 442, 443.

[2] Probably in view of Ambikā above this is addressed to Ambā; Tryambaka evidently is taken by the authors of the Mantras to refer to three wives or sisters or perhaps rather 'mother'; cf. Macdonell, *Vedic Mythology*, p. 74.

[3] Boyer (*Journal Asiatique*, 1901, ii. 451 *sq.*) considers that *amṛta* in many places denotes merely length of life on earth, not immortality in heaven. Either sense would suit here adequately.

[4] For the Mūjavants cf. *Vedic Index*, ii. 169, 170.

i. 8. 7. *a* (He[1] offers) to Indra and Agni on twelve potsherds, an oblation to the All-gods, a cake on twelve potsherds to Indra Çunāsīra,[2] milk to Vāyu, to Sūrya on one potsherd; the sacrificial fee is a plough for twelve oxen.

*b* To Agni he offers on eight potsherds, to Rudra an oblation of Gavīdhukā,[3] to Indra curds, to Varuṇa an oblation made of barley; the sacrificial fee is a cow for draught purposes.

> *c* The gods that sit in the east, led by Agni; that sit in the south, led by Yama; that sit in the west, led by Savitṛ; that sit in the north, led by Varuṇa; that sit above, led by Bṛhaspati; that slay the Rakṣases; may they protect us, may they help us; to them homage; to them hail! [1]
>
> *d* The Rakṣases are collected, the Rakṣases are burnt up; here do I burn up the Rakṣases.
>
> *e* To Agni, slayer of Rakṣases, hail! To Yama, Savitṛ, Varuṇa, Bṛhaspati, the worshipful, the slayer of Rakṣases, hail!

*f* The sacrificial fee is a chariot with three horses.[4]

> *g* On the instigation of the god Savitṛ, with the arms of the Açvins, with the hands of Pūṣan, I offer (for) the death of the Rakṣases; the Rakṣases are slain; we have killed the Rakṣases.

*h* The sacrificial fee is what he wears.

i. 8. 8. He[5] offers a cake on twelve potsherds to Dhātṛ, to Anumati an oblation, to Rākā an oblation, to Sinīvālī an oblation, to Kuhū an oblation; the sacrificial fee is a pair of cattle. To Agni and Viṣṇu he offers on eleven potsherds, to Indra and Viṣṇu on eleven potsherds, to Viṣṇu on

[1] Cf. KS. xv. 2; MS. ii. 6. 3; VS. ix. 35–38. For the Brāhmaṇa see TB. i. 7. 1; ÇB. v. 2. 4. 4–19. This section gives first the Çunāsīra offering at the end of the Cāturmāsyas and then the following offerings; with *c–e* the Pañcedhmīya is performed: the Āhavanīya is pushed out to the four quarters, and kindling-sticks placed in each, and one at the centre, and offerings made in each of these five places with the sections of *c*; with *d* the sticks are all collected and put in the centre, and with *e* a further set of five oblations is made; with *f* the offering of Apāmārga plant made into groats is made in the north-east quarter; see BÇS. xii. 3, 4; v. 18; ĀpÇS. xviii. 9. 5–20, and cf. MÇS. ix. 1. 1; KÇS. xv. 1. 19–2. 8; Hillebrandt, *Rituallitteratur*, p. 119; Oldenberg, *Religion des Veda*, p. 443; Weber, *Naxatra*, ii. 334 *seq.*

[2] Çunāsīra are Vāyu plus Āditya in the view of the comm. Probably the ploughshare and the plough are really meant; see Macdonell, *Vedic Mythology*, p. 155. The form as an adjective Dvandva is not early; see Macdonell, *Ved. Gramm.* p. 158; Wackernagel, *Altind. Gramm.* II. i. 170 *seq.*

[3] *Coix barbata*; cf. *Vedic Index*, i. 223.

[4] The exact sense of *praṣṭivāhin* is not clear; cf. *Vedic Index*, ii. 43, 516.

[5] Cf. KS. xv. 3; MS. ii. 6. 4. For the Brāhmaṇa, see TB. i. 7. 2; ÇB. v. 2. 5. 1–17. This section briefly mentions six sacrifices, for which see BÇS. xii. 4; ĀpÇS. xviii. 10. 1–11; KÇS. xv. 2. 11–18.

three potsherds; the sacrificial fee is a dwarf beast of burden. To Agni and Soma he offers on eleven potsherds, to Indra and Soma on eleven potsherds, to Soma an oblation; the sacrificial fee is a brown (animal). To Soma and Pūṣan he offers an oblation, to Indra and Pūṣan an oblation, to Pūṣan an oblation; the sacrificial fee is a dark (animal). To (Agni) Vaiçvānara he offers on twelve potsherds; the sacrificial fee is gold. To Varuṇa (he offers) an oblation made of barley; the sacrificial fee is a horse.

i. 8. 9. To[1] Bṛhaspati he offers an oblation in the house of the Brahman[2] (priest); the sacrificial fee is a white-backed (animal). (He offers) to Indra on eleven potsherds in the house of a Rājanya; the sacrificial fee is a bull. To Āditya (he offers) an oblation in the house of the chief wife; the sacrificial fee is a cow. To Nirṛti (he offers) an oblation in the house of the neglected wife, made up of rice broken by the nails; the sacrificial fee is a black hornless (cow). To Agni (he offers) on eight potsherds in the house of the leader of the host; the sacrificial fee is gold. To Varuṇa (he offers) on ten potsherds in the house of the minstrel; the sacrificial fee is a great castrated (ox). To the Maruts (he offers) on seven potsherds in the house of the village headman;[3] the sacrificial fee is a dappled (cow). To Savitṛ (he offers) on twelve potsherds [1] in the house of the carver;[4] the sacrificial fee is a speckled (ox). To the Açvins (he offers) on two potsherds in the house of the charioteer;[5] the sacrificial fee is two born of one mother. To Pūṣan (he offers) an oblation in the house of the divider;[6] the sacrificial fee is a black (ox). To Rudra (he offers) an oblation of Gavīdhukā in the house of the thrower of the dice; the sacrificial fee is a speckled (ox) with raised tail. To Indra, the good protector, he offers a cake on eleven potsherds and to Indra, who frees from distress, (with the words),

[1] Cf. KS. xv. 4, 5; MS. ii. 6. 5, 6. For the Brāhmaṇa see TB. i. 7. 3; ÇB. v. 3. 1. 1–2. 8. This section gives the offerings made in the houses of the Ratnins of the king; cf. BÇS. xii. 5, 6; ĀpÇS. xviii. 10. 12–11. 23; MÇS. ix. 1. 1; KÇS. xv. 3. 1–46. These are followed by two sacrifices to Indra in the house of the sacrificer; then as part of the Dīkṣā or consecration comes the offering to Mitra and Bṛhaspati.

[2] For the Ratnins, see *Vedic Index*, ii. 199–201; Eggeling, SBE. xli. 58, n. 2.

[3] The Grāmaṇī here is presumably the Grāmaṇī of the royal city and hence is honoured by inclusion in the list of Ratnins; see Eggeling, *op. cit.* 60, n. 1. This is more probable than any attempt to make him into an officer over a number of villages like the later officers, for whom see Foy, *Die königliche Gewalt*, p. 74.

[4] According to Sāyaṇa he is the 'chamberlain', and this is possible; cf. *Vedic Index*, i. 203.

[5] 'Charioteer' is certainly meant; see Eggeling, *op. cit.* 62, n. 1.

[6] This is referred by Sāyaṇa to the collector of the king's sixth share (cf. ἑκτημόροι in Arist. *Ath. Pol.* 2); cf. *Vedic Index*, ii. 100.

May the king, the slayer of Vṛtra,
Be our king and slay the foe.

There is (an offering) to Mitra and Bṛhaspati; in the milk of a white (cow) with a white calf which has curdled itself, and in butter which has churned itself, in a dish of Açvattha wood [2] with four corners (made) of a branch which has fallen of itself, he should scatter husked and unhusked rice grains; the husked ones in the milk are Bṛhaspati's, the unhusked in the butter are Mitra's; the Vedi must be self-made,[1] the strew self-cut, the kindling-stick self-made; the sacrificial fee is the white (cow) with a white calf.

i. 8. 10. *a* To[2] Agni, lord of the house, he offers a cake of black rice on eight potsherds; to Soma, lord of the forest, an oblation of millet; to Savitṛ, of true instigation, a cake of swift-growing[3] rice on twelve potsherds; to Rudra, lord of cattle, an oblation of Gavīdhukā; to Bṛhaspati, lord of speech, an oblation of wild rice; to Indra, the noblest, a cake of large rice on eleven potsherds; to Mitra, the true, an oblation of Āmba grain, and to Varuṇa, lord of right, an oblation made of barley.

*b* May Savitṛ of instigations[4] instigate thee, Agni of lords of the house, Soma of lords of the forest, Rudra of cattle [1], Bṛhaspati of speech, Indra of nobles, Mitra of truth, Varuṇa of lords of right.

*c* O ye gods that instigate the gods,[5] do ye instigate him, descendant of N. N., to freedom from foes, to great lordship, to great overlordship, to great rule over the people.

*d* This is your king, O Bharatas;[6] Soma is the king of us Brahmans.

[1] There is a different version in Āp. according to which only half is self-made, i.e. natural, and this seems more logical: it is the view of the KS.

[2] Cf. KS. xv. 5, 8; MS. ii. 6. 6, 12; VS. ix. 39, 40. For the Brāhmaṇa see TB. i. 7. 4; ÇB. v. 3. 3. 3–12. This section gives the so-called Devasū oblations (see iii. 4. 11); then the Brahman priest, before the oblation to Sviṣṭakṛt, takes the sacrificer by the hand with Mantras *b* and *c*, and presents him to the Ratnins with *d*, adding the second portion of it in an undertone; the sacrificer wipes his face with *e* and *f*, and steps three paces eastwards with *g*; see ApÇS. xviii. 12. 1–10; KÇS. xv. 4. 6–17; MÇS. ix. 1. 3; BÇS. x. 55, 56 (in the Agni ritual).

[3] For this ÇB. v. 3. 3. 2 has *plāçuka* and uses *ibid.* 3 *āçu* for the 'black rice' of TS. It also has *hāyana* for *mahāvrīhi*, and *nāmba* for *āmbá*. The gen. *vrīhīṇā́m* is one of material, and shows that Whitney, *Sansk. Gramm.* § 295, rather over-estimates the rarity of the usage. Speijer, *Vedische und Sanskrit Syntax*, § 63, does not recognize any limitation of the use; in *Sanskrit Syntax*, § 113, he says it is not common in the classical language: it is quite frequent in the Sūtras, especially Baudhāyana.

[4] The genitives here are doubtless partitive, and not dependent on a *svāmitvena* understood.

[5] *devasū* is presumably 'instigating the gods', and not 'divine instigators'.

[6] Āp. gives alternatives for Kurus, Pañcālas, Kuru-Pancālas, and other kings where

*e* This kingdom hath verily been conferred,
Varuṇa hath diffused his own body;
We have become obedient to pure Mitra;
We have magnified the name of the great holy order.[1]

*f* These have become all the hosts of Varuṇa,
Mitra in his course hath overcome hostility;
The worshipful ones have taken order according to sacred law:
Trita hath taken possession of our old age.[2]

*g* Thou art the stepping of Viṣṇu, thou art the step of Viṣṇu, thou art the stride of Viṣṇu.[3]

i. 8. 11. *a* Ye[4] are active, thou art the lord of the waters, thou art the male wave, thou art the male host, ye are the pen-dwellers, ye are the strength of the Maruts, ye have the radiance of the sun, ye have the brightness of the sun, ye are delightful, ye are obedient, ye are powerful, ye are all-supporters, ye are supporters of men, ye have the brilliance of Agni, ye are the sap of the waters, of the plants.

*b* They have taken the waters, divine,
Rich in sweetness, full of strength, caring for the royal consecration;
Whereby they anointed Mitra and Varuṇa,
Whereby they led Indra beyond his foes.[5]

*janatā* is given, apparently in error for *janate*; cf. *eṣa te janate* in MÇS. ix. 1. 3. It is remarkable that the comm. should not recognize the name as a tribal name, but with this may be compared the complete ignoring by the comm. on CU. iv. 17. 9 of the name of the Kurus, an error followed in his trans. even by Böhtlingk. Baudh. has *amī*, only one MS. having *Bharatāḥ*, which is significant of date and change of outlook.

[1] To *e* and *f* VS. has no parallel; *asuṣot* is read in KS. and MS. and *mahád*.

[2] MS. has *abhūma*; KS. and MS. have *ni mitrayúr aratīn*, and *áçūçubhanta*; KS. has *ni tritó no* and MS *ni tritó*. The verses are doubtless deliberately obscure and pompous.

[3] This occurs above in i. 7. 7 *g*.

[4] Cf. KS. xv. 6; MS. ii. 6. 8; VS. x. 1–4. For the Brāhmaṇa see TB. i. 7. 5; ÇB. v. 3. 4. 1–20. This section gives the Mantras for the drawing of the waters for the consecration; with *a*, first part, he offers in waters of the Sarasvatī and then draws the water, with the next he takes waters which come from the ocean or Indus, or other river with a male name (*puṁnada*), then waters which flow up stream, waters which flow down stream, waters in a tank, waters which go up stream or from hail (*hrādunīnām*), the rain-waters in the heat of the sun, waters which reflect forms, stagnant waters, waters from hoarfrost (*pruṣva*), waters of the caul of a cow, waters of milk, of curds, of ghee, of honey; *b* serves as an addition either to the offering or the taking of the several sets of waters, and the first part of *c* (ending with *svāhā*) applies to the offering, the second to the taking; see ĀpÇS. xviii. 12. 12–13. 20, who gives also *prahāvarī stha* and *parivāhiṇī stha*, stated to refer to waters which flowing forth then dry up, and to waters *parinadīnām*; and cf. BÇS. xii. 8; KÇS. xv. 4. 21–44. It is noteworthy that the waters are those of the Sarasvatī, which well accords with the place of the Kuru-Pañcāla-Bharatas (i. 8. 10 *d*); see *Vedic Index*, i. 169 *seq.*

[5] KS. and MS. have *agrbhṇām* and *rājasūyāç*, while MS. has *tābhir*; VS. has *devāḥ*:

*c* Ye are givers of the kingdom; give ye the kingdom, hail! Ye are givers of the kingdom; give N. N. the kingdom.

i. 8. 12. *a.* O[1] ye divine waters, be ye united
Full of sweetness with the sweet,
Winning great radiance for the Kṣatriya.

*b* Unsurpassed, sit ye down, full of strength,
Bestowing great radiance upon the Kṣatriya.

*c* Friend of speech, born of heat, thou art undefeated; thou art the share of Soma.

*d* The pure I purify you with the pure, the bright with the bright, the immortal with ambrosia, hail! caring for the royal consecration.[2]

*e* Clothed in these (waters), sharing joy, glorious in strength,[3]
Undefeated and busy,
In the waters[4] hath Varuṇa made his abode,
The child [1] of the waters in those most motherly.

*f* Thou art the caul of kingly power, thou art the womb of kingly power.

*g* Notified is Agni, lord of the house; notified is Indra, of ancient fame; notified is Pūṣan, all-knower; notified are Mitra and Varuṇa, increasing holy order; notified are sky and earth, of sure vows; notified is the goddess Aditi, of all forms; notified is he, N. N., descendant of N. N., in this folk, this kingdom, for great lordship, for great overlordship, for great rule over the people.

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*citūnāḥ* may be either applied to the priests (so comm.) or to the waters, probably the latter, as in i. 8. 12 *d*.

[1] Cf. KS. xv. 6, 7; MS. ii. 6. 8, 9; VS. x. 4, 6–9, 16, 18. For the Brāhmaṇa see TB. i. 7. 6; ÇB. v. 3. 4. 27; 5. 16–37; 4. 1. 15. This section deals with the preparation of the water of the consecration; with *a* he deposits the waters drawn in i. 8. 11 in a vessel (*sata*), and with *b* places it between the Hotṛ's altar and that of the Brāhmaṇācchaṅsin; with *c* he places a piece of gold in the vessel, and with *d* he purifies the waters with the gold piece; with *e* he takes them off in four vessels of Palāça, Udumbara, Açvattha, and Nyagrodha wood; with *f* the sacrificer dons first a silken garment (*tārpya*), and then a yellow turban (*uṣṇīṣa*); with *g* he is made to announce himself; with *h* the Brahman priest presents him to the people, adding the reservation in an undertone; with *i* a bow, and with *k* three arrows are handed to the sacrificer, and *l* is pronounced over the arrows as they are given; *m* is said by the sacrificer as he stretches his arms out whether to seize the arrows and shoot, as the comm. here, or merely generally as Baudh.; see BÇS. xii. 8, 9; ĀpÇS. xviii. 13. 21-14. 17; KS. xv. 4. 46–5. 21, 28, 33.

[2] KS. has *rājasūyāḥ* as in i. 8. 11 *b*.

[3] This verse is variously read: KS. has *dyumnyā* and *ekā* and *anādhṛṣṭā apasyo* (an obvious blunder for *apasyuvo* in view of *vasānāḥ* following); MS. agrees but also has *ūrjā*, while ÇB. has *ā́paḥ*, making the sense clear. *ū́rjaḥ* may be a nom., but it seems better to take it as an acc with *vásānaḥ*. VS. has *vásānāḥ*, which is also read in KS. and MS., but the sing. is clearly correct.

[4] For this verse see Pischel, *Ved. Stud.* iii. 213; cf. i. 8. 16 *f*.

*h* This is your king, O Bharatas; Soma is the king of us Brahmans.[1]

*i* Thou art the bolt of Indra [2] slaying foes; with thee may he slay his foe.

*k* Ye are overcomers of foes.

*l* Protect me in front, protect me at the side, protect me from behind; from the quarters protect me; from all deadly things protect me.

*m* Gold hued in the glowing of the dawns,
Bronze pillared at the rising of the sun,
O Varuṇa, O Mitra, mount your chariot seat,
And thence behold ye Aditi and Diti.[2]

i. 8. 13. *a* Do[3] thou mount the kindling (quarter);[4] let the Gāyatrī of metres help thee; the Trivṛt Stoma, the Rathantara Sāman, the deity Agni, the treasure the Brahman class.

*b* Do thou mount the dread (quarter); let the Triṣṭubh of metres help thee, the Pañcadaça Stoma, the Bṛhat Sāman, the deity Indra, the treasure the ruling class.

*c* Do thou mount the shining (quarter); let the Jagatī of metres help thee, the Saptadaça Stoma, the Vairūpa Sāman, the deity the Maruts, the treasure the peasant class.

*d* Do thou mount the northern (quarter); let the Anuṣṭubh of metres help thee [1], the Ekaviñça Stoma, the Vairāja Sāman, the deity Mitra and Varuṇa, the treasure the host.[5]

*e* Do thou mount the zenith; let the Pañkti of metres help thee, the

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[1] This is i. 8. 10 *d* above. Baudh. recognizes here Bharatas or those whose *çreṣṭhī* or *rājā* (v. l.) he is. For this sense of *çreṣṭhin* cf. *Vedic Index*, ii. 264, 403.

[2] This is a variant of RV. v. 62. 8, which has *hiraṇyarūpam uṣáso vyùṣṭau áyasthūṇam úditā* and *rohatho* with *átaç cakṣāthe*; KS. and MS. have the singular in Pādas a and b with the reading of RV. but with *hiraṇyavarṇam* and *úditau*, the later form; but have *cakrāthe*, but KS. also has *tátra* for *tátaç* of MS.; VS. differs considerably, *hiraṇyavarṇā uṣáso viroké* is followed by a new Pāda b: *ubhāv indrā ùd ithaḥ sūryaç ca*; the rest agrees with TS. For Diti cf. Macdonell, *Vedic Mythology*, p. 123.

[3] Cf. KS. xv. 7; xviii. 6; MS. ii. 6. 10; 11. 1; VS. x. 10–14; xvii. 81, 80; x. 5; xxii. 29. For the Brāhmaṇa see TB. i. 7. 7; ÇB. v. 4. 1. 3–7; 3. 5. 4–9. These Mantras are used in the ceremony by which the sacrificer figuratively mounts all the quarters (*a–e*); *f* and *g* belong to the Mantras for the making of the offering of a cake on twenty-one potsherds to the Maruts; *f* and *g* give fourteen names and seven more occur in TĀ. iv. 24. 1; *h* gives two sets of six offerings each, one set before and one after the consecration itself, and *i* gives two sets of six offerings to appease demons (*bhūtānām avestayaḥ*), one before and one after the consecration; see Āp. xviii. 14. 17; 15. 1, 2 (where the Marut offering (and curds for the All-gods) is given as optional here instead of, as at xviii. 12. 11, 12, after the rite in i. 8. 10 *g*), 8, 9; 16. 11, 12; and cf. BÇS. xii. 10; MÇS. ix. 1. 3; KÇS. xv. 5. 23, 3.

[4] This is clearly the east as is natural and proper in this place; yet KS. and MS. have *prācīm* in c as well as *samidham*; VS. has the correct order, E. S. W. N., but makes the seasons part of the Mantras.

[5] *bálam* may merely mean 'strength' and not have the pregnant sense of 'host', which is, however, legitimate.

Triṇava and Trayastriṅça Stomas, the Çākvara and Raivata Sāmans, the deity Bṛhaspati, the treasure radiance.

*f* Such like, other like, thus like, similar, the measured, commensurate, harmonious.

*g* Of pure radiance, of varied radiance, of true radiance, the radiant, true, protector of holy order [2], beyond distress.[1]

*h* To Agni hail! To Soma hail! To Savitṛ hail! To Sarasvatī hail! To Pūṣan hail! To Bṛhaspati hail! To Indra hail! To sound hail! To verse hail! To Aṅça hail! To Bhaga hail! To the lord of the field hail!

*i* To earth hail! To atmosphere hail! To sky hail! To the sun hail! To the moon hail! To the Nakṣatras hail! To the waters hail! To plants hail! To trees hail! To moving[2] creatures hail! To swimming creatures hail! To creeping creatures hail!

i. 8. 14. *a* Thou[3] art the glittering of Soma; as thine may my glittering be.

*b* Thou art ambrosia; from death protect me.

*c* From the thunderbolt[4] protect me.

*d* Propitiated are biting flies.[5]

*e* Cast away is Namuci's head.[6]

*f* Soma, king Varuṇa, and the gods which instigate righteousness, may they instigate thy speech, may they instigate thy breath, may they instigate thy sight, may they instigate thine ear.

[1] Presumably these are names of the Maruts as the comm. says, and they occur in TS. iv. 6. 5. *o* and *p* and in the other Saṅhitās in a totally different place, in the midst of offerings to the fire after the Çatarudriya.

[2] For the form, cf. Speijer, ZDMG. lxv. 316.

[3] Cf. KS. xv. 7; MS. ii. 6. 10, 11; VS. x. 10, 14–20. For the Brāhmaṇa see TB. i. 7. 8; ÇB. v. 4. 1. 1–2. 10. This section gives the Mantras for the actual besprinkling; with *a* a tiger's skin is deposited in front of the Praçāstṛ's altar; with *b* a piece of gold is placed on it; and with *c* placed on the head of the sacrificer; with *d* the sacrificer with his right foot flings a piece of lead at a eunuch, and with *e* a piece of copper (*lohitāyasa*) at the *keçavāpa*; with *f* he is addressed, and with *g* he is solemnly besprinkled by the Adhvaryu in front with Palāça, by a Rājanya or the Brahman priest on the right, by a Vaiçya at the back, and on the left by a relative (*janya*); he is addressed in the process with *h*, after the sprinkling he loosens his wet garments and deposits them on the Utkara with *i*, while with *k* the drops scattered in the sprinkling are mopped up; the remains of the offering are used for an oblation to Rudra; *l* accompanies an offering of the scrapings of the consecration waters which is performed at the house of a favourite son, while he and the chief wife touch the sacrificer; see ĀpÇS. xviii. 15. 5–16. 16; and cf. BÇS. xii. 10, 11; MÇS. ix. 1. 3; KÇS. xv. 5. 22–6. 12.

[4] *didyót* cannot be construed, and must be an error for *didyór* unless it is to be altered to *didivas* of MS. VS. xx. 2 has *vidyót*, which is equally impossible. Roth in PW. suggests that both words are based on *mṛtyoḥ*; Weber (*Ind. Stud.* xiii. 101) thinks *vidyót* is a blunder for *didyót*.

[5] 'Serpents' is the version of the comm. This instance is a clear case of the danger of seeing worship of flies in mere rites designed to remove them from the sacrifice.

[6] The legend of Namuci is considered in connexion with the ritual by Bloomfield, JAOS. xv. 143 *seq.*; Macdonell, *Vedic Mythology*, p. 162. In ĀpÇS. xviii. 5. 6 *paṇḍakāya* is read by Garbe: in the comm. here it is made into *ṣaṇḍakāya*.

*g* With the glory of Soma I besprinkle thee, with the brilliance of Agni [1], with the radiance of the sun, with the power of Indra, with the strength of Mitra and Varuṇa, with the force of the Maruts.

*h* Thou art the lord of kingly powers.

*i* Protect from the sky.[1]

*k* Out from below have they come,
Following the serpent of the deep;
On the back of the mountain, the hill,
The ships that pour spontaneously go ever.[2]

*l* O Rudra, that highest active[3] name of thee, to that thou art offered, thou art offered to Yama.

*m* O Prajāpati, none other than thou
Hath encompassed all these beings;
Be that ours for which we sacrifice to thee;
May we be lords of wealth.[4]

i. 8. 15. *a* Thou[5] art the bolt of Indra, slaying foes; with thee may he slay his foe.[6]

*b* By the precept of Mitra and Varuṇa, the directors, I yoke thee with the yoking of the sacrifice.

*c* Thou art the stepping of Viṣṇu, thou art the step of Viṣṇu, thou art the stride of Viṣṇu.[7]

[1] As early as TB. *divás* is misunderstood to mean *aty anyān*, which is quite impossible.

[2] This is a clear case of the absurd application of a verse; KS. and MS. read *úd aktā́ḥ*, *ánv īyamānā́ḥ*, and end *vi yanti susico na vā́ṇīḥ*, while MS. has *pṛṣṭhā́t*: VS. has *ánu rīyamānaḥ* and *prá* with *pṛṣṭhā́t*.

[3] *kráyī* (*kráyi* in Pada) is read by KS. and VS. as *krivi*, by VSK. as *kravi*, by MS. as *giri°*, while MS. and VS. have *tásmin*, which VSK. rejects for *tásmai*. The sense is doubtful: if it is taken as *krayin* the accent is wrong (the exceptions are negligible; see Macdonell, *Ved. Gramm.* p. 87), and it seems to be suggested by the parallels, that the short *i* is correct. *krivi* is of course found in RV. ii. 17. 6; 22. 2, and elsewhere, where Sāyaṇa takes it as the name of an Asura, while *kravi* might be a form of *kravis*, 'raw flesh'.

[4] This is a very common verse, identical with RV. x. 121. 10.

[5] Cf. KS. xv. 8; MS. ii. 6. 12; VS. x. 19, 21–25. For the Brāhmaṇa see TB. i. 7. 9; ÇB. v. 4. 2. 6; 3. 4–26. This section describes the triumphant career of the king in his chariot; with *a* it is taken from the stand; with *b* the right hand of the three horses is yoked; with *c* the sacrificer mounts the chariot; with *d* he advances in it; with *e* he shoots arrows at a Rājanya who is placed in front or to the north; with *f* he implores power for himself as the result of his symbolic overthrow of the Rājanya, and turns round from left to right; *g* is used as he puts on a pair of sandals of boarskin, the boar being a spirited beast; with *h* he descends to earth; with *i* he takes off his ornaments of silver, *udumbara* (explained as *tāmra*), and gold, and gives them to the Brahman priest; *k* accompanies the libation for the unloosing of the chariot, and *l* is said as he deposits with the aid of the charioteer the chariot on its stand. thus dismissing the charioteer from the rite; see ĀpÇS. xviii. 17; and cf. BÇS, xii. 12–14; KÇS. xv. 6. 9–33; MÇS. ix. 1. 4.

[6] This is i. 8. 13 *i*.

[7] This is i. 8. 10 *g*.

*d* On the instigation of the Maruts may I conquer.

*e* Be mind ready.

*f* May I be united with power and strength.

*g* Thou art the spirit of cattle; like them may my spirit be.

*h* Homage to mother earth; may I not harm mother earth [1]; may mother earth harm me not.

*i* So great art thou, thou art life, bestow life upon me; thou art strength, bestow strength upon me; thou art the yoker; thou art radiance, bestow radiance upon me.

*k* To Agni, lord of the house, hail! To Soma, lord of the forest, hail! To Indra's strength hail! To the Maruts' force hail!

*l* The gander seated in purity, the bright one seated in the atmosphere,
The Hotṛ seated at the altar, the guest seated in the house,
Seated among men, seated in the highest, seated in holy order, seated in the firmament,
Born of the waters, born of the cows, born of holy order, born of the mountain, the great holy order.[1]

i. 8. 16. *a* Thou[2] art Mitra, thou art Varuṇa.

*b* May I be united with the All-gods.

*c* Thou art the navel of kingly power, thou are the womb of kingly power.

*d* Sit thou on the smooth, sit thou on the pleasant seat.

[1] This is a mystic verse from RV. iv. 40. 5. The comm. applies all of it to the chariot and makes it mean 'the chariot produces the Rājasūya'! The verse is repeated in full at iv. 2. 1 *n*.

[2] Cf. KS. xv. 8; MS. ii. 6. 12; VS. x. 26–28. For the Brāhmaṇa see TB. i. 7. 10; ÇB. v. 4. 4. 4–19. This section gives the Mantras for the adoration of the king; with *a* he drops down his right and left hand in turn which he has raised with i. 8. 12 *m*; with *b* he puts the hands in the clotted curds for the All-gods; *c* is addressed to the garment of skin, which is deposited on the throne (*āsandī*) with the Mantra *d* (though the comm. makes this to be addressed to the sacrificer's body, and it would seem natural to put the verse into the mouth of a priest as addressed to the king); with *e* the sacrificer takes his place on the throne; *f* is pronounced when he is seated; then all the priests, Adhvaryu in front, Brahman to north, Hotṛ to south, Udgātṛ to west, surround the king and the dialogue in *g* is exchanged; with *h* the Brahman hands the king the wooden sword, which he hands to his dear friend or son, he to the Purohita, and he to the Ratnins, until it comes to the Akṣāvāpa, who plays a symbolic game, ending with the gift to the king of five dice with *i*; *k* is addressed by the king in turn to the Saṁgrahītṛ, the Bhāgadugha, and the Kṣattṛ, and *k* accompanies three oblations, one in water, one in a tree-trunk (*sthāṇu*) or an ant-heap, and one in the Gārhapatya: between *i* and *k* intervene important events, the tale of Çunahçepa is told and gifts presented to the Hotṛ and others; the offering on twenty-one potsherds to the Maruts and the clotted curds for the All-gods are offered, and the concluding bath takes place; see ĀpÇS. xviii. 18. 1–20. 4; and cf. BÇS. xii. 14, 15; MÇS. ix. 1. 4; KÇS. xv. 7. 1–12. The game of dice is exhaustively considered by Lüders, *Das Würfelspiel im alten Indien*; cf. also *Vedic Index*, i. 2 *seq.*; Caland, *Über das rituelle Sūtra des Baudhāyana*, pp. 17, 18.

*e* May she hurt thee not; may she hurt me not.

*f* Varuṇa, of sure vows, hath set him down
In the waters, with keen insight, for lordship.[1]

*g* O Brahman! Thou, O king, art the Brahman priest, thou art Savitṛ of true instigation. O Brahman! Thou, O king, art the Brahman priest, thou art Indra of true force [1]. O Brahman! Thou, O king, art the Brahman priest; thou art Indra, the kindly. O Brahman! Thou, O king, art the Brahman priest; thou art Varuṇa, of true rule.

*h* Thou art the bolt of Indra, slaying foes; with this subject to me.

*i* This king hath surmounted the quarters.

*k* O thou of good fame! O thou of prosperity! O thou of true rule!

*l* To the son of the waters hail! To the son of strength hail! To Agni, lord of the house, hail!

i. 8. 17. He[2] offers to Agni on eight potsherds; the sacrificial fee is gold. (He offers) to Sarasvatī an oblation; the sacrificial fee is a calf. To Savitṛ (he offers) on twelve potsherds; the sacrificial fee is a speckled (ox). To Pūṣan (he offers) an oblation; the sacrificial fee is a dark (ox). To Bṛhaspati (he offers) an oblation; the sacrificial fee is a white-backed (ox). To Indra (he offers) on eleven potsherds; the sacrificial fee is a bull. To Varuṇa (he offers) on ten potsherds; the sacrificial fee is a great castrated (ox). To Soma (he offers) an oblation; the sacrificial fee is a brown (ox). To Tvaṣṭṛ (he offers) on eight potsherds; the sacrificial fee is a white[3] (ox) To Viṣṇu (he offers) on three potsherds; the sacrificial fee is a dwarf (ox).

i. 8. 18. On[4] the same day they consecrate, on the same day they buy the Soma. He presents a lotus wreath.[5] He buys the Soma with calves.

[1] This is RV. i. 25. 10, without variant. For *pastyàsu* see note on i. 8 12 *e*.

[2] Cf. KS. xv. 9; MS. ii. 6. 13; VS. has nothing parallel. For the Brāhmaṇa see TB. i. 8. 1; ÇB. v. 4. 5. 3–16. This section gives a list of the ten offerings to the Saṁsṛps, the object of which is to restore the strength of Varuṇa after the pressing; each is made on a separate day on an altar moved to the east, i. e. the old Āhavanīya serving as the new Gārhapatya and so forth; on the seventh the Dīkṣā for the Daçapeya rite begins, and on the next three days the Upasads are performed: on the first the offering to Soma takes place before them, on the second that to Tvaṣṭṛ between the forenoon and afternoon Upasads, on the third that to Viṣṇu after the Upasads; see ĀpÇS. xviii. 19. 7–17; and cf. BÇS. xii. 17; KÇS. xv. 8. 1–4; MÇS. ix. 1. 5.

[3] *çuṇṭha* is quite uncertain in sense: 'white' is given here by the comm.

[4] Cf. the Brāhmaṇas (the Saṅhitās have no parallel passages), TB. i. 8. 2; ÇB. v. 4. 5. 22; PB. xviii. 9. 2–20. This section gives the characteristics of the Daçapeya Soma rite as distinct from the normal rite; see ĀpÇS. xviii. 11–21. 7; and cf. BÇS. xii. 17, 18; KÇS. xv. 8. 22–27; Hillebrandt, *Ved. Myth.* i. 124; *Rituallitteratur*, p. 146; Weber, *Ind. Stud.* x. 85.

[5] Or of the '*Hibiscus mutabilis*', the sense of *puṇḍarin* in the Lexx.

There is a drink for ten.[1] A hundred Brahmans drink. The Stotra is the Saptadaça.[2] The two ornaments[3] he gives to the Adhvaryu, the garland to the Udgātṛ, the round ornament to the Hotṛ, a horse to the Prastotṛ and Pratihartṛ, twelve heifers[4] to the Brahman, a cow to the Maitrāvaruṇa, a bull to the Brahmaṇācchaṅsin, garments to the Neṣṭṛ and Potṛ, a wagon drawn by one ox laden with barley to the Achāvāka, a draught ox to the Agnīdh. The Hotṛ is a Bhārgava; the Sāman of the Brahman is the Çrāyantīya;[5] the Agniṣṭoma Sāman is the Vāravantīya.[6] He takes water of the Sarasvatī.[7]

i. 8. 19. To[8] Agni he offers on eight potsherds; the sacrificial fee is gold. To Indra (he offers) on eleven potsherds; the sacrificial fee is a bull. To the All-gods (he offers) an oblation; the sacrificial fee is a tawny heifer. To Mitra and Varuṇa (he offers) clotted curds; the sacrificial fee is a cow. To Bṛhaspati (he offers) an oblation; the sacrificial fee is a white-backed (ox). To the Ādityas he sacrifices a sheep in young, to the Maruts a dappled heifer. To the Açvins and Pūṣan he offers a cake on twelve potsherds; to Sarasvatī of true speech an oblation; to Savitṛ of true instigation a cake on twelve potsherds; the sacrificial fee is a dry skin bag and a bow with three arrows.[9]

i. 8. 20. To[10] Agni he offers on eight potsherds;[11] to Soma, an oblation; to

[1] The comm. gives the alternative between a 'drink by ten' or a 'drink in ten cups': there are ten cups and ten Brahmans drink of each.

[2] i.e. the Stotra is made to take the Saptadaça form (*stoma*), whatever it is.

[3] Perhaps 'mirror' is meant: cf. ÇB. v. 4. 5. 22; Eggeling, SBE. xli. 119.

[4] *paṣṭhauhī* probably means (female) draught cow, as a by-form of *pṛṣṭhavāh*. Cf. *Vedic Index*, i. 511; Pet. Lex. s. v. *praṣṭhavāh*.

[5] That is the Sāman used in response to the Brāhmaṇācchaṅsin in the third Pṛṣṭha Stotra of the Stotras at the midday pressing when he recites a Niṣkevalya Çastra; cf. Eggeling, SBE. XLI, xvi; it is normally the Gāyatra, now it is the Sāman based on RV. viii. 99. 3; SV. i. 267; ii. 669.

[6] In place of the Yajñāyajñiya, it is based on RV. i. 27. 1; SV. i. 17; ii. 984.

[7] i.e. the Vasatīvarī water; cf. i. 3. 12.

[8] Cf. KS. xv. 9; MS. ii. 6. 13, and cf. the Brāhmaṇas, TB. i. 8. 3; ÇB. v. 5. 1. 1–12. This section contains the sacrifices to propitiate the quarters, two animal offerings, and the oblations to the Sātyadūtas, these being made as the king—like Açoka later—dispatches couriers to announce his accession to the neighbouring kings; see ĀpÇS. xviii. 21. 8–22. 4; and cf. BÇS. xii. 19; MÇS. ix. 1. 5; KÇS. xv. 9. 1–9.

[9] Or perhaps 'three arrows' only; cf. Macdonell, *Ved. Gramm.* p. 174. The reception of the messenger is the sign to the king of peace or war.

[10] Cf. KS. xv. 9; MS. ii. 6. 13. For the Brāhmaṇa see TB. i. 8. 4; ÇB. v. 5. 2. 6, 7. This section contains the oblation of the Prayujs, which fall into two sets of six and may be performed each one in a month, beginning with the second month of the cold season, or, as life is too short for this, in one day six, and the rest next day; the name is given because the seasons are thus yoked (*ṛtuprayoga*); see ĀpÇS. xviii. 22. 5–8, and cf. BÇS. xii. 19; MÇS. ix. 1. 5; KÇS. xv. 9. 10–16.

[11] The TB. gives as illustrations the operations of the Kuru-Pañcālas in raiding their foes in the cool season and returning at the end of the hot season.

Savitṛ on twelve potsherds; to Bṛhaspati an oblation; to Tvaṣṭṛ on eight potsherds; to (Agni) Vaiçvānara on twelve potsherds; the sacrificial fee is the southern drawer of the chariot stand. To Sarasvatī he offers an oblation; to Pūṣan an oblation; to Mitra an oblation; to Varuṇa an oblation; to the lord of the fields an oblation; to the Ādityas an oblation; the sacrificial fee is the northern drawer of the chariot stand.

i. 8. 21. *a* The[1] sweet with the sweet, bitter with the bitter, immortal with the immortal, with the Soma I unite thee; thou art Soma; be ready for the Açvins, be ready for Sarasvatī, be ready for Indra, the good protector.

*b* Let the daughter of the Sun
Purify for thee the flowing Soma
With the eternal sieve.[2]

*c* Vāyu purified by the strainer,
Soma hath sped away,
Indra's dear friend.[3]

*d* What then? As men who have barley
Reap the barley in order, removing it,
Hither bring the food of those
Who have not gone to the reverential cutting of the straw.[4]

*e* To the Açvins he sacrifices a dusky (ox), to Sarasvatī a ram, to Indra a bull.

*f* To Indra he offers on eleven potsherds, to Savitṛ on twelve potsherds, to Varuṇa on ten potsherds.

*g* O Pitṛs, headed by Soma, rejoice.

*h* The sacrificial fee is a mare.

i. 8. 22. *a* O[5] Agni and Viṣṇu, great is your greatness;
Rejoice ye in the secret names of the ghee;

[1] Cf. KS. xii. 9; xxxvii. 18; MS. ii. 3. 8; iii. 11. 7; VS. x. 31, 32; xix. 1-6. For the Brāhmaṇa see TB. i. 8. 5-10; ÇB. v. 5. 4. 1-35; xii. 7. 3. 5-13. This section contains verses for the Sautrāmaṇī sacrifice; with *a* the priest mixes the Surā with young grain (*çaṣpa*); with *b* and *c* he purifies it with a strainer; with *d* he draws on the western Khara cups of Surā; with *g* the remains of the Surā are poured into a pot with a hundred holes (*çatātṛṇṇa*); see ApÇS. xix. 1. 1-2. 10; 3. 6, 7; and cf. BÇS. xvii. 31-37; KÇS. xv. 10. 1-20; xix. 1. 22-2. 13. The second or western Khara is made to the front of the Anvāhāryapacana altar, while the first is south of the high altar.

[2] This is RV. ix. 1. 6 with *punātu* for *punāti*.

[3] *prāñ* is to be used for a Somavāmin, *pratyāñ* for a Somātipavita, according to Āp. It is apparently simplest to regard *vāyúḥ* as merely a case of the identification of Soma and Vāyu: the rendering of Eggeling, SBE. xli. 133, 'inviting' (suggested for two RV. passages (vii. 92. 4; x. 46. 7) in BR.) is improbable.

[4] This agrees with RV. x. 131. 2; VS. reads *yájanti*, changing the sense entirely: MS. has *barhíṣā* and *námaüktim*, which VS. also reads. Cf. iii. 1. 3. 2 *ad fin.*, and v. 2. 11 *f.*

[5] This section gives the Puronuvākyās and Yājyās for the Kāmyeṣṭis described in ii. 2. 9, 10. Mantras *f* and *g* are alternative Yājyās, and *k–n* (really six verses, as *m* is really three verses with the second part (= *l*, c and d) suppressed) are optional

Placing in every house seven treasures,
May your tongue move forth to the ghee.[1]

*b* O Agni and Viṣṇu, great is your dear abode;
Ye taste the ghee, rejoicing in its secrets;
In every home increasing lauds,
May your tongue move forth to the ghee.[2]

*c* May the goddess Sarasvatī
With strength, rich in mares,[3]
Further us, she that aideth prayer.

*d* To us from the sky, from the great [1] mountain;
May Sarasvatī, the worshipful, come to the sacrifice;
May the goddess rejoicing in our supplication, rich in ghee,
May she hearken gladly to our effectual speech.

*e* O Bṛhaspati, with the All-gods,
Do thou rejoice in our oblations;
Grant riches to the generous giver.

*f* Then to the father, with the All-gods, to the strong one,
Let us pay honour with sacrifices, with reverence, with oblations;
O Bṛhaspati, with good offspring, with heroes,
May we be lords of wealth.

*g* That various wealth bestow upon us,
O Bṛhaspati, that shall surpass the enemy,
That shall shine glorious, with insight among men,
That shall be resplendent in glory, O thou who art born of holy order [2].[4]

*h* O Mitra and Varuṇa,
Bedew our pasturage with ghee;
With mead the regions, O ye wise ones.

*i* Do ye unloose your arms for us to live;
Do ye bedew our pasturage with ghee;
Make us famous among the folk, O ye young ones;
Hearken, O Mitra and Varuṇa, to these my supplications.

*k* Agni for you I honour in song,

Dhāyyās in the Soma-Rudra offering. The verses as usual are mostly RV. without change; *c* = vi. 61. 4; *d* = v. 43. 11; *e* = iii. 62. 4; *f* = iv. 50. 6; *g* = ii. 23. 15; *h* = iii. 62. 16; *i* = vii. 62. 5; *k–m* = viii. 31. 14–18; *n* = i. 125. 4; *o* = vi. 74. 2 (with a variant); *p* = vi. 74. 3; *q* and *r* = ii. 40. 1 and 2.

[1] This resembles generally AV. vii. 29. 1, which has *pāthó* and *gúhyasya, dádhānau*, and *caraṇyāt*; see Whitney's note.

[2] This resembles AV. vii. 29. 2, which has *juṣāṇaú, suṣṭutyá*, and *vāvṛdhānaú* with *caraṇyāt*.

[3] So Pischel, *Ved. Stud.* i. 10. But see above, p. 106, n. 2.

[4] The exact sense of *aryáḥ* is not certain: Geldner (*Ved. Stud.* iii. 90) takes it as a possessive genitive ('wealth surpassing in value that of the enemy'); Oldenberg on this passage prefers to see in it an accusative, as no doubt it is taken in AB. iv. 11. 6: Oldenberg takes *vibhā́ti* as subjunctive probably correctly.

The god first of the bright ones;
Honouring him who prospereth the fields
Like a much loved friend.[1]

*l* Swiftly (goeth) the chariot of the worshipper [3]
Like a hero in every contest;
He who by sacrifice is fain to win the mind of the gods
Shall prevail over those who sacrifice not.

*m* Thou art not harmed, O sacrificer,
Nor thou, O pourer, nor thou, O pious one;
There shall be wealth of heroes,
And plenteousness of swift steeds;
No one shall in act approach him,
No one shall anticipate him nor stay him.

*n* Streams, health-bringing, like milch cows,
Pour up to the man who hath sacrificed and shall sacrifice;
Him who filleth and satiateth [4], bringing fame,
Streams of ghee approach on all sides.

*o* O Soma and Rudra, do ye drive away
The evil spirit that hath entered our abode;
Far away from us smite misfortune;
Whatever sin we have done remove from us.

*p* O Soma and Rudra, do ye give to us,
In our bodies, all these medicines;
Loosen and remove the evil we have done
That is bound within our bodies.

*q* O Soma and Pūṣan, begetters of wealth,
Begetters of sky, begetters of earth,
Born as protectors of the whole world,
The gods have made (you) the navel of immortality.

*r* In the birth of these gods they rejoiced;
They concealed the hateful darkness;
Through these two, Soma and Pūṣan,
The Indra made the cooked (milk) among the raw cows.

[1] It is not certain if *vaḥ* is not to be taken with *vásūnām* and both dependent on *pūrvyám*: the use of *saparyántaḥ* is natural where the speaker is a priest acting for himself and others; cf. i. 8. 5 *k*.

# KĀṆḌA II

## PRAPĀṬHAKA I

### *The Special Animal Sacrifices*

ii. 1. 1. He[1] who desires prosperity should offer a white (beast) to Vāyu; Vāyu is the swiftest deity; verily he has recourse to him with his own share; verily he makes him attain prosperity; he prospers. 'He is an overswift deity,' they say, 'he has power to burn him up.' This (beast) he should offer to Vāyu of the team; the team is his support; verily, being supported he attains prosperity to avoid being burnt; he prospers [1]. He who desires a village[2] should offer to Vāyu of the team; Vāyu leads these creatures tied by the nose; verily he has recourse to Vāyu of the team with his own share; verily he assigns him creatures led by the nose; he becomes possessed of a village. It is offered to (Vāyu) of the team; verily he makes creatures abide steadfast with him. He who desires offspring should offer to Vāyu of the team; Vāyu is expiration, the team is inspiration; expiration and inspiration depart from the offspring of him [2] who being fit for offspring yet obtains not offspring. Verily he has recourse to Vāyu of the team with his own share; verily he for him begets offspring by means of expiration and inspiration; he obtains offspring. He who has long been ill should offer to Vāyu of the team; Vāyu is expiration, the team is inspiration, expiration and inspiration depart from him whose illness is long. Verily he has recourse to Vāyu of the team with his own share [3], he bestows on him expiration and inspiration; even if his life be gone, he yet lives. Prajāpati was here alone;

[1] Cf. KS. xii. 13; xiii. 1; MS. ii. 5. 1. This chapter begins a series (ii. 1. 1–10) of Kāmyeṣṭis of all sorts, based on the ritual of the Agnīṣomīya beast, which is assumed, and only the variants with their grounds are given. ĀpÇS. xix. 16, 17 briefly runs through the list, and it is dealt with in detail in TB. ii. 8. 1. 1–6 corresponding to TS. ii. 1. 1.

[2] The essence of the possession of a Grāma is not ownership of land according to the text but subordination, which well accords with the theory that the royal grant of a village was one not of ownership but of political superiority and the receipt of dues. It is also possible that the simple process of becoming the chief of a village by one's own exertions is contemplated. Cf. also ii. 1. 3. 2; *Vedic Index*, i. 246, 247; ii. 214, 215, 254–256.

he desired, 'May I create offspring and cattle'; he took out from his body the omentum, and placed it in the fire. The hornless goat then came to life; he offered it to its own deity; then did he create offspring and cattle. He who desires offspring [4] and cattle should offer to Prajāpati a hornless goat. Verily he has recourse to Prajāpati with his own share; verily he begets for him offspring and cattle. The beard[1] is the characteristic of man, the lack of horns of the horse, having incisors on one side only that of cattle, having sheep-like hooves that of sheep, the goat-nature that of goats; so many are the domesticated animals; verily by their characteristics he wins them [5]. He who desires cattle should offer one of a triplet to Soma and Pūṣan; the she-goat has two teats, two are born separately,[2] the third for strength and growth. Verily he has recourse to Soma and Pūṣan with their own share; verily they produce cattle for him; Soma is the depositor of seed, Pūṣan the producer of cattle; Soma deposits seeds for him, Pūṣan produces cattle. The sacrificial post is of Udumbara; the Udumbara is strength, cattle are strength; verily by strength he wins for him strength and cattle.

ii. 1. 2. Prajāpati[3] created offspring; they being created went away from him; they went to Varuṇa; he pursued them and asked them back; he would not give them back to him; he said, 'Choose a boon, and then give them back to me.' He chose a boon from them, it was the black (beast) with one white foot. He who is seized by Varuṇa should offer this black (beast) with one white foot to Varuṇa. Verily he has recourse to Varuṇa [1] with his own share; verily he sets him free from Varuṇa's noose. It is a black (beast) with one white hoof, for it has Varuṇa for its deity (and serves) for prosperity. Svarbhānu, the Asura, pierced the sun with darkness; the gods desired an atonement for him; the first darkness of his they struck off became a black sheep; the second a bright-coloured one; the third a white one; what they cut from the upper part of the bone[4] became a barren ewe [2]. The gods said, 'Here has come into being a divine beast; to whom shall we offer him?' Now then the earth was small, plants were not born; they offered the barren ewe to the Ādityas as desire.[5] Then the earth became broad, the plants grew. He who desires, 'May I be extended with

[1] This is repeated, probably copied, in v. 5. 1. 2.

[2] This is not very clear, but the idea seems to be that the birth of a third is a sign of strength of the mother which makes the third a good offering; *nānā* almost has the sense of 'normally', perhaps 'apart' from what is out of the usual, unless indeed the idea is that two are born together, the third a moment later: the accus. is rather vague in its reference, *abhi* probably helped it; cf. AĀ. i. 5. 1 with Keith's note.

[3] Cf. KS. xii. 13; xiii. 1, 2; MS. ii. 5. 2; ĀpÇS. xix. 16. 7 gives the explanation of *malhāḥ* as *maṇilāḥ*, and the section is commented on in TB. ii. 8. 1. 6-3. 2.

[4] The phrase is a curious one, but the tradition is uniform.

[5] For the double dat., cf. vi. 3. 5. 1, n. 4.

cattle, with offspring be propagated' should offer this barren ewe to the Ādityas as desire [3]. Verily he has recourse to the Ādityas as desire[1] with their own share; verily they extend him with cattle and propagate him with offspring. Yonder sun did not shine; the gods desired an atonement for him; for him they offered these dewlapped (beasts), to Agni one with a black neck, to Indra one of different colours, to Bṛhaspati a white one; verily by means of them they restored his brilliance. For him who desires splendour he should offer dewlapped (beasts) [4], to Agni one with a black neck, to Indra one of different colours, to Bṛhaspati a white one. Verily he has recourse to these deities with their own share; verily they bestow splendour upon him; he becomes resplendent. In the spring[2] in the morning should he offer (the beast) with a black neck to Agni; in the summer at midday (the beast) of different colours to Indra; in the autumn in the afternoon the white (beast) to Bṛhaspati. These are the brilliances of the sun, in the spring in the morning, in the summer at midday, in the autumn in the afternoon; verily he wins whatever brilliances there are [5]. They are offered in the course of the year; the year is the giver of splendour; verily the year gives him splendour; he becomes resplendent. They are (beasts) with young; the foetus is power; verily he bestows power upon him. He who being master of uttering speech cannot speak properly should offer a ewe to Sarasvatī; Sarasvatī is speech; verily he has recourse to Sarasvatī with her own share, she bestows on him [6] speech, and he becomes an utterer of speech. Its teeth are complete; therefore men utter speech whole.[3] He who is long ill should offer to Agni (a beast) with black neck, and a brown (beast) to Soma; the body of him whose illness is long goes to Agni, the sap to Soma; verily he ransoms from Agni his body, from Soma his sap, and even if his life is gone, yet he lives. He who desires offspring should offer to Soma a brown (beast), and to Agni one with a black neck; Soma [7] is the depositor of seed, Agni the producer of offspring; verily Soma deposits seed for him, Agni produces offspring; he obtains offspring. The Brahman who despite study does not win fame should offer to Agni (a beast) with a black neck, and to Soma a brown (one); in that (the beast) is offered to Agni, thereby he places brilliance in him; in that (the beast) is offered to Soma, thereby (he places) splendour. The one with a black neck is for Agni; verily he drives away the darkness from him: it is white [8]; verily he bestows brilliance on him. There is a brown one for Soma; verily

[1] The acc. *kāmam* is probably attracted into the case of *Ādityān*: no other explanation is necessary, though the analogy of Agni Kāma in ii. 2. 3. 1 may suggest as translated above and here that the Adityas are here = desire, 'the Adityas as desire'.

[2] For the form cf. Pāṇini, vii. 1. 39 with comm.; Whitney, *Sansk. Gramm.* § 1112 e.

[3] Cf. on Vāc, *Vedic Index*, ii. 279, 280.

he bestows splendour and radiance on him. He who has a dispute for a Purohitaship should offer (a beast) with a black neck to Agni, a brown one to Soma, and one with a black neck to Agni; the Brahman is connected with Agni, the prince with Soma; on either side of (the beast) for Soma there is one for Agni; verily with brilliance, with the Brahman, he seizes on either side the kingdom, and forthwith appropriates it; they choose him as Purohita.

ii. 1. 3. The[1] gods and the Asuras strove for these worlds; Viṣṇu saw this dwarf,[2] he offered it to its own deity; then he conquered these worlds. One who is engaged in a struggle should offer a dwarf (beast) to Viṣṇu; then he becomes Viṣṇu and conquers these worlds. He should offer on an uneven (place), for these worlds are uneven as it were; (verily it serves) for prosperity. He who is engaged in a contest should offer (a beast) with a spot on its forehead and horns bent forward to Indra, the angry, the wise [1]. By power (*indriyá*), by anger, by wisdom, one wins a contest. Verily he has recourse to Indra, the angry, the wise, with his own share; verily he bestows on him power, anger, wisdom; he wins that contest. He who desires a village should offer (a beast) with dappled thighs to Indra with the Maruts. Verily he has recourse to Indra with the Maruts with his own share; verily he subdues his relatives[3] to him; he becomes possessed of a village. In that it is an ox [2], it is Indra's; in that it is dappled, it is of the Maruts, for prosperity. It has dappled thighs behind; verily he makes the folk dependent on him. He who desires food should offer a brown (beast) to Soma; food is connected with Soma; verily he has recourse to Soma with his own share; he bestows food on him; verily he becomes an eater of food. It is brown; that is the colour of food; (verily it serves) for prosperity. He who being meet for kingship obtains not a kingdom should offer a brown (beast) to Soma [3]; the kingdom is connected with Soma; verily he has recourse to Soma with his own share; Soma bestows on him a kingdom; the kingdom comes to him. It is brown, that is the colour of Soma; (verily it serves) for prosperity. He whose prosperity is gone and who desires support should offer (a beast) with a spot on the forehead and horns bent forward to Indra, the conqueror of Vṛtra; verily he overcomes the evil foe and attains support. He who is seized by evil should offer (a beast) with a spot on the forehead and horns bent forward to Indra, the overcomer of enemies [4]; the enemy is the evil; verily he has recourse to Indra, the overcomer of enemies with his

[1] Cf. KS. xiii. 3, 4; MS. ii. 5. 3, 4, 8, 9. ĀpÇS. xix. 16. 8 explains that *viṣame* may refer either to the place of sacrifice or the place of slaying the animal. The section is commented on in TB. ii. 8. 3. 2 4. 4.

[2] Its own deity is Viṣṇu, who thus sacrifices to himself with an animal in the shape of a dwarf. The connexion with the dwarf incarnation of Viṣṇu is clear; see Macdonell, *Vedic Mythology*, pp. 39, 41, 156; JRAS. xxvii. 188, 189.

[3] For *sajāta*, cf. *Vedic Index*, ii. 418.

own share, and he drives away from him the enemy, the evil. He who being meet for kingship obtains not a kingdom should offer (a beast) with a spot on the forehead and horns bent forward to Indra of the thunderbolt. Verily he has recourse to Indra of the thunderbolt with his own share; he bestows his thunderbolt on him, the bolt kindles him for prosperity, the kingdom comes to him. It has a spot on its forehead and horns bent forward, that is the shape of the bolt, (and so it serves) for prosperity.

ii. 1. 4. Yonder[1] sun did not shine;[2] the gods desired an atonement for him; for him they offered this offering of ten bulls; verily thereby they restored his brilliance. For him who desires splendour he should offer this offering of ten bulls; verily he has recourse to yonder sun with his own share; verily he bestows on him splendour; he becomes resplendent. He should offer in the spring in the morning three with spots on the forehead; in the summer at midday [1] three with white backs; in the autumn in the afternoon three with white tails. Three are the brilliances of the sun, in the spring in the morning; in the summer at midday; in the autumn in the afternoon; verily he wins whatever brilliances there are. They are offered in sets of three; verily in order he bestows brilliance on him. They are offered in the course of the year; the year is the giver of splendour; verily the year gives him splendour; he becomes resplendent. At the end of the year he should offer a reddish-brown one to Prajāpati [2]; all the gods are Prajāpati; verily he rests on all the gods. If he fears, 'I shall become diseased in the skin,' he should offer a dark (beast) to Soma and Pūṣan; man has Soma as his deity, cattle have Pūṣan; verily by his own deity, by cattle, he makes a skin for him; he does not become diseased in the skin. The gods and Yama were at strife over this world; Yama appropriated (*ayuvata*) the power and strength of the gods; therefore Yama has his name [3]. The gods reflected, 'Yama here has become what we are.' They had recourse to Prajāpati. Prajāpati from his body fashioned out the bull and the cow; the gods offered a cow to Viṣṇu and to Varuṇa, a bull to Indra; they caused him to be seized by Varuṇa and by Viṣṇu, the sacrifice, they drove him away; his power they appropriated by means of that for Indra. He who has foes should in strife offer to Viṣṇu and Varuṇa a cow [4], to Indra a bull; verily causing his foe to be seized by Varuṇa, by Viṣṇu, the sacrifice, he drives him away, he appropriates his power by means of that for Indra, he prospers, his foe is defeated. Indra slew Vṛtra; him Vṛtra slain bound with sixteen coils; from the head

[1] Cf. KS. xiii. 7, 4, 5; MS. ii. 5. 4–6. ĀpÇS. xix. 16. 9, 10 points out that the deity of the *dáçarṣabha* is undecided, and gives as options Āditya, Prajāpati, *aikādaçina-devatā vā yaddevatā vā garbhiṇayaḥ*. This section is dealt with in TB. ii. 8. 4. 4–8, so far as §§ 4, 7 are concerned.

[2] Cf. below, ii. 1. 8; 2. 10 *ad init.*

of Vṛtra came out cows, they were (cows) of Videha;[1] behind them came the bull. It Indra [5] perceived; he reflected, 'He who shall offer him shall be freed from this evil'; he offered to Agni one with a black neck, to Indra a bull. Agni, being approached with his own share, burned into sixteen pieces the coils of Vṛtra, and by (the offering) to Indra he bestowed power on himself. He who is seized by evil should offer (a beast) with a black neck to Agni, and a bull to Indra; verily Agni, being approached with his own share [6], burns away his evil, and by (the offering) to Indra he bestows power on himself, he is freed from the evil, he prospers. He who is long in exile should offer a cow to sky and earth; for he is not established in them; verily also he who is long in exile has recourse to sky and earth with their own share; verily they establish them; he is established. It is one which is long in labour, for long in labour as it were is the kingdom of him who is long in exile; (verily it serves) for prosperity. To Vāyu [7] he should offer a calf; Vāyu is their calf; these worlds are barren [2] for him, the people are barren; verily also he who is long in exile has recourse to Vāyu with his own share; verily Vāyu causes these worlds and the people to give to him; these worlds drop milk [3] for him; the people wait upon him in service.

ii. 1. 5. Indra[4] opened the hole of Vṛtra; the topmost cattle he grasped by the back and pulled out;[5] a thousand cattle followed it, it became humpbacked. He who desires cattle should offer this humpbacked (one) to Indra; verily he has recourse to Indra with his own share; verily he bestows cattle upon him; he becomes possessed of cattle. It is humpbacked [1]; the humpbacked is fortune a thousandfold; verily by fortune he wins cattle. When he obtains a thousand cattle, he should offer a dwarf (beast) to Viṣṇu; upon it the thousand rested; therefore the dwarf, stretched out, affords support to cattle when born. 'Who can obtain a thousand cattle?' they say; verily he should make up a thousand days and nights and sacrifice.[6] The days and nights [2] are cattle; verily he gives support to cattle when born. He who desires offspring should offer a barren cow to the plants; the plants hinder him from offspring who being fit for offspring does not obtain off-

[1] The sense is doubtful: the comm. has *viçiṣṭadehasambandhinyaḥ*, which does not help. Apparently cows of Videha were especially famous. See *Vedic Index*, ii. 298.

[2] The metaphor is clearly from a cow which is long in labour, and is therefore without milk. The form *dāpayati* below has its true causal sense and is not equivalent to an ordinary verb.

[3] This sense of *snu* suits admirably the context. The variants *stuvanti* (A, B), *sruvanti* (C), *snucanti* (D) are all easy corruptions of a rare expression: Sāyaṇa has *prasrāvayanti*.

[4] Cf. KS. xiii. 3–5; MS. iii. 5. 3–5, 8, 9. Of this section §§ 3 and 5 are noted in TB. ii. 8. 4. 8 and 5. 1–3.

[5] For *akkhidat*, as the ed. correctly reads, see Whitney on TPr. xiv. 8; Macdonell, *Ved. Gramm.* § 30; below vi. 6. 11. 1.

[6] The sense is slightly obscure: apparently he is to wait a thousand days and nights and then offer the *vāmana* in place of an offering of a thousand cattle.

spring; the plants indeed destroy the pregnancy of that one which becomes barren, verily he has recourse to the plants with their own share ; verily they from his own self[1] beget him offspring; he obtains offspring [3]. The plants are the waters, man is what is not; verily the waters give him being from non-existence; therefore they say, both he who knows thus and who (knows) not, 'The waters verily give being from non-existence.' He who desires prosperity should offer to Indra (a cow) which is barren after one birth; he is unborn who being fit for prosperity obtains it not; the (cow) became barren after bearing Indra[2] [4]; verily he has recourse to Indra with his own share; verily he causes him to attain prosperity; he prospers. He should offer to Indra (the calf) through bearing which (the cow) became barren; that indeed is power (*indriyá*); verily straightway he obtains power. He whose ancestors and himself for three generations[3] have not drunk Soma should offer (a bull) which has again been let loose to Indra and Agni; the Soma drinking of a Brahman is interrupted if his ancestors and himself for three generations have not drunk Soma [5]; verily he has recourse to Indra and Agni with their own share; verily they bestow on him the drinking of Soma, the drinking of Soma comes to him. In that it is offered to Indra, the Soma-drink is power; verily he wins power, the Soma-drink. In that it is offered to Agni, the Brahman is connected with Agni, verily he continues his own deity. It is let loose again, for his drinking of Soma is as it were let loose again [6]; (verily it serves) for prosperity. When practising witchcraft, he should offer a hornless (beast) to Brahmaṇaspati; verily he has recourse to Brahmaṇaspati with his own share; verily he cuts him down to him;[4] swiftly he reaches destruction. It is a hornless one; prosperity is razor-edged; in that it is hornless, (it serves) for prosperity. The sacrificial post is shaped like a wooden sword; the wooden sword is a thunderbolt; verily he hurls a thunderbolt against him; the strew is made of Çara grass; verily he crushes him; the kindling-wood is of Vibhīdaka; verily he splits him.

ii. 1. 6. He[5] who desiring a village desires, 'May I be the back of my equals', should offer to Bṛhaspati (a beast) with a white back; verily he has recourse to Bṛhaspati with his own share; verily he makes him to be the back of his peers; he becomes possessed of a village. It is with a white back, for it has Bṛhaspati as its deity; (verily it serves) for prosperity. He who desires food should offer a dark (beast) to Pūṣan; Pūṣan is food; verily he has recourse

[1] i.e. not an adopted son—*yóni* here has its wide sense.

[2] For Indra's birth from a cow see Macdonell, *Vedic Mythology*, p. 56. A *punar utsṛṣṭa* is one which is old and useless.

[3] The counting is probably inclusive, i.e. the third generation includes the Brahman himself.

[4] The sense of *ávṛçcati* is perfectly certain; cf. Delbrück, *Altind. Synt.* p. 143, with Oldenberg, *Ṛgveda-Noten*, i. 28, 24; below vi. 1. 4. 9, p. 491, n. 1.

[5] This section is commented on in TB. ii. 8. 5. 3–6. 5.

to Pūṣan with his own share; verily he gives him [1] food; he becomes an eater of food. It is dark, that is the form of food; (verily it serves) for prosperity. He who desires food should offer a dappled (beast) to the Maruts; the Maruts are food; verily he has recourse to the Maruts with their own share; verily they give him food; he becomes an eater of food. It is dappled; that is the form of food; (verily it serves) for prosperity. He who desires power should offer a ruddy (beast) to Indra; verily he has recourse to Indra [2] with his own; verily he bestows power on him; he becomes possessed of power. It is ruddy and has eyebrows; that is the form of Indra; (verily it serves) for prosperity. He who desires gain should offer to Savitr̥ a spotted (beast); Savitr̥ is lord of production; verily he has recourse to Savitr̥ with his own share; verily he produces gain for him, his offspring desire gifts. It is spotted, for it has Savitr̥ as its deity [3]; (verily it serves) for prosperity. He who desires food should offer to the All-gods (a beast) of many forms; food is connected with the All-gods; verily he has recourse to the All-gods with their own share; verily they give him food; he becomes an eater of food. It is of many forms; food is of many forms; (verily it serves) for prosperity. He who desires a village should offer to the All-gods (a beast) of many forms; his relatives are connected with the All-gods; verily he has recourse to the All-gods with their own share; verily they subdue his [4] relations to him; he becomes possessed of a village. It is of many forms, for it is connected with many deities; (verily it serves) for prosperity. He who is long ill from an unknown cause should offer to Prajāpati (a beast) without horns; man is connected with Prajāpati; Prajāpati verily knows of him who is long ill from an unknown cause; verily he has recourse to Prajāpati with his own share; verily he releases him from this weariness. It is without horns, for it has Prajāpati as its deity; (verily it serves) for prosperity.

ii. 1. 7. The[1] Vaṣaṭ cry cleft the head of the Gāyatrī; the sap thereof fell away. Br̥haspati seized it; it became a cow with a white back. The second (sap) which fell Mitra and Varuṇa seized; it became a cow of two forms. The third (sap) which fell the All-gods seized; it became a cow of many forms. The fourth (sap) which fell entered the earth; Br̥haspati [1] seized it, (saying), 'Be this (mine) for enjoyment'; it became a bull and a cow.[2] The blood which fell Rudra seized; it became a fierce red cow. He

[1] Cf. KS. xiii. 8; MS. ii. 5. 7. Of this section §§ 8 and 7 are dealt with in TB. ii. 8. 6. 5–9.

[2] The sense of *ukṣavaçá* is uncertain; Monier Williams's *Dict.* gives it as a bull and a cow. But the Pet. Lexx. agree in the version 'Stierkalb'. The masc. ending and the singular are contrary to the ordinary rules regarding Dvandvas (Wackernagel, *Altind. Gramm.* II. i. 165). But this sense is supported by ii. 1. 4. 4 where the dual occurs, and nothing can

who desires splendour should offer to Bṛhaspati (a beast) with white back; verily he has recourse to Bṛhaspati with his own share; verily he bestows splendour upon him; he becomes resplendent. The cow is the sap of the metres [2]; splendour is as it were sap; verily with the sap of the metres he wins the sap which is splendour. He who desires rain should offer to Mitra and Varuṇa (a cow) of two forms; the day is connected with Mitra, the night with Varuṇa; by day and night Parjanya rains; verily he has recourse to Mitra and Varuṇa with their own share; verily they by day and night make Parjanya rain for him. The cow is the sap of the metres, the rain indeed is as it were sap; verily by the sap of the metres [3] he wins the sap which is rain. He who desires offspring should offer to Mitra and Varuṇa (a cow) of two forms; the day is connected with Mitra, the night with Varuṇa; by day and night indeed offspring are born; verily he has recourse to Mitra and Varuṇa with their own share; verily they by day and night beget offspring for him. The cow is the sap of the metres, offspring indeed are as it were sap; verily with the sap of the metres he wins the sap which is offspring [4]. He who desires food should offer to the All-gods (a cow) of many forms; food is connected with the All-gods; verily he has recourse to the All-gods with their own share; verily they give him food; he becomes an eater of food. The cow is the sap of the metres, food indeed is as it were sap; verily by the sap of the metres he wins the sap that is food. He who desires a village should offer to the All-gods (a cow) of many forms; his relatives are connected with the All-gods [5]; verily he has recourse to the All-gods with their own share; verily they subject his relatives to him; he becomes possessed of a village. The cow is the sap of the metres, relatives indeed are as it were sap; verily with the sap of the metres he wins the sap which is relatives. He who desires splendour should offer to Bṛhaspati a bull and a cow; verily he has recourse to Bṛhaspati with his own share; verily he bestows splendour on him [6]; he becomes resplendent. The bull grazes at will, splendour indeed is as it were will; verily by will he wins will which is splendour.[1] He who practises witchcraft should offer a red (cow) to Rudra; verily he has recourse to Rudra with his own share; verily he cuts him down to him; swiftly he reaches destruction; it is red, for it has Rudra as its deity; (verily it serves) for prosperity. The sacrificial post[2] is shaped like the wooden sword, the wooden sword is a thunderbolt; verily he hurls

be derived from *ukṣavehat* in ÇB. xii. 4. 4. 6, which the Pet. Lexx. render 'an impotent bull', but Eggeling renders 'a cow longing for the bull', and which itself may be a Dvandva. *Ukṣavaçá* in ÇB. iv. 5. 1. 9 gives no help. Sāyaṇa's rendering gives no help. Cf. Keith, JRAS. 1912, pp. 1101, 1102.

[1] *váçam* has a clear play on *ukṣavaçá*: it may be argued that the use here supports the rendering 'Stierkalb' of *ukṣavaçá*, but this cannot be relied upon.

[2] *sphyākṛtirūpa agnyāgāriko vā*, ĀpÇS. xix. 16. 12.

a thunderbolt against him; the strew is made of Çara grass; verily he crushes him; the kindling-wood is of Vibhīdaka; verily he splits him.[1]

ii. 1. 8. Yonder [2] sun did not shine;[3] the gods desired an atonement for him; for him they offered a white cow to Sūrya; verily thereby they restored his brilliance. For him who desires splendour, he should offer this white cow to Sūrya; verily he has recourse to yonder sun with his own share; verily he bestows splendour upon him; he becomes resplendent. The sacrificial post is of Bilva wood. Whence yonder [1] sun was born, thence the Bilva arose; verily he wins splendour with its place of origin. He who practises witchcraft should offer to Brahmaṇaspati (a cow) with brown ears; first he should make to Varuṇa an offering on ten potsherds; verily he causes Varuṇa to seize his foe and lays him low with the Brahman. It has brown ears; that is the symbol of the Brahman; (verily it serves) for prosperity. The sacrificial post is shaped like the wooden sword; the wooden sword is a thunderbolt; verily he hurls a thunderbolt against him; the strew is made of Çara grass; verily he crushes [2] him; the kindling-wood is of Vibhīdaka; verily he splits him.[4] He to whom the sacrifice does not come should offer a dwarf (beast) to Viṣṇu; the sacrifice is Viṣṇu; verily he has recourse to Viṣṇu with his own share; verily he gives him the sacrifice, the sacrifice comes to him. It is a dwarf (beast), for it has Viṣṇu for its deity; (verily it serves) for prosperity. He who desires cattle should offer to Tvaṣṭṛ a horse;[5] Tvaṣṭṛ is the producer of pairings of animals [3]; verily he has recourse to Tvaṣṭṛ with his own share; verily he produces animals in pairs for him, for in him offspring and cattle have entered; verily also the male horse straightway wins offspring and cattle. He who when a contest is joined desires an agreement[6] should offer to Mitra a white (beast); verily he has recourse to Mitra with his own share; verily he brings him into harmony with his friend [4]. It is spacious;[7] verily he encourages him. He who desires rain should offer to Prajāpati a black (beast); Prajāpati is the lord of rain; verily he has recourse to Prajāpati with his own share; verily he makes Parjanya rain for him. It is black, that is the form of rain; verily by its form he wins rain.[8] It is spotted; verily he produces the lightning and makes rain for him. It has low horns; verily he brings down the rain for him.

[1] Cf. ii. 1. 5. 7; 8. 2, 3.

[2] Cf. KS. xiii. 8; MS. ii. 5. 3–5, 8, 9; ApÇS. xix. 16. 13. This section is, as regards §§ 1, 4, dealt with in TB. ii. 8. 7. 1–8.

[3] So above, ii. 1. 4 and below, ii. 2. 10.

[4] So above, ii. 1. 5. 7; 7. 7.

[5] A masc. *vaḍavā* from the fem. *vaḍavā* to suit the context; cf. *Vedic Index*, ii. 237; Weber, *Ind. Stud.* xiii. 95.

[6] Sāyaṇa gives, as an alternative sense, that of a vow to slay the foremost hero on the opposite side, but that is impossible. Bhāsk. gives either union with wealthy friends or agreement with enemies.

[7] Apparently the Yūpa is meant (Sāyaṇa).

[8] This rain spell is a common one in Vedic India.

ii. 1. 9. Food[1] came not to Varuṇa when he had pressed.[2] He beheld this black cow which is Varuṇa's; it he offered to its own deity; then food came to him. He to whom being fit for food food does not come should offer to Varuṇa this black cow; verily he has recourse to Varuṇa with his own form; verily he gives him food; he becomes an eater of food [1]. It is black, for it has Varuṇa as its deity; (verily it serves) for prosperity. He who desires food should offer a white (beast) to Mitra and a black to Varuṇa at the union of the waters and the plants;[3] the plants are connected with Mitra, and the waters with Varuṇa; on the sap of the water and of the plants do we live; verily he has recourse to Mitra and Varuṇa with their own share; verily they give him food; he becomes an eater of food [2]. He should offer at the union of the waters and of the plants, to attain both. The sacrificial post is bifurcate,[4] for there are two deities; (verily it serves) for prosperity. He who is long ill should offer a white (beast) to Mitra, and a black to Varuṇa; in that one is offered to Mitra, by means of Mitra he appeases Varuṇa for him; in that one is offered to Varuṇa, straightway he sets him free from Varuṇa's noose; even if his life be gone, he yet lives. The gods could not find prosperity [3]; they saw it in the pair; they could not agree about it; the Açvins said, 'Ours is it; do not claim it.'[5] It became the Açvins' only. He who desires prosperity should offer to the Açvins a twin cow; verily he has recourse to the Açvins with their own share; verily they bestow prosperity upon him; he prospers in offspring and cattle.

ii. i. 10. He[6] who being a bad Brahman desires to drink Soma should offer to the Açvins a dusky (beast) with spots on the forehead; the Açvins were among the gods those who did not drink Soma; they later acquired the drinking of Soma; the Açvins are the gods of the bad Brahman who desires to drink Soma; verily he has recourse to the Açvins with their own share; verily they give to him the drinking of Soma; the drinking of Soma comes to him. In that it is dusky, verily he drives away the darkness from him. In that it has spots on the forehead [1], verily at the beginning

[1] There is no mention of this section in TB. ii. 8, but ii. 8. 7. 8–10 deals with the Agnīṣomīya victim which serves as the *prakṛti* for the *kāmyāḥ paçavaḥ*.

[2] *annādya*, 'food eating', comes to mean little more than *ánna*, which indeed occurs as almost a synonym below. It is specially common in the AĀ.

[3] ĀpÇS. xix. 16. 14 (which Garbe has not corrected from the text of Sāyaṇa) gives, according to Sāyaṇa, the choice of an interpretation by seasons (*prāvṛṣi çaradpratipattau vā*) or by place (*nadīkṣetrayor madhye*), the latter being his version of *ṛtvor madhye*, which appears to have been in his text of ĀpÇS. Probably the original had merely the option of *prāvṛṣi* &c., and *ṛtvor madhye*, and no special version was given.

[4] ApÇS. xix. 16. 15 gives as alternatives *yad ūrdhvaṁ raçanāyās* or *uparād ubhe çākhe aṣṭāçrī sacaṣāle syālām*.

[5] *vad* here is used with the loc. like *vi-vad* and *sam-vad*; cf Delbrück, *Altind. Synt.* p. 119; for the conjunct., see *ibid.* 360.

[6] Cf. KS. xiii. 6; MS. ii. 5. 4.

he bestows brilliance on him. He whom men calumniate though he has slain no one should offer a Gayal to Vāyu; impure speech comes to him whom men calumniate though he has slain no one; the Gayal is neither a domestic nor a wild animal; he is neither in the village nor the forest whom men calumniate though he has slain no one; Vāyu is the purifier of the gods; verily he has recourse to Vāyu with his own share; verily he [2] purifies him.[1] The dawn shines away from him and he enters the darkness, the evil, to whom when the litany to the Açvins is being recited the sun becomes not visible; he should offer to Sūrya (a beast) of many forms; verily he has resort to yonder sun with its own share; verily it drives away the darkness, the evil, from him, the dawn shines upon him, he strikes away the darkness, the evil.[2]

ii. 1. 11. *a* Indra[3] on all sides.[4]

*b* On Indra men.

*c* O Maruts, what time from the sky.[5]

*d* The protection which ye.

*e* In contests we invoke Indra, swift to hear,
The divine folk working good, freeing from distress,
Agni, Mitra, Varuṇa, for gain, Bhaga,
Sky and earth, the Maruts for welfare.

*f* May the moving one who strikes at morning[6] delight us;
May Vāta delight us, pourer of waters;
Indra and Parvata quicken us;
May the All-gods vouchsafe us this.

*g* I hail the dear names [1] of yon impetuous ones,
That, O Maruts, calling they may rejoice.[7]

*h* For glory they are wreathed in flames,
In the rays (of the sun), adorned with rings they (are accompanied) with singers;
They wearing daggers, impetuous, fearless,
Here found the dear home of the Maruts.[8]

[1] *a dúrbrāhmaṇa* is probably one of doubtful Brahmanhood, *yasya vedaç ca vedī ca vichidyete tripūruṣam*.

[2] *hate* is important: it is the act of the sacrificer, as contrasted with *hanti* of the action of Āditya.

[3] This section as usual contains a collection of Yājyas and Puronuvākyās for Kāmyeṣṭis, for which see ii. 2. 11. Most of the verses are from RV.; *e* = x. 63. 9; *f* = i. 122. 3; *g* = vii. 56. 10; *h* = i. 87. 6; *m* = v. 7. 2; *n* = v. 7. 3; *o* = i. 107. 1; *p* = ii. 27. 13; *q* = ii. 27. 4; *r* = ii. 27. 8; *s* = ii. 86. 5; *t* = ii. 27. 11; *u* = vii. 51. 1; *v* = i. 25. 19; *w* = i. 24. 11.

[4] For *a* and *b* see i. 6. 12 *a* and *b*.

[5] For *c* and *d* see i. 5. 11 *p* and *q*.

[6] The *párijmā vasarhā́* is apparently the wind, which smites at morning the demon of night.

[7] The structure of the verse is doubtful: the change to third person in *tṛpán* is not impossible: *yád* may of course have a temporal sense, 'when'.

[8] *ṛ́kvabhiḥ* is not very clear if it means 'praisers', as is its normal sense.

*i* First let Agni with the Vasus aid us;
Let Soma with the Rudras protect (us);
Let Indra with the Maruts act in due course;
Let Varuṇa with the Ādityas quicken us.[1]

*k* God Agni with the Vasus [2],
Soma with the dread forms,
Indra with the Maruts, worthy of sacrifice,
Varuṇa with the Ādityas hath been in harmony with us.

*l* As the Ādityas are united with the Vasus,
The Rudras with the Maruts,
So, O thou of three names,
May the All-gods without anger be of one mind.[2]

*m* He in whose presence wheresoever
Men rejoice in the dwellings of men,
Whom in honour they kindle,
Whom together they produce.

*n* When we offer food,
The oblations of men,
He by the might of his glory [3],
Graspeth the reins of sacred law.[3]

*o* The sacrifice seeketh the goodwill of the gods;
Be kindly, O ye Ādityas;
Make your lovingkindness turn (to us),
Which shall more plenteously deliver us from distress.

*p* Pure he dwelleth, undeceived,
Among waters rich in grass, waxing old with noble sons;
None slayeth him from near or from afar,
Who is in the guidance of the Ādityas.

*q* Ye Ādityas support the world,
Gods, guardians of all the universe,
Far-seeing, guarding [4] the holy,
Righteous, enacting debts.[4]

[1] These verses occur in KS. x. 12; MS. iv. 12. 2 with variants: in *i rudrair, ṛtuthá* and *çárma yan̄sat* (for *sáṁ çiçātu*); in *k* the verse runs: *sám agnír vásubhir no avyāt sáṁ sómo rudríyābhis tanū́bhiḥ | sám indro rātáhavyo marúdbhis sám ādityair váruṇo viçvávedāḥ*. See also ĀÇS. ii. 11. 12; ÇÇS. iii. 6. 2, 3.

[2] This verse in a mutilated form appears in AV. vi. 74. 3, where see Whitney's note.

[3] *çávasā* is read in the RV. Pada and this is probably correct. In *m indhaté* is not a dative but an irregularly accented third plur. (Whitney, *Sansk. Gramm.* § 665). *kútra cid* presumably obtains its indefinite sense by reason of its presence (despite the order) in the rel. clause *yásya*.

[4] *sthā́* is read in the Sañhitā MSS. and explained as *sthā́ḥ* in the Pada MSS. and so in RV. If this is so, it is an acc. in contrast with *jágat* (Macdonell, *Ved. Gramm.* p. 251, gives only *sthā́ḥ* as nom.), but the substitution of *sthā* is very tempting and aids the construction, though of course the verb of the preceding verse can be carried on. Weber, who originally

*r* Three earths they support, and three skies;
Three rules are in their ordinance;
Through sacred law great is your mightiness, O Ādityas;
Sweet is that, O Aryaman, O Mitra, O Varuṇa.

*s* Let us make supplication
To those heroes, the Ādityas,
The tender, for help.

*t* Nor right is visible, nor left;
Nor the east, O Ādityas, nor the west;
Despite my feeble mind, O Vasus [5],
Led by you, may I attain the light without fear.

*u* With the most recent help of the Ādityas,
With their most present succour, may we be united;
May the mighty ones, hearkening, establish this sacrifice
For release from sin, for freedom.

*v* Hear my cry, O Varuṇa,
And be merciful this day;
Seeking for help I call on thee.

*w* I implore this of thee, praising thee with my hymn;
The sacrificer seeketh this with his offerings;
Be here, not angry, O Varuṇa;
O wide ruler, strike not away our life.

## PRAPĀṬHAKA II

### *The Special Sacrifices*

ii. 2. 1. Prajāpati[1] created offspring. On their creation Indra and Agni hid them away. Prajāpati reflected, 'Indra and Agni have hidden away from me offspring.' He then perceived this offering to Indra and Agni on eleven potsherds, and offered it, and the two (gods) restored offspring to him. Indra and Agni indeed conceal his offspring, who being fit for offspring, yet obtains not offspring; so let a man who desires offspring offer a sacrifice to Indra and Agni on eleven potsherds. Verily Indra and Agni [1] he has recourse to with their own share; verily they make manifest offspring to him, he obtains offspring.

He should make an offering to Indra and Agni on eleven potsherds who

suggested *sthā* (*stha*) later withdrew the proposal.

[1] Cf. KS. ix. 17; MS. ii. 1. 1, which contain much the same matter. For the verses see TS. i. 1. 14. 1–3, verses *a–h* inclusive. For the Sūtras see BÇS. xiii. 1, 2, which repeats the series, while ApÇS. xix. 18 only gives the general rules and notes a few points; cf. MÇS. v. 1. 5.

has a dispute about a field[1] or with his neighbours. Verily Indra and Agni he has recourse to with their own share, by means of them he overpowers the power and strength of his rival, he overcomes the evil foe.[2] Now power and strength depart from him who advances to battle;[3] let him who is about to advance to battle offer to Indra and Agni an offering on eleven potsherds [2]. Verily Indra and Agni he has recourse to with their own share; verily they two place power and strength in him; with power and strength he approaches the battle and conquers in it. Now power and strength is he bereft of who wins a battle; let him who has won a battle make an offering to Indra and Agni on eleven potsherds. Verily Indra and Agni he has recourse to with their own share; verily they two place power and strength in him [3], he is not bereft of power and strength. Now power and strength depart from him who goes to the assembly;[4] let him who is about to go to the assembly make an offering to Indra and Agni on eleven potsherds. Verily Indra and Agni he has recourse to with their own share; verily they two place power and strength in him, with power and strength he goes to the assembly. Let him next offer an oblation to Pūṣan. Pūṣan is the giver of power and strength, verily Pūṣan [4] he has recourse to with his own share; verily he gives to him power and strength. When he has gone to the assembly, he should offer an oblation to Kṣetrapati; Kṣetrapati is this (earth); verily on this earth he takes firm root. Thereafter let him make the offering[5] to Indra and Agni on eleven potsherds; verily taking stand on this earth he next places power and strength in his body.

ii. 2. 2. To[6] Agni, maker of paths, he should offer a cake on eight potsherds who being a sacrificer at full and new moon passes over the offering either at the new or the full moon; he wanders from the path on a trackless way who being a sacrificer at new and full moon passes over the offering either at the new or the full moon; verily he has recourse to Agni with his own share; verily he leads him to the path from the trackless way. A draught ox is the sacrificial fee, for it is the drawer; (verily it serves) for prosperity.

[1] This is not in either KS. or MS. It is a clear evidence of separate ownership of land; cf. *Vedic Index*, i. 210, 211.

[2] *vi-jayate* with the instrumental means according to Delbrück, *Altind. Synt.* p. 131, 'he fights victoriously with', just as *yudh* has the constr. But *pāpmánā* is adjectival, not a noun as Delbrück takes it: *pāpmán bhrā́tṛvya* is a stock phrase in the Brāhmaṇas.

[3] The Indian tradition frankly recognizes the terror of warriors before the battle; cf. AV. iii. 1 with Bloomfield's notes, SBE. xlii. 325, 326.

[4] *janátā* is practically an equivalent of *sabhā*; cf. ii. 3. 4. 2. It is characteristic of the later Indian view that the comm. only thinks of social meetings, but no doubt the original reference is to the public meeting; cf. *Vedic Index*, i. 253. Otherwise ii. 2. 6. 4, and cf. Delbrück, *Altind. Synt.* p. 167.

[5] i.e. the one *janatā́m eṣyán*.

[6] Cf. KS. x. 5–7; MS. ii. 1. 10, 11; BÇS. xiii. 3, 4. The verses commented on are in i. 1. 14 *i*; 2. 14; 3. 14 *a–f* (three sets of Puronuvākyās and Yājyās).

To Agni, lord of vows[1] [1] he should offer a cake on eight potsherds, who having established a sacred fire breaks his vow as it were; verily he has recourse to Agni, lord of vows, with his own share; verily he makes good his vow for him; he becomes a keeper of vows. To Agni, slayer of Rakṣases, he should offer a cake on eight potsherds, whom Rakṣases infest; verily he has recourse to Agni, slayer of Rakṣases, with his own share; verily he smites away the Rakṣases from him. He should offer at night [2], for at night the Rakṣases are active; verily he smites them when active; he should offer in (a place) which is closed in, to prevent the Rakṣases entering; the Yājyā and the Anuvākyā[2] are Rakṣas-slaying, to lay low the Rakṣases. To Agni with the Rudras he should offer a cake on eight potsherds when he practises witchcraft; Rudra is his dread form; verily he cuts him down to him; swiftly he reaches misfortune. He whose cows or men perish or who is afraid should offer to Agni, the fragrant, a cake on eight potsherds [3]; the fragrant is his healing form; verily by it he applies healing to him; it is offered to the fragrant, to smite away the fetid odour. When a battle is joined he should offer a cake on eight potsherds to Agni, the burnt;[3] verily by his own share he pacifies him and indicates his foes; whomsoever of those near (him) they pierce, he lives; whomsoever of the foe, he dies; he wins that battle [4]. He loves to frequent those whose oldest and youngest die continuously, for the human sacrifice is dearest to him; he should offer to Agni, the burnt, a cake on eight potsherds; verily with his own share he pacifies him, and none other of them dies before his day. He loves to frequent the house of him whose house he burns; he should offer a cake on eight potsherds to Agni, the burnt; verily he pacifies him with his own share, and he burns not his house again.

ii. 2. 3. He[4] who does not attain his desires should offer a cake on eight potsherds to Agni as desire;[5] verily he has recourse to Agni as desire with his own share; verily he unites him with his desire; his desire comes to him. He who has a dispute over a field or with his relatives should offer a cake on eight potsherds to Agni, the youngest; verily he has recourse to Agni, the

[1] The verses *l* and *m* are of doubtful application: they can be taken as a substitute for *i* and *k* or for *n* and *o*, as they are neither clearly intended as relating to Agni, maker of paths, or Agni, lord of vows. Weber (*Ind. Stud.* xiii. 107) suggests, but only hesitatingly, that the root *pat* would here be more in place than *pad*.

[2] i.e. *q* and *r* of i. 2. 14, which both contain the word *rákṣas*, and the first the compound *rakṣohāṇam*.

[3] There are three variant sacrifices for the last two verses (i. 3. 14 *e* and *f*).

[4] Cf. KS. x. 7; MS. ii. 1. 11; BÇS. xiii. 5. The verses are in i. 3. 14; *g* and *h* accompany the offering to Agni as desire; *i* and *k* accompany that for the youngest; *l* and *m* that for *āyuṣmant*; *n* and *o* that for Jātavedas; *p* and *q* that for the radiant; *r* and *s* that for the brilliant; *t* and *u* that for the strong.

[5] Cf. *ādityébhyaḥ kāmāya*, ii. 1. 2. 3.

youngest, with his own share; verily thereby he appropriates the power and strength of his foe [1]; he overcomes the evil foe. He against whom witchcraft is practised should offer a cake on eight potsherds to Agni, the youngest; verily he has recourse to Agni, the youngest, with his own share; verily he drives away the Rakṣases from him; he who practises witchcraft does not lay him low. He who desires, 'May I live all my days', should offer a cake on eight potsherds to Agni of life; verily he has recourse to Agni of life with his own share; verily he bestows life upon him [2]; he lives all his days. He who desires prosperity should offer a cake on eight potsherds to Agni, the all-knower; verily he has recourse to Agni, the all-knower, with his own share; verily he makes him attain prosperity; he prospers. He who desires radiance should offer a cake on eight potsherds to Agni, the radiant; verily he has recourse to Agni, the radiant, with his own share; verily he bestows radiance on him; he is radiant. He who desires brilliance should offer a cake on eight potsherds to Agni, the brilliant [3]; verily he has recourse to Agni, the brilliant, with his own share ; verily he bestows brilliance upon him; he becomes brilliant. He who seeks to be strong should offer a cake on eight potsherds to Agni, the strong; verily he has recourse to Agni, the strong, with his own share; verily thereby he is strong who seeks to be strong.

ii. 2. 4. He[1] who desires, 'May I possess food', should offer to Agni, possessor of food, a cake on eight potsherds; verily he has recourse to Agni, possessor of food, with his own share; verily he makes him to possess food; he becomes a possessor of food. He who desires, 'May I be an eater of food', should offer a cake on eight potsherds to Agni, eater of food; verily he has recourse to Agni, eater of food, with his own share; verily he makes him an eater of food; he becomes[2] an eater of food [1]. He who desires, 'May I be a lord of food', should offer to Agni, lord of food, a cake on eight potsherds; verily he has recourse to Agni, lord of food, with his own share; verily he makes him a lord of food; he becomes a lord of food. He who is long ill should offer a cake on eight potsherds to Agni, the purifying, to Agni, the purifier, to Agni, the pure; in that he offers to Agni, the purifying, thereby

[1] Cf. KS. x. 6; BÇS. xiii. 6, 7. The verses are in i. 3. 14 *v–cc*; 4. 46. For Agni as possessed of food, eater of food, and lord of food, i. 3. 14 *v* and *w* are used; for Agni as purifying, purifier, and pure there are three oblations with *x* and *y*, *z* and *aa*, *bb* and *cc*. In i. 4. 46 the pairs *a* and *b*, *c* and *d* accompany the offerings to Agni and Indra with sons; *e* and *f* that to Agni, full of sap; *g* and *h* that to Agni, possessed of wealth; *i* and *k* that to Agni, the racer; *l* and *m* that to Agni with Agni; *n* and *o* that to Agni with light.

[2] *ajakṣīra* is interesting; cf. Wackernagel, *Altind. Gramm.* II. i. 49, who thinks the explanation is the use of the epicene form; more probably it is only one of the frequent shortenings of such vowels in the Taittirīya texts.

he bestows health upon him; in that (he offers) to Agni, the purifier [2], thereby he bestows speech upon him; in that (he offers) to Agni, the pure, thereby he bestows life upon him; even if his life is gone, he yet lives. He who desires sight should make the same offering; in that he offers to Agni, the purifying, he thereby bestows breath upon him; in that (he offers) to Agni, the purifier, thereby he bestows speech upon him; in that (he offers) to Agni, the pure, thereby he bestows sight upon him [3]; even if he is blind, he yet sees. He who desires offspring should offer a cake on eight potsherds to Agni with sons, and a cake on eleven potsherds to Indra, who has sons; verily Agni begets offspring for him and Indra makes it grow. He who desires, 'May I be possessed of sap', should offer an oblation cooked in goat's milk to Agni, full of sap; verily he has recourse to Agni, full of sap, with his own share; verily he makes him possessed of sap [4]; he becomes possessed of sap. It is cooked in goat's milk; the she-goat is connected with Agni; verily straightway he wins sap. He who desires, 'May I be possessed of wealth', should offer a cake on eight potsherds to Agni, possessed of wealth; verily he has recourse to Agni, possessed of wealth, with his own share, and he makes him possessed of wealth; he becomes possessed of wealth. When battle is joined, he should offer a cake on eight potsherds to Agni, the racer;[1] for a race [5] he desires to run, who is fain to conquer in battle; Agni of the gods is the racer; verily he has recourse to Agni with his own share; he runs the race, he slays the foe, he conquers in the battle, and like Agni he is not to be overcome. He for whom fire they take out again (from the Gārhapatya fire) to place on the Āhavanīya[2] should offer a cake on eight potsherds to Agni with Agni; one of these (fires) has a portion assigned, one has not a portion assigned; they uniting overpower the sacrificer [6], and he is liable to suffer ruin; in that he offers to Agni with Agni, he appeases him with his own share; the sacrificer does not suffer ruin. He whose fire goes out after it has been taken out (from the Gārhapatya) before the Agnihotra has been offered should offer a cake on eight potsherds to Agni with light; (they say), 'Should another[3] be taken out, after lighting up (from the Gārhapatya)'? That should not be done. Since the former is taken out for a definite share, how should another [7] be taken out for (it)? He should deposit the extinguished embers and produce fire by friction, (with the words), 'Hence first was Agni born, from his own womb, the all-knower; he with Gāyatri, Triṣṭubh, Jagatī shall bear the oblation to the gods, the wise ones'; with the metres he begets him from his own womb; 'this is

[1] *sṛ* means, according to Pischel, *Ved. Stud.* i. 171, 'ruṅ' a race. Possibly the sense is 'run for a prize', *vājaṁ* being a pregnant accus.

[2] The sense in the trans. is that given by Sāyaṇa, and it must clearly be approximately correct. Baudh. is no help.

[3] This seems the best sense.

the fire', they say, 'what falls from it is light'; in that he offers to Agni with light, he wins the light which has fallen from it.

ii. 2. 5. He[1] who is calumniated should offer on twelve potsherds to Vaiçvānara, an oblation to Varuṇa, and an oblation to Dadhikrāvan;[2] in that there is (an offering) on twelve potsherds to Vaiçvānara, and Agni Vaiçvānara is the year; verily he satisfies him with the year, he smites off the evil hue; by (the offering) to Varuṇa he frees him from the noose of Varuṇa; by Dadhikrāvan he purifies him. The sacrificial fee is gold; gold is a purifier; verily he purifies him; his food becomes fit to eat. The same (offering) he should make who desires offspring; the year [1] unpropitiated burns up the womb of offspring, of cattle, for him who being fit for offspring does not obtain offspring; in that there is (an offering) on twelve potsherds for Vaiçvānara, and Agni Vaiçvānara is the year; verily he propitiates the year with its own share; it propitiated begets offspring for him from his own womb; by (the offering) to Varuṇa he frees him from the noose of Varuṇa; by Dadhikrāvan he purifies him. The sacrificial fee is gold; gold is a purifier; verily he purifies him [2]; he obtains offspring. When a son is born he should offer on twelve potsherds to Vaiçvānara; in that there is (an offering) on eight potsherds, he purifies him with the Gāyatrī, with splendour; in that there is (an offering) on nine potsherds, he bestows brilliance upon him with the Trivṛt (Stoma); in that there is (an offering) on ten potsherds, he bestows proper food upon him with the Virāj; in that there is (an offering) on eleven potsherds, he bestows power upon him with the Triṣṭubh; in that there is (an offering) on twelve potsherds, he bestows cattle upon him with the Jagatī; he upon whose birth he offers this sacrifice becomes pure [3], brilliant, an eater of food, powerful, possessed of cattle. He is cut off from the world of heaven who, being a sacrificer at new and full moon, the sacrifice either at the new or the full moon omits, for the new and full moon offerings are made for the world of heaven; if he has omitted the sacrifice either at the new or the full moon, he should offer to Vaiçvānara on twelve potsherds; Agni Vaiçvānara is the year; verily he delights the year; verily also he brings up the year for him for the winning of the world of heaven [4]; verily also grasping the deities he goes to the world of heaven. He who removes the fire is the slayer of the hero among the

[1] Cf. KS. x. 4; MS. ii. 1. 2; BÇS. xiii. 8. The verses are in i. 5. 11, *u–q*. *a–f* are four alternatives for the Vaiçvānara offering; *g* and *h* accompany that to Varuṇa; *i* and *k* that to the Maruts; *l* and *m* that to Agni; *p* and *q* that to the Maruts.

[2] The reading is of course *Dadhikrāvṇe*; the TPr. xiv. 2. 8 prescribes °*krāvṇne*, whence the reading in one MS. cited in the BI. ed. °*krāvuṇne*, which is a mistake from the use of the Virāma, as Weber points out, as seen in Weber's MS. D, while the forms with *vṇne* are actually found in some MSS. and printed in the BI. ed., i. 839, and the Mysore ed., iii. 371.

gods; formerly righteous Brahmans did not eat his food; he should offer to Agni on eight potsherds, to Vaiçvānara on twelve potsherds, when he is about to remove the fire; in that there is (an offering) on eight potsherds, the Gāyatrī has eight syllables, Agni is connected with the Gāyatrī; to Agni in his full extent he shows hospitality; verily also that is as when one makes preparation for a man about to go to (another) people [5]. (The offering) to Vaiçvanara is on twelve potsherds; the year has twelve months, the birthplace of Agni is the year; verily he makes him go to his own birthplace; his food becomes fit to eat. He who desires a village should offer on twelve potsherds to Vaiçvānara, and to the Maruts on seven potsherds; (the offering) to Vaiçvānara he places on the Āhavanīya, that to the Maruts on the Gārhapatya, for the avoidance of confusion. (The offering) to Vaiçvānara is on twelve potsherds; the year has twelve months; verily by the year he removes his rivals for him; there is one to the Maruts [6]; the Maruts are the subject class among the gods; verily by the subjects among the gods he wins for him the subjects among men; (the offering) is on seven potsherds; the Maruts are in seven troops; verily in troops he wins his rivals for him; he deposits (the offering) when (the verses) are being repeated; verily he makes the people follow him.

ii. 2. 6. He[1] who is about to engage in a conflict should offer an oblation to Aditi; Aditi is this (earth); verily in time gone by they were used to rest upon it.[2] He who has come to the place should offer to Vaiçvānara on twelve potsherds; Agni Vaiçvānara is the year, the place of the gods is the year; from that place the gods drove the Asuras in defeat;[3] in that he offers to Vaiçvānara on twelve potsherds, he strives for[4] the abode of the gods; he wins this conflict. Those two wipe (their sin) off upon him [1] who eats the food of two enemies; he who has eaten the food of two enemies should offer to Vaiçvānara on twelve potsherds; Agni Vaiçvānara is the year; verily he eats what the year has made sweet; those two do not wipe (their sin) off upon him. For the year these two make compact who make compact; him of them who first acts with treachery Varuṇa seizes; he who of two who have made compact first shows treachery should offer on twelve

[1] Cf. KS. x. 3; MS. ii. 1. 2; BÇS. xiii. 9, 10; ĀpÇS. xix. 19. 1–3. The verses are in i. 5. 11 *r–u*, which form a pair for the oblation to Aditi; the verses for Vaiçvānara are as in ii. 2. 5.

[2] *pūrve* must refer to the past practice; it cannot well mean 'those who are victorious'. The present indicative is here analogous to the use with *sma* and *purā*, cf. Speijer, *Sanskrit Syntax*, § 327.

[3] *ajayan* is of course from *ji*, 'conquer', and the use of the abl. is probably due to the sense being conquered (or driven) away from the *āyatana*; cf. Speijer, ZDMG. lxv. 320, 321, correcting Hertel, ZDMG. lxiv. 661.

[4] It is of course possible that *āyatane* means 'in': in that case *āyatanāt* above probably should be considered as meaning 'from that (as a basis)'. The loc. in the first case is that of 'end', which Oldenberg (ZDMG. lxii. 459 *seq.*) uses to explain the uncertain *camūsuta*.

potsherds to Vaiçvānara; Agni Vaiçvānara is the year; verily having obtained the year thereafter he acts with treachery against one who has lost Varuṇa's protection[1] [2]; Varuṇa does not seize him. The nature of the sheep[2] he accepts who accepts a sheep; having accepted a sheep he should offer to Vaiçvānara, Agni Vaiçvānara is the year; verily he accepts (the ewe) made suitable by the year; he does not accept the nature of the sheep. A measure[3] of himself he obtains who accepts (an animal) with teeth in both jaws, whether horse or man; he who has accepted (an animal) with teeth in both jaws [3] should offer on twelve potsherds to Vaiçvānara; Agni Vaiçvānara is the year; verily he accepts it made suitable by the year; he does not obtain a measure of himself. He who is eager to win wealth should offer to Vaiçvānara on twelve potsherds; Agni Vaiçvānara is the year; when a man for a year goes about[4] among folk he becomes worthy of wealth. In that he offers to Vaiçvānara on twelve potsherds, he moves towards wealth gained by the year: people are fain to give him gifts. He, who having yoked the year [4], does not let it go, becomes without support; after his return[5] he should offer the same sacrifice to Vaiçvānara; (the year) which he yokes he lets go with its own share, for support; the rope with which he drives[6] the last of his cows he should cast against his foe; verily he casts misfortune upon him.

ii. 2. 7. He[7] who desires cattle should offer an oblation to Indra; cattle are connected with Indra; verily he has recourse to Indra with his own share; verily he gives him cattle; verily he becomes possessed of cattle; it is an oblation; verily for him from his own place of birth he produces cattle. He who desires cattle should offer a cake on eleven potsherds to Indra, the powerful; cattle are power; verily he has recourse to Indra, the powerful, with his own share; he gives him [1] power and cattle; verily he becomes

[1] Sāyaṇa renders *nirvaruṇám* as *roganivārakam*, but this seems to spoil the whole sense.

[2] *Āvyàm* means, according to Sāyaṇa, in the opinion of some (*eke*) *pāpaṁ çleṣmarogaḥ*, but this seems very dubious; the 'nature of the sheep' is sufficient sense.

[3] Here again Sāyaṇa goes off the line in taking *mấtrā* as *hiṅsām*. The reason of the word being used is, of course, the fact that man like certain animals has incisors in either jaw; see *Vedic Index*, i. 98.

[4] *janátā* has here a different sense to that on p. 147, n. 4.

[5] Characteristically Sāyaṇa takes the whole as referring to a begging expedition and not, as it probably does, to a merchant's venture.

[6] The opt. here is probably generic (cf. Keith, *Aitareya Āraṇyaka*, p. 247), but may be a case of attraction; it differs in use considerably from such cases as ii. 2. 7. 4, where the opt. in the protasis is also potential. Āp. explains *bhrātṛvyagavīm abhidadhyād goṣṭhe vāsya nirasyet*; Baudh. *bhrātṛvyasya goṣṭhe nyasyati*.

[7] Cf. KS. x. 8, 9; MS. ii. 2. 9, 10; BÇS. xiii. 11, 12. The verses are in i. 6. 12; *a* and *b* are used for Indra; *c* and *d* for Indra, the powerful; *e* and *f* for Indra, possessed of heat; *g* and *h* for Indra of the hymn; *i* and *k* and *l* (*l* and *k* are alternatives) for Indra, deliverer from tribulation; *m* and *n* and *o* and *p* are alternatives for Indra, repeller of foes; *q* and *r* for Indra, the protector; *s* and *t* for Indra of the Arka and the Açvamedha.

possessed of cattle. He who desires splendour should offer a cake on eleven potsherds to Indra, possessed of heat; heat is splendour; verily he has recourse to Indra with his own share; he bestows upon him splendour; verily he becomes resplendent. He who desires food should offer a cake on eleven potsherds to Indra of the hymn;[1] the hymn is the food of the gods; verily he has recourse to Indra of the hymn with his own share [2]; he gives him food; verily he becomes an eater of food. He who desires prosperity should offer a cake on eleven potsherds to Indra, possessed of heat, and to Indra, the powerful, and to Indra of the hymn; in that he offers to Indra, possessed of heat, he thereby makes his[2] head; in that (he offers) to Indra, the powerful, he thereby makes his body; in that (he offers) to Indra of the hymn, he becoming prosperous finds support in food; verily he prospers. He who is seized by misfortune should offer a cake on eleven potsherds to Indra [3], deliverer from tribulation, tribulation is misfortune; verily he has recourse to Indra, deliverer from tribulation, with his own share; verily he delivers him from the misfortune, from tribulation. He whom enemies menace or invade his realms[3] should offer a cake on eleven potsherds to Indra, repeller of foes; verily he has recourse to Indra, repeller of foes, with his own share; verily he repels foes from him [4]. He who is bound or beset should offer a cake on eleven potsherds to Indra, the protector; verily he has recourse to Indra, the protector, with his own share; verily he protects him. He to whom the great sacrifice does not resort should offer a cake on eleven potsherds to Indra, of the Arka and the Açvamedha;[4] the Arka and the Açvamedha are the two end bodies of the great sacrifice; verily he has recourse to Indra, of the Arka and the Açvamedha, with his own share; verily he moves for him the great sacrifice from the ends, and the great sacrifice resorts to him.

ii. 2. 8. He[5] who desires a village should offer a cake on eleven potsherds to Indra, who goes straight forward; verily he has recourse to Indra, who goes straight forward, with his own share; verily he makes his followers

[1] The rendering of *arkavant* as 'holding the thunderbolt', which Monier Williams adopts from Böhtlingk, is here at any rate not in point. The hymn shows that *arka* here is 'praise' as usual (Bergaigne, *Rel. Ved.* i. 279; cf. Bloomfield, ZDMG. xlviii. 570). In the term, Arka, used of the fire ritual, it has the sense of radiance confined with a reference to the praise.

[2] i.e. the sacrificer's head.

[3] *rāṣṭrāṇi* must probably be acc., though the plural 'kings' is possible. The plural is noteworthy and has no precise parallel in Delbrück, *Altind. Synt.* p. 182.

[4] The Arka and Açvamedha as parts of the Açvamedha are dealt with in v. 7. 5. 3. Cf. ÇB. x. 6. 4. 8.

[5] Cf. KS. x. 8–10; MS. ii. 2. 10–12; BÇS. xiii. 13, 14. The verses are in i. 13; *a* and *b* are for Indra, who goes straight forward; *c* and *d* for Indrāṇī; *e* and *f* for Indra, the angry, the wise; *g* and *h* for Indra, the giver; *i* and *k* for Indra, the bestower; *l* and *m* for Indra, the good protector; *n* and *o* for the offering to Indra of him who desires prosperity.

obedient to him; he becomes possessed of a village. He whose dart is not as it were sharp[1] should offer an oblation to Indrāṇī; the deity of the arrow is Indrāṇī; verily he has recourse to Indrāṇī with her own share; she sharpens his arrow. Balbaja grass he should fasten to the kindling-stick [1]; where the cow being covered made water, thence grew the Balbaja; verily making him follow the way of the cows he causes him to obtain[2] cows. To Indra, the angry, the wise, he should offer a cake on eleven potsherds when battle is joined; with power, with anger, and with wisdom[3] one wins the battle; verily he has recourse to Indra, the angry, the wise, with his own share; verily he bestows upon him power, anger, and mind; he wins [2] the battle. The same offering should he make whose mind is affected and who as it were injures himself,[4] for these are departed from him; verily he whose mind is affected and who injures himself has recourse to Indra, the angry, the wise, with his own share; verily he bestows upon him power, anger, and wisdom; his mind is not affected and he does not injure himself.[5] He who desires, 'May people be fain to give to me', should offer a cake on eleven potsherds to Indra, the giver [3]; verily he has recourse to Indra, the giver, with his own share; verily he makes people fain to give to him; people become fain to give to him. He upon whom what is as it were ready to be given is not bestowed should offer a cake on eleven potsherds to Indra, the bestower; verily he has recourse to Indra, the bestower, with his own share; verily he makes (men) bestow upon him. He who has been expelled or is being expelled should offer a cake on eleven potsherds to Indra, the good protector [4]; verily he has recourse to Indra, the good protector, with his own share; verily he protects him; he becomes unexpellable. Indra was equal with the gods, he did not attain distinction, he had recourse to Prajāpati, for him[6] he offered this (offering) to Indra on eleven potsherds, and thereby he bestowed power upon him; he makes the Yājyā and the Puronuvākyā of the Çakvarī (metre); the Çakvarī is the thunderbolt, the thunderbolt kindled him for prosperity [5], he became prosperous; having become prosperous, he became afraid, (thinking) 'It shall burn me'; he had recourse again to Prajāpati;

[1] The KS. understands *senā* as 'army', but this is strange with *saṁçyate* which it reads.

[2] *vedayati* must come from *ved*, 'find', though Whitney, *Roots*, gives it only as Epic.

[3] The plural *ápakrāntāṁ* below shows that *indriyéṇa* must not be taken either adjectivally or in apposition.

[4] *bhrāntaḥ* is the version of Sāyaṇa for *svayámpāpaḥ*.

[5] The form of sentence is awkward: the real sense is that he recovers from his mental affliction, and the negative here really belongs to the adjectives, not to the verb.

[6] *tásmai aindráṁ* no doubt refers to the Prajāpati as the offerer, but in effect is equivalent to more than *tasmā indrāya*, which Sāyaṇa gives as its equivalent: the sacrifice is the one above mentioned as Indra's: Prajāpati offers for Indra the sacrifice to Indra.

Prajāpati from the Çakvarī fashioned the (verse containing the word) 'rich', for atonement, to prevent burning. For him who being fit for prosperity is equal with his fellows he should offer this (offering) for Indra on eleven potsherds; verily he has recourse to Indra with his own share; verily he bestows power upon him. The (verse containing the word) 'rich' is the Puronuvākyā, for atonement, to prevent burning; the Yājyā is in the Çakvarī (metre); the Çakvarī is the thunderbolt, the thunderbolt kindles him for prosperity, he becomes prosperous.

ii. 2. 9. He[1] who practises witchcraft should offer to Agni and Viṣṇu on eleven potsherds; Sarasvatī should have a portion of the butter, and to Bṛhaspati an oblation (be offered); in that there is (an offering) on eleven potsherds to Agni and Viṣṇu, and all the gods are Agni and the sacrifice is Viṣṇu, with all the gods and the sacrifice he practises witchcraft against him; Sarasvatī has a portion of the butter; Sarasvatī is speech; verily with speech he practises against him; the oblation is Bṛhaspati's, Bṛhaspati is the holy power (Brahman) of the gods; verily with the holy power (Brahman) he practises against him [1]. Him who practises witchcraft they practise then against; he should double[2] each of the Puronuvākyās, for special employment. With the same (offering) should he sacrifice who is practised against; verily he sets gods against gods, the sacrifice against the sacrifice, speech against speech, the Brahman against the Brahman; between the gods and the sacrifice he creeps along; from no quarter is he injured; he who practises against him does not lay him low. He to whom the sacrifice does not resort should offer on eleven potsherds to Agni and Viṣṇu [2]; all the gods are Agni, the sacrifice is Viṣṇu; verily he has recourse to Agni and Viṣṇu with their own share; verily they give him the sacrifice; the sacrifice resorts to him. He who desires sight should offer an oblation in ghee to Agni and Viṣṇu; by the eye of Agni men see, (by the eye) of the sacrifice the gods (see); verily he has recourse to Agni and Viṣṇu with their own share; verily they [3] bestow sight upon him; he becomes possessed of sight. The butter is the seed of the cow, the rice grain of the ox; verily from the pair he produces for him sight. The oblation is (made) in ghee, ghee is brilliance, sight is brilliance; verily by brilliance he wins for him brilliance and sight. His foe in sacrificing gains the power and strength of him who sacrifices not; when his foe is sacrificing he should offer against

[1] Cf. KS. x. 1; MS. ii. 1. 7; BÇS. xiii. 15, 16; ĀpÇS. xix. 19. 4–7. The verses are in i. 8. 22; *a* and *b* are for Agni and Viṣṇu; *c* and *d* for Sarasvatī; *e* and *f* (alternatives) and *g* for Bṛhaspati; *h* and *i* for Mitra and Varuṇa.

[2] That for Bṛhaspati is double, for the others the one given (*a* and *c*) is repeated or there are substituted respectively iv. 1. 11 *k* and iv. 7. 1 *a*.

him a sort of sacrifice;[1] he does not then gain his power [4] and strength. He should offer before speech is uttered; all the speech of his foe he thus gains unuttered, and his speech as uttered other speeches follow after; they bestow upon the sacrificer power and strength. Just at the time of the morning pressing he should offer on eight potsherds to Agni and Viṣṇu; Sarasvatī should have a share of the butter, and to Bṛhaspati an oblation (be offered); in that it is (offered) on eight potsherds, and the Gāyatrī has eight syllables, and the morning pressing is connected with the Gāyatrī, he obtains thereby the morning pressing [5]. Just at the time of the midday pressing he should offer on eleven potsherds to Agni and Viṣṇu; Sarasvatī should have a portion of the butter and to Bṛhaspati an oblation (be offered); in that (the offering) is on eleven potsherds, and the Triṣṭubh has eleven syllables, and the midday pressing is connected with the Triṣṭubh, he obtains thereby the midday pressing. Just at the time of the third pressing he should offer to Agni and Viṣṇu on twelve potsherds; Sarasvatī should have a share of the butter, and to Bṛhaspati the oblation (be offered); in that (the offering) is on twelve potsherds, and the Jagatī has twelve syllables, and the third pressing is connected with the Jagatī, he obtains thereby the third pressing. Verily he sets gods against gods [6], the sacrifice against the sacrifice, speech against speech, the Brahman against the Brahman; verily by means of the potsherds he makes up the metres, by means of the cakes the pressings. At the time of the (offering of the) cow, he should offer on one potsherd to Mitra and Varuṇa, this (offering) corresponds to his foe's cow which is to be slaughtered; his (offering) is on one potsherd, for he cannot obtain the animal (offering) by means of (many) potsherds.

ii. 2. 10. Yonder[2] sun did not shine,[3] the gods sought an atonement for him, for him they offered this oblation to Soma and Rudra; verily thereby they bestowed brightness upon him. If he desires to become resplendent, he should offer for him this oblation to Soma and Rudra; verily he has recourse to Soma and Rudra with their own portion; verily they bestow upon him splendour; he becomes resplendent. He should offer on the full moon day of the month Tiṣya;[4] Tiṣya is Rudra [1], the full moon

[1] *adhvarákalpa* here evidently denotes that the Iṣṭi is to be allied to a sacrifice proper, and the details are given in the following sections, the Soma pressings being reproduced.

[2] Cf. KS. xi. 5; MS. ii. 1. 5; BÇS. xiii. 17, 18; ĀpÇS. xix. 19. 8-11. The verses are in i. 8. 22; *k–n* are six Dhāyyās (*m* is three), of which two are to be used; *o* and *p* are for Soma and Rudra; *q* and *r* are for Soma and Pūṣan; cf. MÇS. v. 1. 6. It is curious that as cited in the comm. Āp. gives correctly *k* as the first of the Dhāyyā set: in the text of this edition and in Baudh. the first is *l*; both these versions leave *k* unnoticed.

[3] See ii. 1. 4, 8 *ad init.*

[4] The sense is clear, the formation is doubt-

is Soma; verily straightway he wins splendour. He makes him sacrifice on an enclosed (altar), to acquire splendour. The butter is churned from milk of a white (cow) with a white calf; butter is used for the sprinkling, and they purify themselves with butter; verily he produces whatever splendour exists. 'Too much splendour is produced', they say, 'he is liable to become a leper'; he should insert the verses of Manu's; whatever Manu said is medicine [2]; verily he makes medicine for him. If he fear, 'I shall become a leper', he should offer an oblation to Soma and Pūṣan; man has Soma as his deity, cattle are connected with Pūṣan; verily he makes him a skin by means of his own deity and cattle; he does not become a leper. He who desires offspring should offer an oblation to Soma and Rudra; Soma is the bestower of seed, Agni is the begetter of offspring; verily Soma bestows on him seed, Agni begets offspring; he obtains [3] offspring. He who practises witchcraft should offer an oblation to Soma and Rudra; man has Soma as his deity, Agni is this Rudra; verily ransoming him from his own deity he entrusts him to Rudra; swiftly he attains ruin. He who is long ill should offer an oblation to Soma and Rudra; the sap of him who is long ill goes to Soma, the body to Agni; verily from Soma he ransoms his sap, from Agni his body; even if [4] his life be gone, he yet lives. The Hotṛ loosens him that is swallowed by Soma and Rudra[1] and he is liable to be ruined; an ox must be given by the Hotṛ; the ox is a carrier, the Hotṛ is a carrier; verily he saves himself as a carrier by means of a carrier. He who desires, 'In his own abode may I produce a foe for him', should offer an oblation to Soma and Rudra;[2] selecting an altar he should dig up half, and half not, spread half the strew, and half not, pile on half the kindling-wood and half not; verily in his own abode he produces a foe for him.

ii. 2. 11. He[3] who desires a village should offer on eleven potsherds to Indra, on seven potsherds to the Maruts; verily he has recourse to Indra and the Maruts with their own share; verily they make his fellows subject to him; he becomes possessed of a village. He places (the offering) for

ful: according to Wackernagel, *Altind. Gramm.* II. i. 162, the form is a Dvandva, with the dual sign of the first neuter, made into a singular neuter to denote the day: the ordinary view suggested by Weber (see *Vedic Index*, i. 409) is that Tiṣyā is a feminine.

[1] As the loc. denotes where the sacrificer is when swallowed, it is correct, but the case may also be compared with Speijer, *Vedische und Sanskrit Syntax*, § 12.

[2] *bhrātṛvyakṣetraṁ gatvā*, Āp.; *aparakṣetramāryādāyām*, Baudh.

[3] Cf. KS. xi. 5; MS. ii. 1. 5, 6; BÇS. xiii. 19, 20; ĀpÇS. xix. 19. 12–20. 4. The verses are in ii. 1. 11; *a* and *b* and *c* and *d* are for Indra and the Maruts; *e* and *f* for Indra and the All-gods; *g* and *h* for the Maruts; *i* and *k* (with *l* as an alternative) for the four sets of offerings to Agni, Soma, Indra, Varuṇa, while *m* and *n* are for the usual offering to Agni Sviṣṭakṛt.

Indra on the Āhavanīya, that for the Maruts on the Gārhapatya, for the prevention of confusion. (The offering) for the Maruts is on seven potsherds; the Maruts are in seven troops; verily by troops he wins his fellows for him. He places (it) down when the recitation[1] is proceeding; verily he makes the people [1] obedient to him. The same offering should he make who desires, 'May I cause strife between the ruling class and the people.' As he cuts off from Indra's (cake), he should say, 'Do thou recite for Indra'; having directed (the Agnīdh) to utter the Çrauṣaṭ call, he should say, 'Utter the Yājyā for the Maruts'; as he cuts off from the Maruts' cake, he should say, 'Do thou recite for the Maruts'; having directed (the Agnīdh), he should say, 'Utter the Yājyā for Indra'; verily he produces strife between them for their shares, and they keep piercing each other. The same offering [2] should he make who desires, 'May they be at unity.' According to each deity should he cut off and according to each utter the Yājyā; verily he arranges them in due order with their portions; they are at unity. He who desires a village should offer on eleven potsherds to Indra, and on twelve potsherds to the All-gods; verily he has recourse to Indra and the All-gods with their own share; verily they subject his fellows to him; he becomes possessed of a village. Having cut off from Indra's (cake) he should cut off[2] from the All-gods', and then from Indra's [3]; verily with power (*indriyéṇa*) he surrounds his fellows on both sides. The sacrificial fee is a garment with a fringe,[3] for the delectation of his fellows. He who desires a village should offer to the Maruts an oblation of panic seed in the milk of a speckled (cow); from the milk of a speckled (cow) were the Maruts born, of the speckled (cow) panic seed; his fellows have the Maruts for their deity; verily he has recourse to the Maruts with their own share; verily they subject his fellows to him; he becomes possessed of a village. The Yājyā and the Anuvākyā contain the word 'dear' [4]; verily he makes him dear to his fellows; the Puronuvākyā has two feet; verily he wins bipeds; the Yājyā has four feet; verily he wins quadrupeds. The gods and the Asuras were in conflict; the gods were mutually at variance; unwilling to accept the pre-eminence of another they went apart in four bodies, Agni with the Vasus, Soma with the Rudras, Indra with the Maruts, Varuṇa with the Ādityas. Indra had recourse to Prajāpati; he made him [5] sacrifice with the verse for harmony; to Agni with the Vasus he offered a cake on

[1] When the Sāmidhenīs are being uttered. The points mentioned are all of course variants from the norm, the Darçapūrṇamāsa offerings. *āsādayati* may of course be causal.

[2] There are two cuttings of each Ājya: therefore, when desired, it is arranged to put one for Indra first, then both for the All-gods, then one for Indra.

[3] *citrāntam* is the explanation of Āp.

eight potsherds, to Soma with the Rudras an oblation, to Indra with the Maruts a cake on eleven potsherds, to Varuṇa with the Ādityas an oblation; then indeed the gods agreed to recognize Indra's pre-eminence. Him who is mutually at variance with his fellows he should cause to offer with the verse for harmony; he should offer to Agni with the Vasus a cake on eight potsherds, to Soma with the Rudras an oblation, to Indra with the Maruts a cake on eleven potsherds, to Varuṇa with the Ādityas an oblation; so him becoming Indra his fellows recognize as superior; he becomes the best of his fellows.

ii. 2. 12. *a* The[1] golden germ.[2]

*b* When the waters.[2]

*c* O Prajāpati.[3]

*d* He as a son knoweth the father, he the mother,
He is a son, he is of generous returns;
He hath enveloped the sky, the atmosphere, he the heaven;
He hath become all the worlds, he hath come to be.[4]

*e* Up that.[5]

*f* The radiant.[5]

*g* Thou from of old with thy new glory,
O Agni, with thy companion light,
Hast mightily outstretched.

*h* He doth put down the wise contrivings of every worshipper;
Bearing in his arm [1] many a manly deed;
Agni hath become the lord of riches,
Making ever all immortal things.[6]

*i* To help us I summon
The golden-handed Savitṛ;
He as a god knoweth the place.[7]

*k* Prosperity to-day, O Savitṛ, prosperity to-morrow,

[1] The section contains the Puronuvākyās and Yājyās for the Kāmyeṣṭis described in ii. 3. 2 and ii. 5. 5. 2. The verses are nearly all from RV.; *g* = vi. 16. 21; *h* = i. 72. 1; *i* = i. 22. 5; *k* = vi. 71. 6; *l* and *m* = v. 84. 1, 2; *n* = viii. 48. 10; *o* = x. 89. 5; *r–t* = vii. 99. 7 (= 100. 7); 100. 5, 6; *u* = iii. 24. 5; *v* = ii. 2. 7; *w* = x. 80. 4; *x* = iv. 20. 10; *y* = iii. 36. 9; *z* = iv. 10. 6; *aa* = v. 6. 9; *bb* = iv. 48. 5; *cc* = vii. 92. 3; *dd* = i. 80. 13; *ee* = viii. 2. 13.

[2] See iv. 1. 8 *n* and *t* for these verses, which are given only in Pratīka here because there given in full. The verses *a–c* are RV. x. 120. 1, 7, 10.

[3] See i. 8. 14 *m*.

[4] This is found also in TB. iii. 5. 7. 2 and in AV. vii. 1. 2, where *sá* before *svàḥ* is omitted, and *idáṁ viçvam* is read.

[5] See i. 4. 43 *a* and *b*; RV. i. 50. 1; 115. 1.

[6] Mystic and uncertain in sense (RV. i. 72. 1): *ni kar* seems best to denote that Agni 'puts in the shade' all others.

[7] Found above i. 4. 25 *a*: the repetition as in the following case is unusual.

Day by day prosperity mayst thou procure for us;
Through this prayer may we win the prosperity
Of many a prosperous dwelling, O god.[1]

*l* O earth, thou bearest
The weight of the mountains,
Thou that dost, O great earth,
With thy hills, quicken with thy might [2].[2]

*m* The songs salute thee,
Thee that extendest far, each day,
Thee that, O bright one, dost shoot forward
The seed like great riches.[3]

*n* May I be in companionship with the friend pleasant within,
Who being drunk shall not harm me, O thou of the tawny steeds;
This Soma that hath been deposited within us,
For that I go to Indra to prolong (my life).[4]

*o* Giving spirit when drunken, with swift onset,
Impetuous, strong, bearing arrows, with the residue is Soma;
All plants and trees deceived not aforetime
As substitutes Indra.[5]

*p* Soma [3] the righteous as pressed becometh visible,
Jamadagni singing the hymn to Indra;
Thou art the mighty restrainer of impetuous might;
Ward it off and strengthen the support for the singer.[6]

*q* In unison men that make prayers offer to thee this prayer

[1] Found also in full in i. 4. 23 *a*.

[2] This verse is obscure; *khidrám*, however, probably means 'weight' (Macdonell, *Ved. Gramm.* p. 130) and not a means of rending the mountains, i. e. the thunderbolt, an interpretation which induces Griffith to see in Pṛthivī here, not a terrestrial, but an atmospheric deity, as Sāyaṇa does: *jinóṣi* may be taken vaguely: Griffith (Trans. i. 550) apparently reads *bhūmim*.

[3] *aktúbhiḥ* is paralleled by the instances cited by Delbrück, *Altind. Synt.* p. 130; *perúm* refers according to Pischel (*Ved. Stud.* i. 81 *seq.*) to the penis, and his rendering (i. 47) of *vā́jam ná héṣantam* is followed; cf. Oldenberg, *Ṛgveda-Noten*, i. 45, 366. Geldner (*Ṛgveda-Glossar*) prefers 'wie einen rauschenden Flügel', which is unlikely. Other renderings are possible, if *vā́ja* is 'horse', but that is improbable, as *héṣantam* is probably from *hi*.

[4] *ṛdūdáreṇa* doubtless alludes to the Soma suiting the stomach. *asmé* followed by the singular is not rare: the plural is not precisely equivalent to the sing.: it is true that the one man speaks but he is in *pari passu* with the rest: see RV. v. 4. 10, which Delbrück (*Altind. Synt.* p. 561) hardly correctly explains, and which might have been referred to at p. 204. In *r* below the plural is similarly used of the gods at large.

[5] The meaning of *tṛpalaprabharmā́* is uncertain: *ṛjīṣī* no doubt refers to Soma with the *ṛjīṣa* (Hillebrandt, *Ved. Myth.* i. 235).

[6] The sense of the verse which has no parallel in the Vedic literature is uncertain: Sāyaṇa solves the difficulty by making *sómaḥ* accusative and *bráhma* = *bṛhat*; but the text gives a possible sense: the Soma and Jamadagni alike shine conspicuous. Sāyaṇa interprets the second half-line as applying to the keeping of the Soma, which is *turá* in the sense of 'eager to get out', within the worshipper.

That giveth delight and invigoration;
When the hymn with the radiance of Soma shall speed forth,
Then shall Indra show his might in the contests.[1]

*r* From the mouth to thee, O Viṣṇu, do I utter the Vaṣaṭ call;
Do thou accept my oblation, O Çipiviṣṭa [4];
Let my fair hymns of praise cause thee to wax great;
Do ye protect us ever with blessings.

*s* That name of thee, the noble, to-day I celebrate,
O Çipiviṣṭa, knowing the ways;
I, the weaker, sing thee the strong,
That rulest beyond this region.[2]

*t* What was there to be disclosed in thee, O Viṣṇu,
What time thou didst declare, 'I am Çipiviṣṭa'?
Conceal not from us that form of thine
What time thou dost change thy shape in battle [5].[3]

*u* O Agni, give to the giver
Wealth of heroes in abundance;
Quicken us to richness in sons.

*v* Give to us, O Agni, a hundred, give a thousandfold;
Like doors disclose for us booty for renown;
Make with the prayer sky and earth propitious;
Like bright heaven the dawns have shone forth.

*w* Agni give wealth that decketh the hero;
Agni the Ṛṣi who winneth thousands;
Agni hath placed the oblation in the sky;
In many a place are the abodes of Agni.[4]

*x* Destroy [6] us not.[5]

*y* Bring to us.[5]

[1] This verse again has no parallel and the sense is uncertain: but the almost (cf. i. 8. 13. 3) invariable use of *ca* in the TS. makes it practically certain that *mádaṁ* is adjectival, as is *çuṣmayám* (for which Bloomfield (*Vedic Concordance*, p. 974) suggests *çuṣmyam*). Sāyaṇa takes *sabádhas* with *te*, which is impossible.

[2] *aryáḥ* is uncertain in sense; see Pischel, ZDMG. xl. 125; *Ved. Stud.* i. 298; Geldner, *Ved. Stud.* iii. 72 *seq.*; Oldenberg, ZDMG. liv. 167 *seq.*; *Ṛgveda-Noten*, i. 363, 364: *vayúnāni* here seems certainly to denote the knowledge of the modes of song. *tavásam átavīyān* may be compared with the compound *pāpavasyas*—common in the Brāhmaṇa style.

[3] The verse certainly appears to have a reference to some change of shape by Viṣṇu in contest, and if the MS. ii. 3. 13 is right in taking *çipiviṣṭa* (on which cf. Muir, *Sanskrit Texts*, iv. 85, 86) as denoting smallness, then the dwarf incarnation of Viṣṇu seems to be alluded to (cf. *paricákṣyam*: the dwarf form was not really discreditable); cf. Macdonell, *Vedic Mythology*, p. 41; JRAS. xxvii. 168–177. Johansson (*Solfågeln in Indien*, pp. 12 *seq.*) and Charpentier (VOJ. xxv. 427) see, however, in *çipi* the *liṅga*.

[4] *dāḥ* must really be a second person: for the nom. in such cases see i. 4. 19, n. 1; vi. 1. 2, n. 2; Keith, JRAS. 1908, p. 1124; La Roche, *Beitr.* i. 208.

[5] These two verses are found in full at i. 7. 13 *g*, *h*.

*z* Thy body is faultless,
Like ghee purified, like pure gold;
That of thine shineth like an ornament, O thou powerful one.

*aa* O bright one, in thy mouth thou cookest
Both ladles (full) of butter;
Do thou make us full
For our hymns, O lord of strength;
Do thou bear food to the praisers.[1]

*bb* O Vāyu, a hundred of bay (steeds)
Worthy of nourishment do thou yoke;
Or let the chariot of thee that hast a thousand (steeds)
Come with might.

*cc* The teams [7] wherewith thou comest to the giver,
O Vāyu, for seeking in the house,
Grant us wealth rich in enjoyment,
And a treasure of heroes, of horses, of cows.[2]

*dd* Rich banquets be ours with Indra,
With mighty strength,
Wherewith fed we may rejoice.[3]

*ee* Rich should he be, the praiser
Of a generous and wealthy one like thee;
(Famed) be (the praiser) of thee that art famed, O thou with the bays.

## PRAPĀṬHAKA III

### *The Special Sacrifices (continued)*

ii. 3. 1. He[4] who desires prosperity should offer to the Ādityas, giving prosperity;[5] it is the Ādityas who repel from prosperity him who being fit for prosperity does not obtain prosperity; verily he has recourse to the Ādityas, giving prosperity, with their own share; verily they make him attain prosperity; he becomes prosperous. He who has been expelled

[1] This is found below in full at iv. 4. 4 *v*.

[2] On *iṣṭ* and its connexion with *iṣ* rather than with *yaj*, see Oldenberg, ZDMG. lxii. 473 *seq.*

[3] This is found also and in full in i. 7. 13 *n*, the third case in this section where a verse is repeated.

[4] Cf. KS. xi. 6; MS. ii. 2. 1; BÇS. xiii. 21, 22; ĀpÇS. xix. 20. 5–20; MÇS. v. 1. 9. The verses are in ii. 1. 11; *o* and *p* are for the Adityas, giving prosperity; *q* and *r* (with *s* as a variant) for the Ādityas, the sustainers; *t* and *u* and *v* and *w* accompany the offerings of white and black rice.

[5] *bhúvadvadbhyaḥ* is justified sufficiently, as the comm. points out, by the occurrence of *bhávatā* and *bhávati* in the verses used (ii. 1. 11 *o* and *p*).

or is being expelled should offer an oblation to the Ādityas, the sustainers; the Ādityas are the expellers, the Ādityas are the procurers;[1] verily he has recourse to the Ādityas, the sustainers [1] with their own share; verily they support him in the people; he is unexpellable. 'O Aditi, do thou confirm', (with these words) he who is being expelled should take the foot (dust) of him (who is expelling him);[2] Aditi is this (earth); verily she confirms the kingdom for him; 'Be the blessing fulfilled', he says; verily he makes the blessing come true; 'Mind here', he says; verily he makes the people of one mind with him; 'Come hither, O ye Maruts [2] rich in dew, with this lord of the people against yon king', he says; the people are connected with the Maruts, the lord of the people is the highest; verily he unites him with the people and the realm. From the house of a village judge[3] further on he should take rice; he should separate out the white and the black; of the white he should offer an oblation to the Ādityas; the people have the Ādityas for their deity; verily he attains the people [3]; 'The people he has attained, the realm he has not attained', they say; of the dark ones he should offer an oblation to Varuṇa; the realm is connected with Varuṇa; verily he attains both the people and the realm. Should he not attain (them), he should offer (saying), 'To the Ādityas this portion I offer to attain[4] the people N. N. for N. N.'; verily the Ādityas desiring the portion make him attain the people [4]. Should he not attain (them), he should knock in seven pegs of Açvattha wood in the middle shaft,[5] (saying), 'Here do I bind the Ādityas to attain the people N. N. from N. N.'; verily the Ādityas, their heroes bound, make him attain the people. Should he not attain (them), he should offer this

[1] *avagamayitāraḥ* is given by Sāyaṇa as either referring to expulsion or to restoration: the latter sense is clearly meant.

[2] The ritual contemplates taking the dust of the victorious sovereign's foot with the words *ádite 'nu manyasva*, and then, according to Āp., he approaches the sacrificer with *úpa preta*, and then he pours part of it over his outer garments with *satyā́çīḥ*, and the rest on his breast with *ihá mánaḥ*. Baudh. does not follow the order of the Saṅhitā and makes *úpa preta* precede the other two fragments, being used as he brings up the dust, while with *satyā́çīḥ* he puts it in the hand of the sacrificer who takes it with *ihá mánaḥ*. Both these versions seem clearly to depart from the text. MÇS. puts it in a different action as one text, where he takes dust from the right footstep of the person expelled.

[3] The sense is uncertain: Sāyaṇa distinguishes between one who speaks *grāmya* in the Sabhā and one who is a secret counsellor; but the MS. has *sabhā* in this passage.

[4] Sāyaṇa is troubled by the construction, and in the first case takes the abl. with *nir vapāmi*: the sense seems to be as in the text.

[5] *madhyameṣáyām* is uncertain in sense? if the pole is in the middle there must be three, which is a very unusual number (*Vedic Index*, i. 82). MÇS. ascribes it to the *rathavāhana*. If the sense is the 'middle of the pole' there is a lack of parallels with *madhyama*, though *madhyaṁdina* is cited by Wackernagel (*Altind. Gramm.* II. i. 254) and is a good parallel.

oblation to the Ādityas and attach pegs to the kindling-wood; verily he attains what cannot be taken away. (The pegs) are of Açvattha wood; the Açvattha is the might of the Maruts; verily with might he attains the people; seven are they, the Maruts are in seven troops; verily in troops he attains the people.

ii. 3. 2. The[1] gods were afraid of death; they had recourse to Prajāpati; for them he offered this (offering) to Prajāpati of a hundred Kṛṣṇalas in weight;[2] verily by it he bestowed upon them immortality; for him who fears death he should offer to Prajāpati this (offering) of a hundred Kṛṣṇalas: verily he has recourse to Prajāpati with his own share; verily he bestows life upon him; he lives all his days. It is of a hundred Kṛṣṇalas in weight; man has a hundred (years of) life, and a hundred powers; verily in life, in power [1] he finds support. (The offering) is in ghee; ghee is life, gold is immortality; verily he unites him with life and immortality; four Kṛṣṇalas' weight on each occasion he cuts off to obtain the four cuttings-off; one by one he brings to the Brahman priest, and one by one he bestows life upon the sacrificer. Yonder sun did not shine, the gods sought an atonement for it, for it they offered this oblation to Sūrya; verily thereby they bestowed upon it [2] radiance. For him who desires splendour he should offer this oblation to Sūrya; verily he has recourse to yonder sun with his own share; verily he bestows upon him splendour; he becomes resplendent. On both sides are ornaments (of gold);[3] verily on both sides he bestows radiance upon him. At each fore-offering he offers a Kṛṣṇala weight; verily from the quarters he wins splendour for him. He should offer on eight potsherds to Agni, on twelve potsherds to Savitṛ, and an oblation to earth [3] who desires, 'May I gain gold; may gold resort to me.' In that it is (offered) to Agni, gold is connected with Agni; verily by him whose is gold he gains it; it is (offered) to Savitṛ; verily instigated by Savitṛ he gains it; to earth an oblation is offered; verily on it he gains it; gold resorts to him. He who gains gold is deprived of power and strength; the same offering should he make who gains gold; he is not deprived of power and strength. The same [4] offering

[1] Cf. KS. xi. 4. 1, 2; MS. ii. 2. 2, 13; BÇS. xiii. 23-25; ĀpÇS. xix. 21. 1-17. The verses are in ii. 2. 12; *a–d* are for Prajāpati being alternatives; *e* and *f* for Sūrya; *g* and *h* for Agni; *i* and *k* for Savitṛ; *l* and *m* for earth; *n* and *o* for Soma and Indra; *p* and *q* are alternatives for *n* and *o*; *r–t* (*s* and *t* being alternatives) are for Agni Çipiviṣṭa as in ii. 5. 5. 2; *u* and *v* (with *w* as an alternative) are for Agni, the giver; *x* and *y* for Agni, the bestower; *z* and *aa* are for Prajāpati; *bb* and *cc* are for Vāyu, and *dd* and *ee* for Indra. Neither of these sacrifices is dealt with in BÇS. or ĀpÇS.

[2] *çatákṛṣṇalā* here clearly refers to weight, not as in Monier Williams's *Dict.* to the Dakṣiṇā.

[3] i. e. on both sides of the *caru*.

he should make whose gold is lost; in that it is (offered) to Agni, and gold is connected with Agni, by him whose is gold he gains it; it is (offered) to Savitṛ; verily instigated by Savitṛ he gains it; to earth an oblation is offered; in this what is lost is lost; verily in it he gains it. Indra [5] by force drunk the Soma of Tvaṣṭṛ, he went apart on all sides, he was deprived of power, of Soma drinking; what he vomited up, that became panic seeds; he had recourse to Prajāpati; for him he offered this oblation of panic seeds to Soma and Indra; verily thereby he bestowed upon him power and Soma drinking; he who vomits Soma is deprived of power, of Soma drinking; for him who vomits Soma [6], he should offer this oblation of panic seeds; verily he has recourse to Soma and Indra; verily they bestow upon him power and Soma drinking; he is not deprived of power and of Soma drinking. In that it is (offered) to Soma, he wins Soma drinking; in that it is (offered) to Indra, and Soma drinking is power, verily he wins power and Soma drinking; it is of panic seeds, Soma is it [7]; verily straightway he wins Soma drinking. He who desires cattle should offer a cake on eight potsherds to Agni, the giver, and a cake on eleven potsherds to Indra, the bestower; verily Agni produces cattle for him, Indra makes them grow up. These are curds, honey, ghee, waters, and parched grain; that is the form of cattle; verily by their form he wins cattle; there are five takings, for cattle are fivefold; [1] it is of many forms, for cattle are of many forms [8], (verily it serves) for completion; it is offered to Prajāpati; cattle are connected with Prajāpati; verily Prajāpati produces cattle for him; honey is the body of man; in that he offers honey on the fire, verily thus the sacrificer places his body in the fire; the Yājyā and the Anuvākyā are in the Pañkti metre, man is fivefold, cattle are fivefold; verily ransoming his body from death he wins cattle.

ii. 3. 3. The [2] gods desiring glory performed a sacrificial session bounded by success; to Soma the king among them glory came, he went to the hill, Agni followed him; Agni and Soma, those two, united; Indra, being parted from the sacrifice followed after them; to them he said, 'Make me to sacrifice.' For him they offered this sacrifice, to Agni on eight potsherds, to Indra on eleven potsherds, to Soma an oblation; verily thereby they conferred upon him brilliance [1], power, and splendour. For him

[1] i. e. of the five materials for the oblation; in the case of cattle the fivefold is merely one of several divisions (*Vedic Index*, i. 509).

[2] Cf. KS. x. 2; xi. 4; MS. ii. 1. 4; 2. 3; BÇS. xiii. 25, 26; ĀpÇS. xix. 21. 19-22. The verses are in ii. 3. 14; *a* and *b* are for Agni; *c* and *d* for Indra; *e* and *f* for Soma; *g* and *h* for the first offering to Agni and Soma; *i* and *k* (with *l* as an alternative) for the second; *m* and *n* for Soma, the strong; *o* and *p* (with *q* as an alternative or as a *upahoma mantra*) for Brahmaṇaspati; *r* and *s* for the Maruts.

who is parted from the sacrifice[1] he should offer this sacrifice, to Agni on eight potsherds, to Indra on eleven potsherds, to Soma an oblation; in that it is (offered) to Agni, thereby he bestows brilliance upon him; in that it is (offered) to Indra, thereby (he bestows) power upon him; in that it is (offered) to Soma, thereby (he bestows) splendour; part of the offerings to Agni and Soma he should unite with that to Indra;[2] verily he unites him with brilliance and splendour [2]. He whose desire is not fulfilled should offer on eleven potsherds to Agni and Soma; the Brahman is connected with Agni, he drinks Soma; verily he has recourse to his own deity with his own share; verily he unites him with his desire; his desire is fulfilled. He who desires splendour should offer on eight potsherds to Agni and Soma; verily he has recourse to Agni and Soma with their own share; verily they bestow upon him splendour; he becomes resplendent [3]. In that it is on eight potsherds, it is connected with Agni; in that it is of panic seeds, it is connected with Soma; (verily it serves) for prosperity. He who is afraid of impotence should offer an oblation of panic seeds to Soma, the strong. For the seed, the strength, departs from him, then he fears impotence; verily he has recourse to Soma, the strong; verily he bestows upon him seed and strength; he does not become impotent. He who desires a village should offer on eleven potsherds to Brahmaṇaspati [4]; verily he has recourse to Brahmaṇaspati with his own share; verily he subjects his fellows to him; he becomes possessed of a village. The Yājyā and the Anuvākyā have the word 'troop'; verily he makes him possess troops of his fellows. The same sacrifice should he offer who desires, 'May I bring the people to ruin with respect to the Brahman'; he should use as the Yājyā and the Anuvākyā verses referring to the Maruts; verily he brings the people to ruin with respect to the Brahman.

ii. 3. 4. He[3] who desires the heaven should offer an oblation to Aryaman; Aryaman is yonder sun; verily he has recourse to Aryaman with his own share; he makes him attain the world of heaven. He should offer an oblation to Aryaman who desires, 'May people be fain to give to me'; Aryaman is yonder sun, Aryaman is he who gives; verily he has recourse to Aryaman with his own share; he makes [1] people fain to give to him;

[1] Wackernagel (*Altind. Gramm.* II. i. 195, 200, 302, 303) discusses the cases of such compounds as *yajñá-vibhraṣṭa*, but the trans. adopted evades the difficulty of taking this one as irregular.

[2] This construction seems to have puzzled Ap. as he gives the alternatives of the offering being united (which ignores the gen.) or that there are fragments of the two taken, which is clearly the sense of the gen.

[3] Cf. KS. xi. 4; MS. ii. 2. 4; BÇS. xiii. 27. The verses are in ii. 3. 14; *t* and *u* are for Aryaman; *v* and *w* for Indra; *x* and *y* (with *z* as an alternative) for Bṛhaspati.

people are fain to give to him. He should offer an oblation to Aryaman who desires, 'May I go prosperously among men'; Aryaman is yonder sun; verily he has recourse to Aryaman with his own share; verily he makes him go whither he is fain to go. Indra was the lowest in rank of the gods, he had recourse to Prajāpati; for him he offered this (offering) of the after-shoots of rice[1] to Indra on eleven potsherds [2]; verily he led him to the top of the gods; he made as the Yājyā and the Anuvākyā (verses) containing the words 'depth' and 'top'; verily from the depths he led him to the top; for the prince who is low in rank he should offer to Indra on eleven potsherds this (offering) of the after-shoots of rice; verily he has recourse to Indra with his own share; verily he leads him to the top of his fellows; the Yājyā and the Anuvākyā contain the words 'depth' and 'top'; verily from the depth he leads him to the top [3]; it is of the after-shoots of rice, for it is the deity of him who is low in rank; (verily it serves) for prosperity. For the Brahman who is low in rank he should offer to Bṛhaspati this oblation of the after-shoots of rice; verily he has recourse to Bṛhaspati with his own share; verily he leads him to the top of his equals; the Yājyā and the Anuvākyā contain the words 'depth' and 'top'; verily he leads from the depth to the top; it is of the after-shoots of rice, for it is the deity of him who is low in rank; (verily it serves) for prosperity.

ii. 3. 5. Prajāpati[2] had thirty-three daughters; he gave them to Soma, the king; of them he associated with Rohiṇī; they returned in anger; then he followed and asked for them back; them he would not return; he said, 'Swear on oath that thou wilt equally associate (with them): then will I return them to you.'[3] He took the oath, and he returned them. He associated with Rohiṇī alone [1]. Illness[4] seized him; 'Illness has seized the king', that (saying) is the origin of the 'king's evil'; in that he became worse, that is (the origin) of the 'bad illness'; because he got it from his wives, that is (the origin) of the 'wife's disease' (Jāyenya); him who knows thus the origin of these illnesses, these illnesses do not visit. He approached them respectfully; they said, 'Let us choose a boon; do thou associate equally with us.' For him [2] they offered this oblation to the Ādityas; they freed him from his evil case. For him who is seized by the bad illness he should offer this oblation to the Ādityas; verily he has recourse to the Ādityas with their own share; verily they free him from his evil case. He should offer at the new moon; verily with its waxing he

[1] The rendering is adopted from Sāyaṇa whose tradition in this matter seems clearly correct: the derivation is *anu-sū*.

[2] Cf. KS. xi. 3; TB. iii. 1. 3. 1; MS. ii. 2. 7; BÇS. xiii. 28. The verses referred to are given in full in ii. 4. 14 *a* and *b*.

[3] For the construction see Keith, JRAS. 1910, p. 1319.

[4] For Yakṣma and its varieties see *Vedic Index*, ii. 182, 183. This passage is repeated below in ii. 5. 6. 5.

makes him wax. The Puronuvākyā is, 'He is born ever new': verily thereby he bestows life upon him. The Yājyā is, 'The shoot which the Ādityas make to wax'; verily thereby he makes him wax.

ii. 3. 6. Prajāpati[1] assigned food to the gods; he said, 'Whatever shall be left over these worlds, be that mine.' That was left over these worlds, Indra, the king, Indra, the overlord, Indra, the sovereign; thence he milked these worlds threefold; that is the cause of its having three elements. For him of whom he desires, 'May he be an eater of food', let him offer this (offering) of three elements, to Indra, the king, a cake [1] on eleven potsherds, to Indra, the overlord, to Indra, the sovereign. Indra, the king, is this (world of earth), Indra, the overlord, is this (atmosphere), Indra, the sovereign, is yonder (world of heaven); verily he has recourse to these worlds with their own share; verily they bestow food on him; he becomes an eater of food. Even as one milks a cow ready to give milk by reason of its calf,[2] so he milks these worlds, made ready, for desire, for food; he places (the cake) on potsherds face upwards, for variety. There are three cakes, these worlds are three; (verily they serve) to obtain these worlds; each one above the other is larger, for so as it were are these worlds; (verily they serve) for prosperity; he cuts off from all (the cakes) as he sets them up[3] without making a failure; he recites (the verses) alternating, to prevent burning.

ii. 3. 7. The[4] gods and the Asuras were in conflict: the Asuras conquered the gods, the gods being defeated became the servants of the Asuras; from them power and strength departed; Indra perceived this; he departed in pursuit of it; he could not win it. Then he departed from it, he had recourse to Prajāpati; he made him sacrifice with this (offering) with all the Pṛṣṭha (Stotras); verily with it he bestowed upon him power and strength. Him who desires power [1], desires strength, he should make him sacrifice with this (offering) with all the Pṛṣṭhas; verily he has recourse to these deities with their own share; verily they bestow upon him power and strength. In that he offers to Indra of the Rathantara, verily he wins the

[1] Cf. KS. x. 10; MS. ii. 2. 5; BÇS. xiii. 28; ĀpÇS. xix. 21. 22–22. 6. The verses are in ii. 4. 14 *c*, *d*, and *e*, which are used as follows to make the Puronuvākyās and Yājyās, *c* and *d*, *d* and *e*, *e* and *c*.

[2] Cf. *pratťám* in ii. 2. 8. 4. The use of a stuffed calf to assist milking is still frequent in India.

[3] *abhigamáyan* must have a causative sense and the rendering 'understand' (ascribed by OB. and MW. to the caus.) is impossible. Presumably it refers to the action of the priest in putting the cakes each over the other. The passage recurs below, ii. 4. 11. 5, where *abhighātam* is found in the KS. parallel (xii. 4).

[4] Cf. KS. x. 10; MS. ii. 2. 13; BÇS. xiii. 29, 30; ĀpÇS. xix. 22. 7–23. 2. The verses are in ii. 4. 14; *b–k* are the verses plus the verse *kadā́ caná starī́r asi* (i. 4. 22 *a*), which Baudh. puts in before *k* and Āp. as fourth. The verses are joined in pairs thus, *f* and *g*, *g* and *h*, *h* and *i*, *i* and *k*, *k* and *f*.

brilliance of Agni; in that (he offers) to Indra of the Bṛhat, verily he wins the brilliance of Indra; in that (he offers) to Indra of the Vairūpa, verily he wins the brilliance of Savitṛ [2]; in that (he offers) to Indra of the Vairāja, verily he wins the brilliance of the creator; in that (he offers) to Indra of the Çākvara, verily he wins the brilliance of the Maruts; in that (he offers) to Indra of the Raivāta, verily he wins the brilliance of Bṛhaspati. So many are the brilliances, verily he wins them; he places (the cakes) on potsherds face upwards, for variety; the cake is on twelve potsherds [3], to secure the All-gods. He cuts off all around; verily all around he bestows on the sacrificer power and strength; he recites (the verses) alternating, to prevent burning. A horse, a bull, a ram, a goat, these are the sacrificial fee; for manliness. With this he should sacrifice who is being practised against; if these deities eat his food, men eat his also.

ii. 3. 8. Rajana[1] Kauṇeya went to Kratujit Jānaki for a cure for eyesight;[2] for him he offered this sacrifice, to Agni, the blazing, a cake on eight potsherds, to Sūrya an oblation, to Agni, the blazing, a cake on eight potsherds; verily thereby he bestowed sight upon him. For him who desires sight he should offer this sacrifice, to Agni, the blazing, a cake on eight potsherds; to Sūrya an oblation, to Agni, the blazing, a cake on eight potsherds; by the eye of Agni men see [1], (by the eye) of the sun the gods; verily he has recourse to Agni and Sūrya with their own share; verily they bestow sight upon him; he becomes possessed of sight. In that there are two for Agni, he restores his eyes for him; in that there is (an oblation) for Sūrya, (he restores) his nose; the two for Agni are on either side of that for Sūrya; therefore the two eyes are on either side of the nose, therefore by the nose the eyes are separated. The Yājyā and the Anuvākyā are alike, for the eye is alike; (verily it serves) for prosperity. 'Up that god that knoweth all', 'Seven bays in thy chariot', 'The radiant countenance of the gods hath arisen', (with these words) he offers lumps;[3] verily he gives sight to him; what was his, that (is his again).

ii. 3. 9. *a* Thou[4] art secure; may I be secure among my equals, wise, a guardian,

[1] The verses are in ii. 4. 14: *l* and *m* are for Agni; *n* and *o* (with *p* for alternative) for Sūrya. See BÇS. xiii. 30; ĀpÇS. xix. 23. 3–5.

[2] *cakṣurványam* denotes, according to BR. and MW., 'affected with illness of the eyes', but this seems rather unlikely. Sāyaṇa suggests the sense adopted in the text, although it is not certain if the rendering is correct. It agrees with the construction of such clauses, followed by *tásmai*, elsewhere.

[3] From the oblation for Sūrya; the sacrificer eats them after receiving them from the Adhvaryu. The verses are found as regards the first and third (i. 4. 43 *a* and *b*), and the second (ii. 4. 14 *o*).

[4] Cf. KS. xii. 2; MS. ii. 3. 2; BÇS. xiii. 30; ĀpÇS. xix. 23. 6–9. The verses are in ii. 4. 14 *q* and *r*; the three oblations were offered before the offering to Agni Sviṣṭakṛt.

a gainer of wealth; thou art secure; may I be secure among my equals, dread, a guardian, a gainer of wealth; thou art secure; may I be secure among my equals, dread, a guardian, a gainer of wealth.[1]

*b* Thou art affection; O ye gods of affection, those equals, youths, of one mind, them I love with my heart; may they love me with their hearts; make them of one mind with me; hail! Thou [1] art affection; O ye gods of affection, the women of one mind, them I love with my heart; may they love me with their hearts; make them of one mind with me; hail!

He who desires a village should offer to the All-gods (the sacrifice) for taking possession; his equals are connected with the All-gods; verily he has recourse to the All-gods with their own share; verily they subject his equals to him; he becomes possessed of a village. It is (the offering) for taking possession; taking possession is grasping the mind; verily he grasps the mind of his equals [2]. 'Thou art secure; may I be secure among my equals', (with these words) he puts the enclosing-sticks round; verily he invokes this blessing. Then all this comes to pass with regard to the equals of him for whom knowing thus these enclosing-sticks are put around. 'Thou art affection; O ye gods of affection', (with these words) he offers three oblations; so many are his equals, great, small, and women, them he wins, they being won wait on him.

ii. 3. 10. *a* What[2] went new that became fresh butter; what crept that became clarified butter; that which became firm became ghee.[3]

*b* Thou art the breath of the Açvins; of that to thee let the two give whose breath thou art; hail! Thou art the breath of Indra; of that to thee let him give whose breath thou art; hail! Thou art the breath of Mitra and Varuṇa; of that to thee let them give whose[4] breath thou

[1] Cf. above i. 6. 2. 1. These verses are given as a variant for the verses used in setting up the enclosing-sticks.

[2] Cf. KS. xi. 7; MS. ii. 3. 4; BÇS. xiii. 32; ĀpÇS. xix. 23. 13–24. 12. For the Brāhmaṇa see TS. ii. 3. 11. 2–5. The section contains the Mantras for the sacrifice for life: a *pravarta*, 'ornament', is placed in the butter, *a* is substituted for the usual *avekṣaṇa* Mantras; and four Upahomas are offered with the Mantras in *b*; *c* is used while the sacrificer looks at the butter; then the Brahman priest takes the hand of the sacrificer, and the other priests his, and they pronounce the Mantra *d*; the sacrificer takes the ghee from the gold, and the Adhvaryu pronounces *e*; with *f* the Adhvaryu takes the right hand of the sacrificer (so Āp.: according to Baudh. the Brahman here takes the sacrificer's hand).

[3] In KS. the whole is thrown into the second person; it has *ághriyathāḥ*; MS. has *ághriyata*. But the comm. and the MSS. here agree with each other in reading *ádhriyata* and clearly it is right. The etymology is still quite a good one for a Brāhmaṇa.

[4] *yásya* should be *yáyoḥ* and probably it must be a mere blunder: *tásya* must probably be a part. gen. and not in apposition to *te* (gen. with *dā* is rare and late; Delbrück, *Altind. Synt.* p. 162).

art; hail! Thou art the breath of the All-gods [1]; of that to thee let them give whose breath thou art; hail!

*c* Stream of ghee, path of ambrosia,
Given[1] by Indra, presented by the Maruts,
Thee Viṣṇu perceived,
Then Iḍā moved thee in the cow.

*d* Let the god Savitṛ set thee free for life, for living, with the Pāvamāna Stoma, with the path of the Gāyatra (Sāman), with the strength of the Upāñçu (Graha); let the god Savitṛ set thee free for life, for living, [2] with the Bṛhat and Rathantara's Stoma with the path of the Triṣṭubh, with the strength of the Çukra (Graha); let the god Savitṛ set thee free with the measure of Agni, with the path of the Jagatī, with the strength of the Āgrayaṇa (Graha).

*e* Him quicken, O Agni, for life, for radiance,
Make dear his seed, O Varuṇa, O Soma, O king;
Like a mother, O Aditi, give him protection,
O ye All-gods, that he may win old age.

*f* Agni is full of life; he is full of life through the trees; with this life I make thee full of life. Soma is full of life; he is (full) through the plants; the sacrifice is full of life; it is (full) through the sacrificial fees; the Brahman is full of life; that is full of life through the Brahmans; the gods are full of life; they are (full of life) through the ambrosia; the Pitṛs are full of life; they are full of life through the Svadhā-call; with this life I make thee full of life.

ii. 3. 11. To[2] Agni his body goes, to Soma his sap,—Varuṇa grasps him with Varuṇa's noose—to Sarasvatī the speech, to Agni and Viṣṇu the body of him who long is ill. For him who is long ill or who desires, 'May I live all my days', he should offer this sacrifice, to Agni on eight potsherds, to Soma an oblation, to Varuṇa on ten potsherds, to Sarasvatī an oblation, to Agni and Viṣṇu on eleven potsherds; verily he ransoms his body from Agni, his sap from Soma [1]; by the offering to Varuṇa he frees him from Varuṇa's noose; by the offering to Sarasvatī he bestows speech; all the gods are Agni, the sacrifice is Viṣṇu; verily by the gods and the sacrifice he heals him; even if his life is gone, he yet lives. 'What went new, that became fresh butter', (with these words) he looks upon the butter; verily he describes its form and greatness. 'Thou art the breath of the Açvins', he says; the Açvins are the physicians of the gods [2]; verily by them he makes

[1] *dattám* and *práyatam* are read both in KS. and MS., while the latter has *nā́bhim*. The construction of TS. shows that the force of *dhā́rām* is overriding *pánthām*.

[2] Cf. KS. xi. 8; MS. ii. 3. 5; BÇS. xiii. 31; ĀpÇS. xix. 23. 10–12. The Mantras are in ii. 3. 10, and ii. 5. 11; *a* and *b* for Agni; *c* and *d* for Soma; *e* and *f* for Varuṇa; *g* and *h* for Sarasvatī; *i* and *k* for Agni and Viṣṇu.

healing for him. 'Thou art the breath of Indra', he says; verily thereby he bestows power upon him. 'Thou art the breath of Mitra and Varuṇa', he says; verily thereby he bestows expiration and inspiration upon him. 'Thou art the breath of the All-gods', he says; verily thereby he bestows strength on him. 'Stream of ghee, path of ambrosia' [3], he says; that is according to the text. 'With the Pāvamāna Stoma thee', he says; verily thereby he bestows breath upon him. 'By the Bṛhat and Rathantara's Stoma thee', he says; verily thereby he bestows force upon him. 'With the measure of Agni thee', he says; verily thereby he bestows body upon him. The priests speak (these words) around; as many as are the priests, they heal him Grasping the hand of the Brahman (priest) they speak around (him); separately they bestow life on the sacrificer; what was his that (is his again). From the gold [4] he drinks away the ghee; ghee is life, gold is ambrosia; verily from the ambrosia he drinks away life; it is a hundred (Kṛṣṇalas) in weight; man has a hundred (years) of life, a hundred powers; verily he finds support in life, in power. Or as many seasons as he deems that he will live, so many be the number, for prosperity. 'Him quicken, O Agni, for life, for radiance', he says; verily he bestows life and radiance upon him. 'O ye All-gods, that he may win old age', he says; verily he makes him win old age. 'Agni is full of life', (with these words) he[1] takes his hand; these gods are full of life, they bestow life upon him, he lives all his life.

ii. 3. 12. Prajāpati[2] led the horse to Varuṇa, it[3] went to its own deity, he was afflicted; he saw this (offering) to Varuṇa on four potsherds, he offered it; then indeed was he set free from Varuṇa's noose. Varuṇa seizes him who accepts the horse. As many horses as he accepts, so many (offerings) to Varuṇa should he offer; verily he has recourse to Varuṇa with his own share; verily he frees him from Varuṇa's noose [1]. (The offerings) are on four potsherds, for the horse has four feet; (verily they serve) for prosperity. He should offer an extra one; whatever (horse) he is going to accept or whatever (horse) he has overlooked, from that noose of Varuṇa is he set

[1] So far as it goes this is open either to the interpretation of Baudh. (referring it to the Brahman) or of Ap. (referring it to the Adhvaryu), and no doubt the vagueness of the Brāhmaṇas helped greatly ritual divergences.

[2] Cf. KS. xii. 6; MS. ii. 3. 3; BÇS. xiii. 33; ApÇS. makes no special mention. The verses are in ii. 5. 12; *l* and *m* are for Varuṇa; *n* and *o* for Sūrya; *p* and *q* for Apāṁ Napāt, with *r* as an alternative for *q*.

[3] This is not very clear: Sāyaṇa thinks Prajāpati is the subject of the second clause and that *ārchat* means *ārtam akarot*, and so Eggeling (SBE. xliv, xxiii, xxiv). That is hardly possible but it may be that the subject is the horse and that *ārchat* means 'afflicted'. Probably, however, it means that the horse went back to Prajāpati as its primal deity and that Varuṇa avenged himself by causing Prajāpati to become dropsical (*páryadīryata*). Hillebrandt (*Mitra und Varuṇa*, p. 64) thinks that Prajāpati appropriates the steed from Varuṇa, but this is impossible syntax (cf. Speijer, *Sanskrit Syntax*, § 131).

free. If he is going to accept another, he should offer in supplement an offering to Sūrya on one potsherd; verily he makes yonder sun to rise. He goes to the waters as the final bath, Varuṇa is in the waters; verily straightway he appeases Varuṇa. After his return he should offer an oblation to Apāṁ Napāt; the horse has its birthplace in the waters; verily he makes him go to his own birthplace; appeased he attends on him.

ii. 3. 13. *a* That[1] body of yours, to be striven for,[2] O Indra and Varuṇa, with that do ye free this one from tribulation; that strong, protecting, brilliant body of yours, with that do ye free him from tribulation.

*b* That disease of yours, O Indra and Varuṇa, that is in the fire, that of yours I appease hereby; that disease of yours, O Indra and Varuṇa, that is in the two-footed cattle, the four-footed, the cattle-yard, the houses, the waters, the plants, the trees, that of yours I appease hereby.

Indra departs with his [1] power, Varuṇa seizes him with Varuṇa's noose, who is seized by evil; for him who is seized by evil, he should offer this (offering of) clotted milk to Indra and Varuṇa; verily Indra bestows power upon him, Varuṇa frees him from Varuṇa's noose. (The offering) is of clotted milk, for milk departs from him; verily he is seized with evil; in that it is of clotted milk, thereby he bestows milk upon him. In the clotted milk [2] he puts down the cake; verily he makes him possessed of a body, and also possessed of an abode. He separates it into four pieces; verily he finds supports in the quarters; he unites (the fires) again; verily he procures healing for him from the quarters; having united (them) he cuts off (portions); that is as when one cuts up what has been pierced.[3] 'That disease of yours, O Indra and Varuṇa, that is in the fire, that of yours I appease hereby', he says; verily he protects him from error in sacrifice. 'That disease of yours, O Indra and Varuṇa, that is in the two-footed cattle, that of yours I appease hereby', he says; so many are the waters, the plants, the trees, offspring and cattle on whom to live; verily does he free them for him from Varuṇa's noose.

ii. 3. 14. *a* Thou[4] from of old.[5]

*b* The wise contrivings.[5]

[1] Cf. KS. xi. 11; MS. ii. 3. 1; BÇS. xiii. 33, 34; ApÇS. xix. 25. 1-6. The verses are in ii. 5. 12; *s* and *t* are for Indra and Varuṇa. The verses, eight in number, in *b* here are for Upahomas before the offering to Agni Sviṣṭakṛt.

[2] KS. and MS. have *yātavyā*. There is no need to accept an active sense here, though it is given by the comm. and supported by the active epithets.

[3] Sāyaṇa renders 'as one extracting by pincers a dart in one's own body breaks it'. Bhāsk. has 'as one cuts off a diseased part'. The idea is that one first makes joints and then breaks up, after hastily reuniting.

[4] These are the verses for the Kāmyeṣṭis described in ii. 3. 3 and 4. As usual most

*c* Indra on all sides.[6]
*d* Indra men.[6]
*e* Do thou guard us, O Soma, on all sides,
O king, from him who plots evil;
Let not the friend of such as thou come to harm.
*f* Thy places in the sky, in the earth,
In the mountains, in the plants, in the waters,
With all of these, kindly and without anger,
Do thou, O king Soma, accept our oblations.
*g* O Agni and Soma, united,
With common offering, accept our prayers,
Ye were born together among the gods.
*h* Ye [1], O Agni and Soma, with common inspiration,
Placed these lights in the sky;
Ye freed the streams from the dread imprecation
When they were held fast.
*i* O Agni and Soma, hearken kindly,
O ye strong ones, to my invocation;
Accept gladly our songs,
Be a refreshment to the giver.
*k* One from the sky Mātariçvan bore,
The falcon churned another from the rock;
Agni and Soma, waxing great through prayer,
Ye made broad room for the sacrifice.
*l* O Agni and Soma, the oblation which is set forth [2],
Do ye taste, accept it, rejoice in it, O ye strong ones;
Of good protection, of good help be ye,
And give to the sacrificer health and wealth.
*m* Swell.[7]
*n* Together thee.[7]
*o* Troop lord of troops we invoke thee,
Sage of sages, most famous;
Highest king of Brahmans, O lord of prayer,
Hearkening to us with help do thou sit on thy place.
*p* He shall win booty and prizes with tribe,
With clan, with family, with sons, with men,
Who shall seek to win the father of the gods [3],
Pious with oblations, the lord of prayer.

of the verses are from RV.: *a* and *b* = vi. 16. 21; i. 72. 1; *c* and *d* = i. 7. 10; vii. 27. 1; *e* and *f* = i. 91. 8, 4; *g*–*l* = i. 93. 9, 5, 1, 6, 7; *m* and *n* = i. 91. 16, 18; *o* = ii. 23. 1; *p* = ii. 26. 3; *q* = iv. 50. 5; *r* = viii. 7. 11; *s* = i. 85. 12; *v* and *w* = ii. 15. 8 and 3 with variants.

[5] These verses are in full in ii. 2. 12 *g* and *h*.

[6] These verses are in full in i. 6. 12 *a* and *b*.

[7] These verses are in full in iv. 2. 7 *m* and *n*.

*q* He with his fair singing, harmonious troop,
Crushed Vala and Phaliga with his cry;
Bṛhaspati drove out the cows, which mix the offerings,
Thundering as they lowed.

*r* O Maruts, what time from the sky.[1]

*s* The protections that ye.[1]

*t* Aryaman goeth, the mighty bull,
The giver of wealth, much invoked, deserving;
With a thousand eyes, opening the cow-pens, with the thunderbolt in his arm,
May the god bestow upon us wealth.

*u* Thy many paths, O Aryaman, on which the gods go,
O king, which come from the sky [4],
With these, O god, grant us great protection;
Be auspicious to our bipeds, to our quadrupeds.

*v* From the depth to the top, sung by the Aṅgirases,
He moved asunder the firm places of the mountains;
He burst their cunningly-made obstructions;
These things did Indra in the joy of the Soma.[2]

*w* From the depth with the top he meted with measures,
With the thunderbolt he crushed the hollows of the streams;
Lightly[3] he freed them with paths of long wanderings;
These things did Indra in the joy of the Soma [5].

*x* Who was born knowing his connexion,
The god declareth all births,
From the middle of holy power he bore out holy power,
From low on high he arose at his will.[4]

*y* Born in greatness, he established apart the great ones,
The sky as a seat and the atmosphere of earth;
From the depth he hath won to the top with his race,
Whose deity is Bṛhaspati, the sovereign.[5]

*z* Him who with might riseth from the depth to the top,
Bṛhaspati the gods desire to win;
He broke Vala, he rendeth the forts,
Thundering he won the heaven and the waters.[6]

[1] These verses are in full in i. 5. 11 *p* and *q*.

[2] RV. ii. 15. 8 has *bhinád valám* and *ṛṇák*.

[3] RV. ii. 15. 3 has *sádmeva prā́co*. For *vṛ́thā* cf. Geldner, *Ved. Stud.* i. 115–119; Pischel, ii. 111, n. 2.

[4] This is only found in AV. iv. 1. 3 with muddled variants: *bándhum* and *devā́nām jánimā*, and *uccaiḥ svadhā́ḥ*.

[5] AV. iv. 1. 4 c, d and 5 a and b has *áskabhāyat*, *budhnyà̀t* and *janúṣaḥ*.

[6] This is found only in TS.

## PRAPĀṬHAKA IV

### *The Special Sacrifices (continued)*

ii. 4. 1. The[1] gods, men, and the Pitṛs were on one side, the Asuras, Rakṣases, and Piçācas on the other. Of the gods the little blood they drew the Rakṣases smothered by the nights,[2] and dawn dawned on them smothered and dead. The gods understood, 'Him who of us dies, it is the Rakṣases who kill.' They invited the Rakṣases; they said, 'Let us choose a boon; what [1] we win from the Asuras, let that be shared between us.' Then indeed did the gods conquer the Asuras, and having conquered the Asuras, they drove away the Rakṣases. The Rakṣases (saying), 'Ye have done falsely', surrounded the gods on all sides. The gods found a protector in Agni; they offered to Agni, the forward, a cake on eight potsherds, to Agni, the overcomer, to Agni with the face. In that they offered to Agni, the forward, the Rakṣases in front [2] they repelled thereby; in that (they offered) to Agni, the overcomer, the Rakṣases that were around they repelled thereby; in that (they offered) to Agni with the face, the Rakṣases behind were repelled thereby. That the gods prospered, the Rakṣases were defeated. He who has foes should in conflict sacrifice with this offering; he should offer to Agni, the forward, a cake on eight potsherds, to Agni, the overcomer [3], to Agni with the face. In that he offers to Agni, the forward, he repels thereby the foe who is superior to him; in that (he offers) to Agni, the overcomer, he repels thereby (the foe) who is equal to him; in that (he offers) to Agni with the face, he repels thereby the foe which is inferior to him. He repels the foe who is superior, he surpasses him who is like, the inferior does not equal him who knowing thus sacrifices with this offering.

ii. 4. 2. The[3] gods and the Asuras were in conflict; the gods said, 'Let us hold on to the strongest of us'; they said to Indra, 'Thou art the strongest of us; let us hold on to thee.' He said, 'Three are these forms of my own that have strength; satiate them, and then shall ye overcome the Asuras.' They said, 'Name (them).' He said, 'This is that which frees from tribulation; this is that which drives away the foe; this is that which has

[1] Cf. KS. x. 7; MS. ii. 1. 11; BÇS. xiii. 35; Āp. has no special mention. The verses are in ii. 5. 12: *y* and *z*, *aa* and *bb*, *cc* and *dd* for the Agnis.

[2] The nights are means as well as the time when. According to Sāyaṇa, the place where the blood fell is the object of the Rakṣases' witchcraft. The sense is rather perhaps that the Rakṣases poisoned the blood of the wounds they caused.

[3] Cf. KS. x. 10; MS. ii. 2. 5, 10; BÇS. xiii. 35. The verses are in ii. 5. 12: *ee* and *ff*, *gg* and *hh*, *ii* and *kk* are pairs for the three forms of Indra.

power' [1]. They offered to Indra, the freer from tribulation, a cake on eleven potsherds, to Indra, the driver away of the foe, to Indra, the powerful. In that they offered to Indra, the freer from tribulation, thereby they were freed from tribulation; in that they offered to Indra, the driver away of foes, thereby they drove away foes; in that they offered to Indra, the powerful, thereby they bestowed power upon themselves. They offered a cake on thirty-three potsherds; the gods are thirty-three; verily Indra takes hold of them in himself, for prosperity [2]. That was the highest victory that the gods won over the Asuras.[1] He who has foes should in conflict sacrifice with this offering; to Indra, the freer from tribulation, he should offer a cake on eleven potsherds, to Indra, the driver away of the foe, to Indra, the powerful; by tribulation is he seized whose foe is superior to him; in that he offers to Indra, the freer from tribulation, he is freed thereby from tribulation; by foes is he beset, to whom one of his equals is superior, even [3] if no foe; in that (he offers) to Indra, the driver away of the foe, he smites away thereby his foes; in that (he offers) to Indra, the powerful, he bestows thereby power upon himself; he offers a cake on thirty-three potsherds; the gods are thirty-three; verily the sacrificer takes hold of them in himself, for prosperity. Thus is the sacrifice called 'the victorious'; he who knowing thus sacrifices with this offering wins thus the highest victory over his foe.

ii. 4. 3. The[2] gods and the Asuras were in conflict; the Gāyatrī, grasping and taking their force, might, power, strength, offspring, and cattle, remained away; they reflected, 'Whomsoever of us she shall resort to, they shall become this (world)'; they hailed her in rivalry, 'O All worker', said the gods; 'O Deceiver', said the Asuras; neither did she resort to. The gods saw this formula, 'Thou art force, thou art strength, thou art might [1], thou are blazing, thou art by name the home of the gods, thou art all, of all life thou art everything, thou art of every life, the overcoming.' (So saying) the gods appropriated the force, might, power, strength, offspring, and cattle of the Asuras. Because the Gāyatrī remained away, therefore they style this offering the Gāyatrī; the Gāyatrī is the year, so the year remained away; because the gods thereby appropriated the force, might, power, strength [2], offspring, and cattle of the Asuras, therefore they style this offering the gatherer. He who has foes should in conflict sacrifice with this offering. To Agni, the gatherer, he should offer a cake on eight potsherds; this when cooked and put in place he should stroke with this

[1] Cf. Delbrück, *Altind. Synt.* p. 131.

[2] Cf. KS. x. 7; MS. ii. 1. 11; BÇS. xiii. 35; ĀpÇS. xix. 25. 9, 10. The verses are in ii. 6. 12: *a–r* are the Sāmidhenī verses for the Saṁvargeṣṭi, while *s* and *t* are for the actual offering.

formula; verily he appropriates the force, might, power, strength, offspring, and cattle of his foe; he prospers with himself, his foe is defeated.

ii. 4. 4. Prajāpati[1] created offspring; they created went away from him; where they stayed, thence sprung the bean. Those he followed with Bṛhaspati;[2] Bṛhaspati said, 'With this will I go[3] before thee, then shall offspring have resort to thee.' He went before him; then indeed did offspring resort to Prajāpati. For him who desires offspring he should offer this oblation of beans to Prajāpati; verily he has recourse to Prajāpati with his own share [1]; verily he produces offspring for him. Prajāpati created cattle; they created went away from him; where they stayed, thence sprung the bean; those he followed with Pūṣan; Pūṣan said, 'With this do thou go before me; then shall cattle resort to thee.' 'Do thou go before me', said Soma, 'mine [2] is what grows on untilled (land).' 'Both of you shall I go before', he said; he went before them both; then indeed did cattle resort to Prajāpati. For him who desires cattle should he offer this oblation of beans to Soma and Pūṣan; verily he has recourse to Soma and Pūṣan with their own share; verily they produce cattle for him. Soma is the impregnator of seed, Pūṣan the producer of cattle; verily Soma bestows seed upon him, Pūṣan produces cattle.

ii. 4. 5. *a* O[4] Agni come to us with kine;
O drop, delight us with increase;
Indra is the supporter in our homes.

*b* Savitṛ, the thousandfold,
May he delight us in our homes;
May Pūṣan come, may wealth (be ours).

*c* May Dhātṛ give us wealth,
The lord, the ruler of the world;
May he favour us with a full (gift).[5]

*d* Tvaṣṭṛ, the bull, the strong,
May he delight us in our homes,
With a thousand, with ten thousand.

[1] Cf. KS. x. 11; MS. ii. 2. 4; BÇS. xiii. 36; Āp. has no special mention. The verses are in ii. 6. 11: *u* and *v* are for Prajāpati, and *w* and *x* for Soma and Pūṣan.

[2] For the construction cf. Delbrück, *Altind. Synt.* p. 84; Weber, *Ind. Stud.* xiii. 112.

[3] Probably *pra-sthā* is transitive in the sense 'stand before', 'precede'. So Delbrück renders it (*op. cit.* p. 291). The causative sense is conceivable but not likely.

[4] For the Brāhmaṇa see TS. ii. 4. 6; BÇS. xiii. 36; ĀpÇS. xix. 25. 14, 15. There is no corresponding section to this in KS., MS. or VS., and the verses are almost without parallel.

[5] This appears in AV. vii. 17. 1; KS. xiii. 16; and, as regards the first Pāda, in MS. iv. 12. 6. AV. has *yachatu* for *rāvanat*, and all agree in *dadhātu* (in Bloomfield, *Vedic Concordance*, MS. is given as having *dadātu*). It is found again in full at iii. 3. 11 *g*.

*e* Thou whereby the gods moved immortality [1],
Enduring fame, in the sky,
O increase of wealth, vouchsafe us
A herd of kine for life.

*f* Agni, lord of the house, Soma, all-winning, Savitṛ the wise; hail!

*g* O Agni, lord of the house, with thy ghee portion do thou vouchsafe strength and force to him who advanceth; may I not wander from the highest of the path; may I become the head; hail!

ii. 4. 6. He[1] who desires cattle should sacrifice with the Citrā (offering); Citrā is this (earth); in that in this (earth) all things are produced, thereby is this (earth) variegated (*citrā*); he who knowing thus sacrifices with the Citrā desirous of cattle is propagated with offspring, with cattle, with pairings. With the offering to Agni he strews,[2] with that to Soma he impregnates seed, the seed impregnated Tvaṣṭṛ develops into forms; there are (offerings) to Sarasvant and Sarasvatī; that is the divine pair; verily in the midst he bestows upon him a divine [1] pair, for growth, for propagation. There is an oblation to Sinīvālī; Sinīvālī is speech, speech is growth; verily he approaches speech and growth. The last is to Indra, and thereby there is a pair. Seven are these offerings, the tame animals are seven, the wild seven; the metres are seven, for the winning of both. Then he offers these oblations; these gods are the lords of growth; verily they bestow growth upon him, he grows with offspring and cattle; moreover in that he offers these oblations, (they serve) for support.

ii. 4. 7. *a* Thou[3] art connected with the Maruts, thou art the force of the Maruts, cleave the stream of the waters.

*b* Stay, O Maruts, the speeding falcon,[4]
Swift as mind, the strong, the glorious;
That whereby the dread host goeth set loose,
Do ye, O Açvins, put around; hail!

[1] The verses are in iii. 1. 11: *a* and *b* are for Agni; *c* and *d* for Soma; *e* and *f* or *g* and *h* for Tvaṣṭṛ; *i* and *k* for Sarasvatī; *l* and *m* or *n* and *o* for Sarasvant; *r* and *s* for Indra. Then in ii. 4. 5 there are the Mantras for the Upahomas before the offering to Agni Sviṣṭakṛt.

[2] i.e. perform in regard to animals the analogous action to *réto dadhāti* as regards human beings.

[3] Cf. KS. xi. 9; MS. ii. 4. 7; BÇS. xiii. 37, 38; ApÇS. xix. 25. 16–26. 3; MÇS. v. 2. 6. Sections 7–10 give the Kārīriṣṭi which is a rain spell, marked by the use of dark garments, dark victim, and divination by the action of a dark horse; see Hillebrandt, *Rituallitteratur*, p. 120. With *a* the sacrificer puts on a black garment with a black fringe; with *b* the priest summons the east wind, and drives away the west, with symbolic action; *c* are the verses addressed to the wind; then on a black antelope skin Karīra groats are deposited with *d*, and the ends of the skin are tied together with *e*.

[4] Also in KS. xi. 13; MÇS. v. 2. 6. 19. KS. reverses *ugrám* and *ávasṛṣṭam*, MÇS. has *yenedam ugram*; both have *tam* and MÇS. *svastaye*: it also has *pretam vājinam* in *a*.

*c* East wind, raining, quicken[1]; Rāvat! Hail! Storming, raining, dread; Rāvat! Hail! Thundering, raining, formidable; Rāvat! Hail! Thundering without lightning, lightning, raining, resplendent; Rāvat! Hail! Raining over night, satisfying; Rāvat! [1] Hail! Famed as having rained[2] much; Rāvat! Hail! Raining while the sun shines, radiant; Rāvat! Hail! Thundering, lightning, raining, waxing great; Rāvat! Hail!

*d* Gladdening, obedient, purifying, agile,
Full of light, full of darkness, flooding, with fair foam,
Supporting friends, supporting the warrior caste,
With fair realms, do ye help me.

*e* Thou art the fetter of the strong steed; for rain I yoke thee.

ii. 4. 8. *a.* O[3] gods having wealth, O Agni, Soma, Sūrya;
O gods granting protection, O Mitra and Varuṇa, Aryaman;
O gods who drink together, O son of the waters, with swift onset,
Give of the water, cleave the holder of the waters; from the sky, from Parjanya, from the atmosphere, from the earth, thence do ye help us with rain.

*b* Even by day they make the darkness,
With Parjanya, water bearer;
What time they inundate the earth.

*c* The treasure-house of sky which the heroes rich in dew
Make to shake for the generous giver,
The Parjanyas[4] set thee free from along the firmaments;
The rains pour over the desert [1].

[1] The variants are *jinva rāvaṭ* MS. and *jinva rāvat* KS. and probably the first is correct; cf. Wackernagel, *Altind. Gramm.* i. 339; Macdonell, *Ved. Gramm.* pp. 33, 70. In that case the other forms are all based on the blunder *jinva rāvát* read as (1) *jinvar āvaṭ* and corrected to *jinvár āvṛt*. In each of the successive Mantras *jinva* should be supplied. See also Oldenberg, *Prolegomena*, p. 357.

[2] *avṛṣāt* is queried by Whitney, *Roots, &c.*, p. 165, and indeed it must be an error; perhaps for Pluti.

[3] Cf. KS. xi. 9; MS. ii. 4. 7, and for *a*, VS. xviii. 55. For the Brāhmaṇa see TS. ii. 4. 10. With *a* (first part) the black antelope skin is tied on to the eastern *gadhā* of the cart (the part meant is unknown; Garbe says 'roof'), and if after a day and night rain follows the *piṇḍīs* are offered; if not the second part is so used, and if it fails the third, the skin being fastened to the middle and the back *gadhā* respectively; *b*, *c*, and *d* accompany the Upahomas, when he binds on or offers the *piṇḍīs*; with *e* a pot of unbaked clay and of black colour is set down in the Utkara, where also the cart stands, and filled with water, and if it breaks rain can be prognosticated; with *e* (second part) a black ewe tied to the cart is anointed and addressed: an omen is derived from its utterances; with *f* an offering is made in a *Boerhavia procumbens*; with *g* the black skin is shaken over the Āhavanīya: see ĀpÇS. xix. 26. 4–27. 12, and cf. BÇS. xiii. 38–40. If the actions accompanying *a* are unsuccessful in producing rain the *dhāmachad* offerings are made (ii. 4. 10. 2).

[4] This is RV. v. 53. 6, which, however, has *parjányam* for the more artificial *parjányāḥ*, which is probably caused by the attempt

*d* From the ocean, O Maruts, ye make (the rain) to start,
Ye make the rain to fall, O ye that are rich in moisture;
Your cows, O ye wondrous, fail not;
As ye fly swiftly your chariots turned.[1]

*e* Set free the rain from heaven;
With waters fill the ocean;
Thou art born of waters, first-born;
Thou art the might of the ocean.

*f* Flood the earth,
Break this divine cloud;
Give to us of the divine water,
Ruling loosen the water bag.

*g* The gods whose portion is in the sky, the gods whose portion is in the atmosphere, the gods whose portion is on earth, may they aid this sacrifice, may they enter this place, may they inhabit this place.[2]

ii. 4. 9. 'Thou[3] art connected with the Maruts, thou art the force of the Maruts', (with these words) he puts on a black garment with a black fringe; that is the hue of rain; verily becoming of like hue he causes Parjanya to rain. 'Stay, O Maruts, the speeding falcon', (with these words) he pushes back the west wind; verily he produces the east wind, to win the rains. He makes offering to the names of the wind; the wind rules the rain; verily he has recourse to the wind with its own share; verily it makes Parjanya rain for him. Eight offerings [1] he makes; the quarters are four, the intermediate quarters are four; verily from the quarters he makes the rain to move. He unites (them) on a black antelope skin; verily he makes the offering; he unites within the Vedi, for accomplishment. When the Yatis were being eaten, their heads fell away; they became Kharjūras; their sap rose upwards, they became Karīras; the Karīras are connected with Soma; the offering connected with Soma makes rain to move from the sky; in that there are Karīras[4] (in the sacrifice) [2], by means of an offering which is connected with Soma he wins the rain from the sky. With honey he unites (them); honey is the sap of the waters and the plants; verily it rains from the waters and the plants; verily also he brings down rain from the waters and the plants.

to construe the sentence with the preceding; cf. Oldenberg, *Ṛgveda-Noten*, i. 350.

[1] This is RV. v. 55. 5 without variant.

[2] MS. inserts *stha* after *divibhāgāḥ* and has *pṛthivībhāgāḥ*; it omits *tá ... avantu*, and makes the rest all second persons.

[3] Cf. KS. xi. 10; MS. ii. 4. 8. For the Brāhmaṇa see TS. ii. 4. 7. The Brāhmaṇa ignores the verses (iii. 1. 11 *t* and *u*) used when the embers of the *piṇḍīs* or the unbaked vessel are watched.

[4] The groats of Karīra are meant: they are united (mixed) with honey (*mádhuṣā*) on the black skin. For Karīra and Kharjūra see *Vedic Index*, i. 139, 215; Oertel, *Trans. Connecticut Acad.* xv. 188. The reference to the monsoon from the east is clear.

'Gladdening, obedient', (with these words) he unites (them); verily he approaches them by their names; just as one may say, 'Come hither, N. N.', so by their names [3] he makes them move forward. 'Thou art the fetter of the strong horse; for rain I yoke thee', he says; the horse is strong, Parjanya is strong; becoming black as it were he rains; verily he unites him with his hue, to win the rains.

ii. 4. 10. 'O[1] gods having wealth, O gods granting protection, O gods drinking together', (with these words) he ties on; verily by means of the gods he daily seeks rain. If it should rain, so much[2] only should be offered; if it should not rain, on the next day he should offer an oblation. Mitra and Varuṇa are day and night, by day and night Parjanya rains, for by night or by day he rains; verily he has recourse to Mitra and Varuṇa with their own share; verily they [1] make Parjanya rain for him by day and night. To Agni, hiding his abode, he should offer a cake on eight potsherds, to the Maruts on seven potsherds, to Sūrya on one potsherd; Agni thence causes the rain to arise, the Maruts lead it out when produced; when yonder sun moves low[3] with his rays, then he rains; becoming a hider of his abode, as it were, he rains; these deities are the lords of rain; them he has recourse to with their own share; they [2] make Parjanya rain for him; even if he is not minded to rain yet he rains. 'Let free the rain from heaven; with waters fill the ocean', he says; verily these and yonder waters he unites; then with these he approaches yonder (waters). 'Thou art born of waters, first-born; thou art the might of the ocean', he says; that is according to the text. 'Flood the earth', (with these words) he offers in a *Boerhavia procumbens*;[4] this of plants is that which wins rain, and thereby he causes rain to fall. 'The gods whose portion is in the sky', (with these words) he shakes the black antelope skin; verily to him these worlds become dear and desired.

ii. 4. 11. 'All[5] the metres are to be recited in this sacrifice', they say;

[1] Cf. KS. xi. 10; MS. ii. 4. 8. The verses are in ii. 4. 8, and iii. 1. 11: *z* and *aa* for Agni; *bb* and *cc* for the Maruts (*dd* and *ee* are alternatives); *ff* and *gg* for Sūrya; *hh–kk* are three verses for offerings before that to Agni Sviṣṭakṛt.

[2] *tā́vati* is of course loc.: the idea is that the coming of rain determines the amount of the ceremony to be gone through: the cake is only offered if there is no rain for three days.

[3] KS. *arvāñ* with the same sense: the sun approaches earth.

[4] BR. takes this as acc. and a variant of *varṣābhū*; but the comm. is followed by OB. and MW. in taking it as a loc., the vessel of the sacrifice being meant. For *h* and *bh*, see Wackernagel, *Altind. Gramm.* i. 251; Macdonell, *Ved. Gramm.* p. 52.

[5] Cf. KS. xii. 4; MS. ii. 4. 4, 5. The verses are in iii. 2. 11: *a* and *b* are the Dhāyyās in the Sāmidhenīs; *c* is the last of the Sāmidhenīs; *d* and *e* are the Puronuvākyā and Yājyā for Indra and Viṣṇu; *f* and *g* are the Saṁyājyās for Agni Sviṣṭakṛt; see ĀpÇS. xix. 27. 15–21, and cf. BÇS. xiii. 41, 42.

the Kakubh is the strength of the Triṣṭubh, the Uṣṇih of the Jagatī; in that he repeats the Uṣṇih and the Kakubh, thereby he wins all the metres. The Uṣṇih is the Gāyatrī; the four syllables over are fourfooted cattle; just as cake is over cake, so it is with the syllables which are over the verse; if he were to close with a Jagatī[1] [1], he would end the sacrifice; he closes with a Triṣṭubh, the Triṣṭubh is power and strength; verily he establishes the sacrifice on power and strength, he does not end it. 'O Agni, three are thy strengths, three thy abodes', with this (verse) containing the word 'three' he closes, for similarity of form: that which has three constituents is the whole of the sacrifice; for every desire it is employed, for the sacrifice is employed for all desires. He who is practising witchcraft should sacrifice with that of three constituents; that which has three constituents is the whole of the sacrifice [2]; verily with the whole of the sacrifice he bewitches him, and lays him low. With the same (offering) should he sacrifice who is practised against, that which has three constituents is the whole of the sacrifice; verily he sacrifices with the whole of the sacrifice, and he who practises witchcraft does not lay him low. With the same (offering) should he sacrifice who is going to sacrifice with a thousand; verily he produces and gives (it).[2] He who has sacrificed with a thousand should sacrifice with the same (offering); he goes to the end of cattle [3] who sacrifices with a thousand; Prajāpati created cattle; he created them with (the offering) of three constituents; he who knowing thus sacrifices, desirous of cattle, with (the offering) of three constituents, creates cattle from the very source whence Prajāpati created them; and the thousand resorts to him. He becomes a prey to the gods who having said, 'I shall sacrifice', does not sacrifice; he should sacrifice with (the offering) of three constituents; (the offering) of three constituents [4] is the whole of the sacrifice; verily he sacrifices with the whole of the sacrifice, and does not become a prey to the gods. The cake is on twelve potsherds; these are three (sets of) four potsherds, to bring about the three. There are three cakes, these worlds are three; (verily they serve) to win these worlds.[3] Each one above the other is larger, for so as it were are these worlds. The middle one is made of barley, that is the form of the atmosphere; (verily it serves) for prosperity. He cuts off from all (the cakes) as he sets them up without making a failure. He gives gold; verily he wins brilliance [5]; he gives the silken garment; verily he wins cattle; he gives a cow; verily he wins his prayers; gold

[1] The comm. is perplexed and suggests that the Jagatī is really a Gāyatrī (viz. the verse *ā juhota duvasyata* given as the last Sāmidhenī in ÇB. i. 4. 1. 39, and quoted in TB. iii. 5. 2. 3 but not in the Saṅhitā), or that the Jagatī is used in another Çākhā!

[2] The thousand refers to the gold given to the priests.

[3] For the *tridhātu* character cf. ii. 3. 6. 2.

is the colour of the Sāman, the silken garment of the formulae, the cow of the praises and rejoicings; verily he wins all these colours.

ii. 4. 12. Tvaṣṭṛ,[1] his son slain, offered Soma excluding Indra. Indra desired an invitation to the rite,[2] but he did not invite him, (saying), 'Thou hast slain my son.' He made a disturbance of the sacrifice, and forcibly drank the Soma. The remains of it Tvaṣṭṛ cast upon the Āhavanīya (fire), saying, 'Hail! wax great, Indra's foe.' While (the fire) was flaming upwards to strike, just then of itself it stayed; whether[3] so much was before [1], or so much was over the fire, he sprang up alive and came into union with Agni and Soma. He grew on all sides an arrow(shot), he enveloped these worlds. Because he enveloped these worlds, therefore is Vṛtra Vṛtra. Indra feared him, and Tvaṣṭṛ too; Tvaṣṭṛ dipped his bolt for him; the bolt was fervour; he could not restrain it. Viṣṇu [2] was another god; he said, 'Viṣṇu, come hither; we will grasp that by which he is this world. Viṣṇu deposited himself in three places, a third on the earth, a third in the atmosphere, a third in the sky, for he was afraid of his growth. By means of the third on earth Indra raised his bolt, aided by Viṣṇu. He said, 'Hurl it not at me; there is this [3] strength in me; I will give it to you.' He gave it to him, he accepted it, and (saying), 'Thou didst further me', gave it to Viṣṇu. Viṣṇu accepted it (saying), 'Let Indra place power (*indriya*) in us.' By means of the third in the atmosphere Indra raised his bolt, aided by Viṣṇu. He said, 'Hurl it not at me; there is this [4] strength in me; I will give it to you.' He gave it to him; he accepted it, and (saying), 'Twice hast thou furthered me', gave it to Viṣṇu. Viṣṇu accepted it (saying), 'Let Indra place power in us.' By means of the third in the sky Indra raised his bolt, aided by Viṣṇu. He said, 'Hurl it not at me; I will give to thee that by which I [5] am this world.' He said, 'Yes.' (He replied), 'Let us make a compact; let me enter thee.' 'If thou dost enter me, in what way wilt thou enjoy me?' 'I will kindle thee; I will enter thee for thine enjoyment', he answered. Vṛtra entered him. Vṛtra is the belly; hunger is man's enemy; he who [6] knows this slays the enemy hunger. He gave it to him; he accepted it, and (saying), 'Thrice hast thou furthered me', gave it to Viṣṇu. Viṣṇu accepted it

[1] Cf. ii. 5. 2. 1–2; vi. 5. 1. 1, 2; KS. xii. 3; MS. ii. 4, 3; ÇB. i. 6. 3. 6–17; v. 5. 4. 7, 8; 5. 1–7. The legend is to explain *tridhātu* as an epithet of the sacrifice in ii. 4. 11. 4.

[2] Or 'from him', but the rite seems more naturally to be meant.

[3] The sense seems as given above, the subject being the remains of the oblation; cf. MS. ii. 4. 3. The comm. thinks it refers to the fire but that is less easy. *indraçatrur* as a Bahuvrīhi means 'having Indra as a foe', and so is a mistake for *indra-çátrur* 'foe to Indra' as a Tatpuruṣa. ÇB. i. 6. 3. 8 has a different version; cf. Oertel, *Trans. Connecticut Acad.* xv. 189.

(saying), 'Let Indra place power in us.' In that thrice he gave and thrice he accepted, that is the reason of the threefold character of the threefold. In that Viṣṇu aided him and he gave (it) to Viṣṇu, therefore the offering belongs to Indra and Viṣṇu. Whatever there is here he gave to him, the Ṛces, the Sāmans, the Yajuses. A thousand he gave to him; therefore there are a thousand gifts.

ii. 4. 13. The[1] gods were afraid of the warrior on his birth. While still within (the womb) they fettered him with a bond. The warrior thus is born fettered; if he were born not fettered he would continually slay his foes. If one desire of a warrior, 'May he be born not fettered, may he continually slay his foes', one should offer for him the offering for Indra and Bṛhaspati, for the warrior is connected with Indra, Bṛhaspati is the holy power (Brahman); verily by the holy power (Brahman) he frees him from the bond that fetters him. The sacrificial present is a golden bond; verily manifestly he frees him from the bond that fetters him.

ii. 4. 14. *a* He[2] is born ever new;
The banner of the days goeth before the dawns.
He appointeth their portion to the gods as he advanceth;
The moon extendeth length of days.[3]

*b* The drop which the Ādityas make to swell,
The imperishable which the imperishable drink,
With that may king Varuṇa, Bṛhaspati,
The guardians of the world make us to swell.[4]

*c* In the eastern quarter thou art king, O Indra;
In the northern, O slayer of Vṛtra, thou art slayer of foes;
Where the streams [1] go, thou hast conquered;
On the south be the bull whom we invoke.[5]

*d* Indra shall conquer, he shall not be conquered;
Over-lord among kings shall he rule;
In all conflicts shall he be a protector,

[1] This is the Brāhmaṇa for the verses in iii. 3. 11. 1 *a–d* (alternatives). Cf. KS. xi. 4; MS. ii. 1. 12; BÇS. xiii. 42; ApÇS. xix. 27. 22, 23, the former rubricates *c* and *d*, the latter specifies no Mantras.

[2] This section as usual contains Puronuvākyās and Yājyās; see ii. 3. 5. 1–9. 3. The verses are mainly from RV.; see references below.

[3] This is exactly RV. x. 85. 19.

[4] This verse appears in KS. x. 12 as *yathādityam ādityā*, and with *akṣitam akṣitayo madanti* and *evāsmān indro*. In MS. iv. 9. 27; 12. 2 it only differs from TS. by having *akṣitam* and *evāsmān indro*, and by commencing with *yathā*. Cf. also AV. ii. 8. The word *rājā* here must mean Indra; cf. the next verse.

[5] In AV. vi. 98. 3 this verse is found with *prācyās diçás* and *údīcyā diçáḥ* and *çatruhó* and *eṣi*. MS. iv. 12. 2 agrees with TS. save for transposing *hávyaḥ* and *edhi*. The west as the place where rise the streams points to the Panjab as the place of the writer of this verse; see Whitney on AV. *l. c.*

That he may be reverenced and honoured.[1]

*e* His greatness surpasseth
Sky or earth or heaven;
Indra sole lord, hailed by all, in his home
Boisterous and brave, waxeth great for the conflict.[2]

*f* We call on thee, O hero, in praise,
Like kine unmilked,
Lord [2] of this moving world, seeing the heavenly light,
Lord, O Indra, of what standeth.[3]

*g* We call on thee,
We poets, to gain the prize;
Men call on thee, lord of heroes, O Indra, amongst foes,
On thee in the racing of the horse.[4]

*h* If, O Indra, a hundred skies,
A hundred earths were thine,
Not a thousand suns could match thee at birth,
Nor the two worlds.[5]

*i* Drink the Soma, O Indra; let it gladden thee,
(The Soma) which for thee, O lord of bays, the stone
Through the arms of the presser [3], like a horse well guided hath expressed.[6]

*k* With Indra may splendid feasts be ours,
Rich in strength,
Wherewith we may rejoice in food.[7]

*l* O Agni, thy pure.[8]

*m* With the light.[9]

*n* Thee, Jātavedas.[10]

*o* Seven bays in thy chariot.
Bear thee, O god Sūrya,
With hair of light, O wise one.[11]

*p* The radiant countenance of the gods hath arisen,
The eye of Mitra, Varuṇa, and Agni;

[1] In AV. vi. 98. 1 there is *rājayātai* which is more natural than *rājayāti*, and in the third Pāda *carkṛ́tya ī́ḍyo vándyaç copasádyo namasyò bhavehá*. In MS. iv. 12. 3 *rājayate* is found and *jayati* and *jayate*, all indic., while in the third Pāda is read *viçvā abhiṣṭir pṛ́tanā jayati*. The trans. given assumes that *abhiṣṭir* is read and that *bhūyā́ḥ* is a third person, as usual (Macdonell, *Ved. Gramm.* p. 369).

[2] See RV. i. 61. 9.

[3] See RV. vii. 32. 22.

[4] See RV. vi. 46. 1.

[5] See RV. viii. 70. 5.

[6] See RV. vii. 22. 1.

[7] See RV. i. 30. 13.

[8] See RV. viii. 44. 17. Cf. i. 3. 14 *cc*, where it occurs at length.

[9] See RV. v. 2. 9. Cf. i. 2. 14 *r*, where it occurs at length.

[10] See RV. i. 50. 1. This Pratīka is given in ii. 2. 12. 1; 3. 8. 2, and the whole verse at i. 4. 43 *a*.

[11] See RV. i. 50. 8. The Pratīka is given in ii. 3. 8. 2, and the whole verse is nowhere given save here.

He hath filled the sky, the earth, and the atmosphere;
Sūrya is the soul of that which moveth and standeth [4].[1]

*q* May the All-gods who further right,
Who hearken to the call in due season,
Find pleasure in this proper drink.[2]

*r* O ye All-gods, hear my invocation,
Ye that are in the atmosphere, ye that are in the sky;
Ye with Agni as your tongue, worthy of sacrifice,
Sit on this strew and rejoice.[3]

## PRAPĀṬHAKA V

### The New and Full Moon Sacrifices

ii. 5. 1. Viçvarūpa,[4] son of Tvaṣṭṛ, was the domestic priest of the gods, and the sister's son of the Asuras. He had three heads, one which drank Soma, one Surā, and one which ate food. He[5] promised openly the share to the gods, secretly to the Asuras. Men promise openly the share to every one; if they promise any one secretly, his share is indeed promised. Therefore Indra was afraid (thinking), 'Such an one is diverting the sovereignty (from me).' He took his bolt and smote off his heads. (The head) which drank Soma [1] became a hazelcock; (the head) which drank Surā a sparrow; (the head) which ate food a partridge. He seized with his hand the guilt of slaying him, and bore it for a year. Creatures called out upon him, 'Thou art a Brahman slayer.' He appealed to the earth, 'Take a third part of my guilt.' She said, 'Let me choose a boon. I deem that I shall be overcome through digging. Let me not be overcome by that.' He replied, 'Before [2] a year is out it will grow up for thee.' Therefore before the year is out the dug-out portion of earth grows up again, for that was what she chose as a boon. She took a third of his guilt. That became a natural fissure; therefore one who has piled up

[1] See RV. i. 115. 1. The Pratīka is given in ii. 2. 12. 1; 3. 8. 2, and the full text in i. 4. 43. 1. The reason why this verse here is given in full, while i. 50. 1 (p. 187, n. 10) is not, is unintelligible, unless it be that the two (*o* and *p*) are alternative Yājyās to *n* as Puronuvākyā.

[2] See RV. vi. 52. 10.

[3] See RV. vi. 52. 13.

[4] Cf. ÇB. i. 6. 3. 1–5; v. 5. 4. 2–6; KS. xii. 10; MS. ii. 4. 1; JB. ii. 153–157 (Oertel, *Trans. Connecticut Acad.* xv. 180 *seq.*), and see Hillebrandt, *Ved. Myth.* iii. 229 *seq.* For § 5 cf. PGS. i. 11. 7, 8; Yājñ. i. 81. For the cake to Agni and Soma see Hillebrandt, *Neu- und Vollmondsopfer*, pp. 112 *seq.*

[5] The sense here adopted is suggested by Oertel's version of JB. ii. 153, where the text is less ambiguous (*yasmā u ha vai bhūyaḥ kāmayate tasmai parokṣaṁ vadati*). The plural here is the generic plural: there is another case below in *sambhavanti*, which is not a reference to polyandry.

a fire-altar and whose deity is faith should not choose[1] a natural fissure, for that is the colour of guilt. He appealed to the trees, 'Take a third part of my guilt.' They said, 'Let us choose a boon. We deem that we shall be overcome through pruning [3]. Let us not be overcome by that.' He replied, 'From pruning shall more (shoots) spring up for you.' Therefore from the pruning of trees more (shoots) spring up, for that was what they chose as a boon. They took a third part of his guilt, it became sap; therefore one should not partake of sap, for it is the colour of guilt. Or[2] rather of the sap which is red or which comes from the pruning one should not partake [4], but of other sap at will. He appealed to a concourse of women, 'Take the third of my guilt.' They said, 'Let us choose a boon; let us obtain offspring from after the menses; let us enjoy intercourse at will up to birth.' Therefore women obtain offspring from after the menses, and enjoy intercourse at will up to birth, for that was what they chose as a boon. They took a third of his guilt, it became (a woman) with stained garments; therefore one should not converse with (a woman) with stained garments [5], one should not sit with her, nor eat her food, for she keeps emitting the colour of guilt. Or rather they say, 'Woman's food is unguent, and therefore one should not accept (from her) unguent, but anything else (can be accepted) at will.' The son born of intercourse with (a woman) with stained garments is accursed; (the son born) of intercourse[3] in the forest is a thief; (the son born) of intercourse with a (woman) who turns away is shamefaced and retiring; (the son born) of intercourse with a woman bathing is fated to drown; (the son born) of one who [6] anoints herself has a skin disease; (the son born) of one who combs her hair[4] is bald and feeble; (the son born) of one who anoints (her eyes) is blind; (the son born) of one who cleans her teeth has dirty teeth; (the son born) of one who cuts her nails has bad nails; (the son born) of one who spins is a eunuch; (the son born) of one who weaves ropes is unrestrained;[5] (the son born) of one who drinks from a leaf is drunken; (the son born) of one who drinks from a mutilated (vessel) is mutilated. For three nights he should keep a vow and should drink from his hand or from a perfect vessel, to guard his offspring.[6]

[1] As a place of sacrifice, says the comm., who gives as an alternative 'one should not stand' in such a cleft. For *iriṇa* see *Vedic Index*, i. 80.

[2] *athŏ khălu* here and below introduce what is practically a new view limiting the application of the rule. Cf. Delbrück, *Altind. Synt.* p. 493.

[3] Not, as the comm., of intercourse with a *malavadvāsas*, but generally. The list is a silly one. This taboo is common.

[4] This seems the sense of *pralikhāte*, not as the comm. *bhittau citrādikaṁ karoti*.

[5] One who commits suicide (Bhāsk.).

[6] These are Prāyaçcittas for the breaches of judgement enumerated.

ii. 5. 2. Tvaṣṭr,[1] his son being slain, offered Soma excluding Indra. Indra desired an invitation to the rite, but he did not invite him; (saying) 'Thou hast slain my son.' He made a disturbance of the sacrifice, and forcibly drank the Soma. The remains of it Tvaṣṭr cast upon the Āhavanīya (fire), (saying), 'Hail! wax great, Indra's foe.' In that he cast it (*avartayat*), Vṛtra is Vṛtra; in that he said, 'Hail! wax great, Indra's foe', therefore [1] Indra became his foe. He[2] sprang into life and came into union with Agni and Soma. He grew on all sides an arrow(shot), he enveloped these worlds. Because he enveloped these worlds, therefore is Vṛtra Vṛtra. Indra feared him. He ran up to Prajāpati, (saying), 'A foe has sprung up for me.' He dipped his bolt and gave it to him, (saying), 'Slay with it.' He went against (him) with it. Agni and Soma said, 'Hurl it not [2]; we are within.' 'Ye are mine', he replied, 'come to me.' They asked for a share; he gave them at the full moon this offering for Agni and Soma on eleven potsherds. They said, 'We are bitten all round, and cannot come.' Indra produced from himself cold and fever heat; that was the origin of cold and fever heat. Him who knows thus the origin of cold and fever heat [3] neither cold nor fever heat slays. By them he led him on, and as he gaped Agni and Soma went forth from him. Then expiration and inspiration deserted him; skill is expiration, intelligence is inspiration; therefore one who gapes should say,[3] 'Skill and intelligence (remain) in me'; verily he places expiration and inspiration in himself and lives all his days. He, having called off the gods from Vṛtra offered at the full moon the oblation to the Vṛtra slayer; they slay him at the full moon [4], but make him swell at the new moon; therefore verses are uttered[4] at the full moon referring to the slaying of Vṛtra, at the new moon referring to his increase. Having performed the oblation to the Vṛtra slayer, he took his bolt and again went against (him). Sky and earth said, 'Hurl it not; he rests in us two.' They said, 'Let us choose a boon.'[5] 'May I be adorned

[1] Cf. ii. 4. 12. 1, 2, and for § 5 MB. iii. 5. 6. 1. This section still deals with the normal form of the new and full moon offerings.

[2] This is too condensed to be intelligible without ii. 4. 12, whence it appears that the remains of the oblation became alive and united with Agni and Soma. *abhisambhū* seems rather to indicate union than overpowering, as Caland (*Altindische Zauberei*, p. 127) prefers to take it. Cf. Oertel, *Trans. Connecticut Acad.* xv. 189.

[3] The gaping lets out the life and the cry keeps it in by its magic efficiency; cf. the parallel of sneezing, Oertel, *Trans. Connecticut Acad.* xv. 191, 192.

[4] i.e. the Anuvākyās at the two rites refer to the different phases of the situation. The comm. illustrates by citing *Indro vṛtrāṇi jañghanat* (ÇÇS. vi. 7. 10 = RV. vi. 56. 2; viii. 17. 8 where, however, *jighnate* is read); *tvaṁ rājotā vṛtrahā* (RV. i. 91. 5); and *kavir vipreṇa vāvṛdhe* (RV. viii. 44. 12); *vardhāyāmo vacovidaḥ* (RV. i. 91. 11). See also TB. iii. 5. 6. 1; MS. iv. 10. 1.

[5] The omission of *iti* is natural here, as the two say so much together, and then each says its own wish; the effect of the omission is to bring out clearly the joint utterance.

with the Nakṣatras', said yonder (sky); 'May I be adorned with variegated things', said this (earth). Therefore yonder (sky) is adorned with the Nakṣatras, this (earth) with variegated things. He who knows thus the boon of sky and earth [5] attains a boon. Indra thus impelled by these two slew Vṛtra. The gods having slain Vṛtra said to Agni and Soma, 'Bear the offering for us.' They said, 'We two have lost our brilliance, our brilliance is in Vṛtra.' They said, 'Who is there to go for it?' 'The cow', they[1] said, 'The cow is the friend of all.' She said [6], 'Let me choose a boon; ye shall feed off both when they are in me.' The cow brought the (brilliance); therefore they feed off both things that are in the cow; ghee indeed is the brilliance of Agni, milk the brilliance of Soma. He who knows thus the brilliance of Agni and Soma becomes brilliant. The theologians say, 'What is the deity of the full moon (rite)?' He should reply, 'Prajāpati; by means of it he established his eldest son, Indra.' Therefore[2] they establish their eldest sons with wealth.

ii. 5. 3. When[3] Indra had slain Vṛtra, his enemies threatened him. He saw this enemy-dispelling (oblation) to be offered subsequently at the full moon. He offered it, and with it drove away his enemies. In that the enemy-dispelling (oblation) is to be offered subsequently at the full moon, the sacrificer by it drives away his enemies. Indra, having slain Vṛtra, lost the gods and his power. He saw the (offering) to Agni on eight potsherds at the new moon, and the curds for Indra [1]. He offered it, and by it he won the gods and his power. In that at the new moon there is (an offering) to Agni on eight potsherds, and curds for Indra, the sacrificer wins by it the gods and power. When Indra had slain Vṛtra, his power and strength went into the earth; then[4] the plants and roots were born. He ran up to Prajāpati, (saying), 'Now that I have slain Vṛtra, my power and strength [2] have gone into the earth; then the plants and roots have been born.' Prajāpati said to cattle, 'Collect it for him.' The cattle collected it from the plants in themselves; they milked it. In that they collected it, has the collected oblation[5] (*sāṁnāyya*) its name; in that they milked it, has fresh milk its name (*pratidhuk*). 'They have collected it; they have milked it; but it rests not in me',

[1] People generally, not the two, as the plural is used; cf. e.g. ii. 5. 1. 6.

[2] Cf. TS. i. 6. 9. 1, 2.

[3] Cf. ÇB. i. 6. 4. For the Vaimṛdha see KÇS. iv. 5. 24–26; ĀpÇS. iii. 15, and cf. Hillebrandt, *Neu- und Vollmondsopfer*, p. 186.

[4] *tát* here is ambiguous, for the sense may equally well be 'the plants—become that (brilliance)', or it may be adverbial.

[5] An offering of milk taken from a cow on the new moon and made sour and then mixed next day with other milk and offered in that condition; cf. ÇB. i. 6. 4. 9 *seq.*; Haug, *Aitareya Brāhmaṇa*, ii. 443; Eggeling, SBE. xii. 178, n. 4.

he said. 'Make it ready[1] for him' [3], he replied. They made it ready for him; they made power and strength rest in him; verily the ready (milk) has its name (*çṛta*). 'They have collected it; they have milked it; they have made it ready; but it does not impel me', he said. 'Make it curds for him', he replied. They made it curds for him; that impelled (*ahinot*) him; verily curds (*dadhi*) has its name. The theologians say, 'One should offer curds first, for curds is made first' [4]. One should disregard that and offer ready (milk) first; verily one places power and strength in him and later impels him by curds;[2] and he proceeds in order (of production). If he curdles it with Pūtīkā plants or with bark, that is fit for Soma; if with jujubes, that is for the Rakṣases; if with rice grains, for the All-gods; if with rennet, for men; if with curds, that has Indra. He curdles it with curds [5] that it may have Indra. He curdles the remains of the Agnihotra, for the continuity of the sacrifice.[3] Indra having slain Vṛtra went to a great distance, thinking, 'I have sinned.' The gods sought to start him. Prajāpati said, 'He who first finds him will have the first share.' The Pitṛs found him; therefore an offering is made to the Pitṛs on the day before. He approached the new moon night; the gods met him, (saying), 'Our treasure to-day at home [6] dwells', for Indra is the treasure of the gods, and that is why the new moon night has its name (*amā-vāsya*), 'home dwelling'). The theologians say, 'What is the deity of the Sāṁnāyya?' 'The All-gods', he should reply, 'for so the All-gods won that as their share.' Or rather he should reply, 'Indra, for it was in healing Indra that they won it.'

ii. 5. 4. The[4] theologians say, 'He would indeed offer the new and full moon (sacrifices) who should offer them with Indra.' At the full moon there is the subsequent offering of the enemy-dispelling (oblation), and by it the full moon has Indra. There are curds for Indra at the new moon; verily the new moon has Indra. He who knowing thus offers[5] the new and full moon sacrifices, offers them with Indra, and day after day it becomes better for him who has so sacrificed. What the gods did at the sacrifice, the Asuras did. The gods [1] saw this offering, one on eleven potsherds for Agni and Viṣṇu, an oblation for Sarasvatī, an oblation for Sarasvant;

[1] The play on 'ready' and 'cooked' is impossible to reproduce.

[2] The argument is that the curds is made the night before and so in point of time curds comes first. The reply is to refer the action to logical and causal priority.

[3] The Agnihotra is followed by the Darça sacrifice.

[4] Cf. KS. xxx. 4; xxxi. 2; KapS. xlvi. 7; PB. xvi. 6. 14 for § 3, and see ApÇS. iii. 16. 11–17. 3; ÇÇS. iii. 8. 2; 10. 7 for the Sākamprasthāyīya rite; for the others see ApÇS. iii. 16. 1, 5.

[5] i.e. to Indra or Mahendra. Cf. BÇS. i. 16; ÇB. i. 6. 4. 21; KÇS. iv. 2. 10; 5. 25; Eggeling, SBE. xii. 182, n. 2.

after performing the full moon (sacrifice) they offered this. Then the gods prospered, the Asuras were defeated. He who has enemies should offer this offering after performing the full moon (sacrifice). With the full moon (sacrifice) he hurls the bolt at his enemy, with (the offering) to Agni and Viṣṇu he appropriates the gods and the sacrifice of his enemy, his pairing cattle with (the offerings) to Sarasvatī and Sarasvant. Whatever he has, all that [2] he appropriates. One should sacrifice at the full moon, if one has enemies, not at the new moon; having slain one's enemy one does not cause him to grow again. He who desires cattle should sacrifice with the Sākaṁprasthāyīya. The man to whom they bring (anything) in small measure is not himself pleased, and does not give to another. But he, to whom they bring in large measure, is himself pleased, and gives to another. One should offer in full and large measure; Indra then being pleased delights him with offspring and cattle. He offers with a wooden vessel, for an earthenware one does not hold the offering. It is of Udumbara wood [3]; the Udumbara is strength, cattle are strength; verily by strength he wins for him strength and cattle. One should not sacrifice to Mahendra, if one is not prosperous. The prosperous are three; a learned (Brahman), a village headman. and a warrior. Their deity is Mahendra. He who sacrifices beyond his own deity loses his own deity, and does not obtain another, and becomes worse. For a year one should sacrifice to Indra, for the vow extends not beyond the year; verily [4] his own deity, being sacrificed to, kindles him with prosperity and he becomes richer. After the year he should offer a cake on eight potsherds to Agni, lord of vows; verily for a year Agni, lord of vows, causes him to take up the vow who has slain his foe (*vṛtra*). Thereafter he may sacrifice at will.[1]

ii. 5. 5. No[2] one who is not a Soma sacrificer should offer the Sāṁnāyya. For the milk of him who is not a Soma sacrificer is imperfect, and if one who is not a Soma sacrificer offers the Sāṁnāyya he is a thief and does wrong, and (his milk) is poured forth in vain. A Soma sacrificer only should offer the Sāṁnāyya. Soma is milk, the Sāṁnāyya is milk; verily with milk he places milk in himself. The moon deprives him of offspring and cattle, and makes his enemy wax great on whose sacrifice when offered it rises in the east [1]. He should divide the rice grains into three parts; the mean size he should make into a cake on eight potsherds for Agni, the giver, the largest he should give as a mess to Indra, the bestower, the smallest (he should give) as a mess in boiled (milk) to Viṣṇu

[1] See note 5 on preceding page.

[2] For § 1 cf. ÇB. i. 6. 4. 10; KB. iv. 2, 3; ÇÇS. iii. 2. 1; for 4–6 cf. KB. iv. 4; ÇÇS. iii. 8. 6–17; ĀpÇS. iii. 17. 5–11; KÇS. iv. 4; Hillebrandt, *Neu- und Vollmondsopfer*, p. 185, n. 1.

Çipiviṣṭa.[1] Agni thus generates offspring for him; Indra gives it increase; Viṣṇu is the sacrifice, and Çipi cattle; verily on the sacrifice and cattle he rests. He should not offer twice [2].[2] If he were to offer now with the first he would make a failure with the second; if with the second now, he would make a failure with the first; there is no offering at all and no sacrifice, for that cause a son is born shamefaced and retiring. One offering only should one make; a valiant son is born to him. One should disregard this and offer twice. With the first (offering) one grasps the mouth of the sacrifice, and sacrifices with the second. Verily one wins the gods with the first, power with the second; verily one conquers the world of the gods [3] with the first; the world of men with the second; he performs several forms of sacrifice. This offering is called 'the friendly'; for him there is in this world prosperity on whom the moon rises in the west after he has sacrificed on that day. He who desires heaven should sacrifice with the Dākṣāyaṇa[3] sacrifice. On the full moon he should offer the Sāṁnāyya; on the new moon he should sacrifice with clotted curds for Mitra and Varuṇa. On the full moon (the Soma) is pressed for the gods; during this half-month it is pressed forth for them, and a cow for Mitra and Varuṇa is to be slaughtered for them at the new moon. In that [4] he sacrifices on the day before, he makes the sacrificial enclosure. In that he drives away the calves, he metes out the seat and the oblation holder. In that he sacrifices, he produces with the gods the pressing day. He drinks for the half-month Soma in carouse with the gods. In that he sacrifices at the new moon with clotted curds for Mitra and Varuṇa, the cow which is slaughtered for the gods becomes his also. He mounts upon the gods in truth who mounts upon their sacrifice [5]. Just as a great man who has attained (fortune) desires (and does), so he does. If he misses the mark he becomes worse; if he does not, he remains the same. One who desires distinction should sacrifice with it, for this sacrifice has a razor edge, and swiftly he becomes holy or perishes. His vow is: he shall not speak untruth; he shall not eat meat; he shall not approach a woman; they shall not clean his raiment with cleansing stuff; for all these things the gods do not do.

ii. 5. 6. The[4] new and the full moon (sacrifices) are the chariot of the gods. He, who having offered the new and the full moon (sacrifices)

[1] An unknown and unintelligible epithet, no explanation of which at all certain has yet been adduced; see above, p. 160, n. 2; below vii. 5. 5, n. 8.

[2] See ĀpÇS. iii. 14. 14, which leaves it open.

[3] See ÇB. ii. 4. 4; ĀpÇS. iii. 17. 4, 11, and Eggeling, SBE. xii. 374 *seq.* The rest of the section is devoted to equating the Sāṁnāyya with a Soma sacrifice (cf. ÇB. i. 6. 4. 9; Eggeling, xii. 178, n. 1), and the Āmikṣā to the Vaçā Anūbandhyā or animal sacrifice at the new moon.

[4] There is no precisely parallel passage in the other texts.

sacrifices with Soma, rests in the chosen resting-place of the gods which is conspicuous for its chariot[1] (tracks). The new and the full moons are the limbs and joints of the year; he who knowing thus offers the new and the full moon (sacrifices) thus unites the limbs and joints of the year. The new and the full moon are the eyes of the year; he who knowing thus offers the new and the full moon (sacrifices) thus sees with them along the world of heaven [1]. The new and the full moon are the striding of the gods; he who knowing thus offers the new and the full moon (sacrifices) steps in the striding of the gods. The new and the full moon are the path on which the gods fare; he who knowing thus offers the new and the full moon (sacrifices) mounts the path on which the gods fare. The new and the full moons are the bay steeds of the gods; he who knowing thus offers the new and the full moon (sacrifices) carries to the gods with their two bay steeds [2] the offering. The new and the full moon (sacrifices) are the mouth of the gods; he who knowing thus offers the new and the full moon (sacrifices) manifestly sacrifices in the mouth of the gods. He who offers the new and the full moon sacrifices possesses an oblation holder.[2] He offers the Agnihotra morn and evening, he offers the new and the full moon (sacrifices); on every day (the Soma) of those who have oblation holders is pressed. By him who knowing thus offers the new and the full moon (sacrifices) regarding himself as possessing an oblation holder, everything is given as on the strew. The gods [3] could not find the suitable day for the sacrifice. They purified the new and full moons; the new and the full moon (sacrifices) are these pure and sacrificial (days). He who knowing thus offers the new and the full moon (sacrifices) offers them as pure and sacrificial. One should not approach a woman on the new moon or the full moon night; if one were to do so, one would be impotent. The nights of the half-month were the wives of King Soma; of these he did not approach the new moon night and the full moon night [4]. They grasped him about, and illness[3] seized him. 'Illness has seized the king'; that (saying) is the origin of the 'king's evil'. In that he became worse, that is (the origin) of the 'bad illness'; because he got it from his wives, that is (the origin) of the 'wife's disease' (Jāyenya); him who knows thus the origin of these illnesses, these illnesses do not visit. He ran up to these two in reverence; they said, 'Let us choose a boon; let us be the appointers of portions for the gods [5]; from us let the gods be sacrificed to.' Therefore of the series of nights it is on the new and the full moon night

[1] So the comm. and probably it is correctly thus taken.

[2] This is all to show that the offerer of the Darçapūrṇamāsa is in effect a Soma sacrificer.

[3] See ii. 3. 5. 2.

that the gods are sacrificed to; for they are the appointers of portions for the gods. Men appoint portions to him who knows thus. Creatures slew hunger, man at once, the gods at the half-month, the Pitṛs in a month, trees in a year. Therefore day by day men desire food, at the half-month the gods are sacrificed to, every month offering is made to the Pitṛs, in a year trees produce fruit. He who knows thus slays the enemy, hunger.

## *The Part of the Hotṛ at the New and Full Moon Sacrifices*

ii. 5. 7. The[1] gods could not rest on the Ṛc or the Yajus. On the Sāman only could they rest. He makes the noise 'Him'; verily he makes the Sāman. He makes the noise 'Him'; where the gods rested, there he sets them in motion. He makes the noise 'Him'; this is the yoking of speech. He makes the noise 'Him'; thus the sacrificers produce offspring. He repeats the first (verse) thrice, the last thrice; verily he ties the end of the sacrifice [1] so that it may not slip. He repeats (it) continuously, for the continuity of the breaths and of food, and for the smiting away of the Rakṣases. The first he repeats is connected[2] with the Rathantara (Sāman), this world is connected with the Rathantara; verily he conquers this world. He divides it thrice;[3] these worlds are three; verily he conquers these worlds. The last he repeats is connected[4] with the Bṛhat (Sāman); yonder world is connected with the Bṛhat; verily he conquers yonder world. 'Forward [2] your viands', he repeats, a verse which has not any indication (of its deity) and (therefore) is addressed to Prajāpati. Prajāpati is the sacrifice; verily he grasps the sacrifice as Prajāpati. 'Forward your viands', he repeats; viands are food; verily he wins food. 'Forward your viands', he repeats; therefore seed is deposited in front.

[1] With this chapter the consideration of the Hotṛ's part in the new and full moon sacrifices commences, and goes on to ii. 5. 11. 3. See also ii. 6. 7–10, and for the Mantras TB. iii. 5. The chapter deals with the Sāmidhenīs or kindling-verses, eleven in number. See TB. iii. 5. 1. 1–2. 1; KB. iii. 2; ÇB. i. 4. 1. 1–21; ÇÇS. i. 4. 5. 7; ĀÇS. i. 2. 1–22; ĀpÇS. ii. 10 *seq.*; BÇS. i. 15, and cf. Hillebrandt, *Das altindische Neu- und Vollmondsopfer*, pp. 34 *seq.*; Eggeling, SBE. xii. 102 *seq.*

[2] The recitation by the Hotṛ of the Sāmidhenīs is preceded by the utterance of the words *hiṁ bhūr bhuvaḥ svar om* (ĀÇS. i. 2. 3), and so brought into connexion with the Sāman. Therefore *rāthantarī* here no doubt is to be explained, as it is by the comm., viz. that this is a verse sung sometimes to the Rathantara tune. He, however, is inconsistent; see note 4.

[3] According to the comm. thus, (1) first Pāda; (2) first half-verse; (3) second half-verse and first half-verse of the next.

[4] This must be the sense as in *rāthantarī* above. But the comm. insist that not the last but the third verse is meant, and that it is a reference to the word *bṛhát* in that verse. But this is absurd; see ii. 5. 8. 1. For the physiological remark at the end of the paragraph, see below v. 2. 10. 2.

'O Agni, come hither for the feast', he repeats; therefore offspring are born at the back. 'Forward your viands', he repeats [3]; 'viands' are the months, 'heavenwards' are the half-months, 'rich in the oblation' are the gods, 'full of butter' is the cow, 'he goes to the gods' (that is) the sacrifice, 'desirous of favour' is the sacrificer.[1] 'Thou art this, thou art this', (with these words) he wins the dear abode of the sacrifice. If he desire for a man, 'May he live all his days', he should repeat for him 'Forward your viands', and then continuously the next[2] half-verse of 'Agni, come hither to the feast' [4]. Verily by expiration does he make steadfast his inspiration, and he lives all his days. He, who knows the elbow of the Sāmidhenīs, puts his enemy in his elbow.[3] He joins the half-verses; this is the elbow of the Sāmidhenīs; he who knows thus puts his foe in his elbow. The Sāmidhenīs were brought out by Ṛṣi after Ṛṣi; if they were not connected together, they would go away from the sacrificer's offspring and cattle. He unites the half-verses; verily he connects them together, and being so connected and secured they yield him all his desires.

ii. 5. 8. Without[4] a Sāman there is no sacrifice. 'O Agni, come hither for the feast', he says; this is the character of the Rathantara. 'Thee with the kindling-sticks, O Añgiras', he says;[5] this is the character of the Vāmadevya. 'The great and powerful one, O Agni', he says.[6] This is the character of the Bṛhat. In that he repeats this Tṛca, he makes the sacrifice have Sāmans. Agni was in yonder world, the sun in this; these worlds were disturbed [1]. The gods said, 'Let us change them about.' (Saying), 'O Agni, come hither for the feast', they placed Agni in this world, and (saying), 'The great and powerful one, O Agni', they placed the sun in yonder world. Then indeed these worlds became calm. In that he repeats (it) thus, (it serves) for the calming of these worlds; these worlds become calm for him who knows thus. He repeats fifteen Sāmidhenīs [2]. The nights of the half-month are fifteen; the year is made up of half-months. There are three hundred and sixty syllables in the

[1] This is an explanation of the verse 1 of the Sāmidhenīs, which reads—
*prá vo vā́jā abhídyavaḥ*
*havíṣmanto ghṛtā́cyā*
*devā́ñ jigāti sumnayúm.*

[2] The half-verse is added as it were to the first verse and then a pause comes. But of course the half-verse belongs also to the next verse and makes the recitation continuous.

[3] *aratnaú kṛ* is a curious phrase, and the comm. explains it that it means 'make small' (i.e. one ell as compared with a man of four ells). But that can hardly be, and the phrase may be a reminiscence of the regrettable practice of youth of putting the head of a rival under one's arm, catching it between the lower and upper arm, and 'punching it'. For the size of the Indian *aratni* cf. Fleet, JRAS. 1912, p. 231, n. 2; *Vedic Index*, ii. 512.

[4] This chapter concludes the treatment of the Sāmidhenīs, all of which it mentions or refers to. Cf. TB. iii. 5. 2. 1–3; ÇB. i. 4. 1. 22–29; ÇÇS. i. 4. 8–13; AÇS. i. 2. 7; ĀpÇS. ii. 12. 6.

[5] v. 3 a.

[6] v. 4 c.

Sāmidhenīs; there are as many nights in the year; verily by syllables he obtains the year. Nṛmedha and Paruchepa had a theological dispute (and said), 'Let us generate fire in the dry wood (to see) which of us two is the more of a theologian.' Nṛmedha spoke; he generated smoke. Paruchepa spoke; he generated fire. 'O Ṛṣi', he said, [3], 'seeing that our knowledge is equal, how didst thou generate fire and not I?' 'I know the character of the Sāmidhenīs', he replied. The character of the Sāmidhenīs is the quarter-verse which is repeated with the word 'ghee' in it.[1] 'Thee with the kindling-sticks, Añgiras', he says; verily he generates light in the Sāmidhenīs. They are feminine in that they are Ṛc (verses), they are feminine in that they are Gāyatrī (verses), they are feminine in that they are Sāmidhenīs. He repeats a verse[2] with the word 'Male' in it [4]. By it he gives them a husband, makes them possess Indra, and mates them. Agni was the messenger of the gods, Uçanas Kāvya of the Asuras. They went to question Prajāpati; he turned away (from Uçanas) (with the words),[3] 'Agni as messenger we choose.' Then the gods prospered, the Asuras were defeated. The man for whom, knowing thus, he repeats, 'Agni as messenger we choose', prospers himself, his enemy is defeated. He repeats a verse with the word 'imperishable';[4] verily by it he causes his enemy to perish [5]. 'The flaming locked, him we adore', he says;[5] that is purifying; verily with it he makes pure the sacrificer. 'Thou art lit, O Agni, worshipped', he says;[6] verily he places around a barrier that may not be climbed. If he were to add anything further, it would be just as when (a libation) falls outside the barriers. There are three Agnis, the oblation bearer of the gods, the bearer of the offering of the Pitṛs, the guardian of the Asuras. They repeat, 'Me will he choose, me' [6]. 'Choose ye the bearer of the oblation', he says;[7] let him choose him who is of the gods. He chooses one of a Ṛṣi's family;[8] verily he departs not from the connexion, (and so it serves) for continuity. He chooses, beginning at the further end, in order of descent; therefore the Pitṛs drink after men in order of descent, beginning at the further end.

ii. 5. 9. 'O Agni,[9] thou art great', he says, for Agni is great. 'O Brahman',

[1] v. 3 b.

[2] v. 5 c and v. 6 a both have vṛṣā and so are both alluded to. So also v. 7 is meant.

[3] v. 8 a.

[4] *adhvaré* in v. 9 a means 'rite' but to bring out the play on *dhvar* the rendering here given is necessary.

[5] v. 9 c.

[6] v. 10 a.

[7] v. 11 c.

[8] On this, cf. Weber, *Ind. Stud.* x. 69 *seq.*; Eggeling, SBE. xii. 115, n. 1. Agni is invoked as the ancestral Hotṛ, usually with three or four ancestral names. In KB. iii. 2 it is clearly a neuter, 'descent' of the sacrificer. Here it is probably masc.

[9] This chapter deals with the formulae called

he says, for he is a Brahman. 'O Bhārata',[1] he says, for he bears the sacrifice to the gods. 'Kindled by the gods', he says, for the gods kindled him. 'Kindled by Manu', he says, for Manu kindled him after the gods. 'Praised by the Ṛṣis', he says, for the Ṛṣis praised him. 'Rejoiced in by sages', he says [1], for learned people are sages. 'Celebrated by the poets', he says, for learned people are the poets. 'Quickened by the holy power (Brahman)', he says, for he is quickened by the holy power (Brahman). 'With ghee offering', he says, for ghee is his dearest offering. 'Leader of the sacrifices', he says, for he is the leader of the sacrifices. 'Charioteer of the rites', he says, for he is the chariot of the gods. 'The Hotṛ unsurpassed', he says, for no one surpasses him [2]. 'Surpassing, bearing the oblation', he says, for he surpasses all. 'The mouth dish, the ladle of the gods', he says, for he is the ladle of the gods. 'The bowl from which the gods drink', he says, for he is the bowl from which the gods drink. 'O Agni, like a felly the spokes, thou dost surround the gods', he says, for he surrounds the gods. If he were to say, 'Bring hither the gods to the pious sacrificer', he would produce an enemy for him [3].[2] 'Bring hither the gods to the sacrificer', he says; verily with that he makes the sacrificer to grow great. 'O Agni, bring Agni hither, bring Soma hither', he says; verily he summons the gods in order. 'Bring hither the gods, O Agni; and sacrifice to them with a fair sacrifice, O Jātavedas', he says; verily he quickens Agni, and quickened by him he bears the oblation to the gods. 'Agni the Hotṛ' [4], he says; Agni is the Hotṛ of the gods; him he chooses who is the Hotṛ of the gods. 'We are', he says; verily he makes himself attain reality. 'Fair be to thee the deity, O sacrificer', he says; verily he invokes this blessing (on him). If he were to say,[3] 'Who hast chosen Agni as Hotṛ', he would surround the sacrificer with Agni on both sides, and he would be liable to perish. The ladle has the sacrificer for its deity, the Upabhṛt the enemy as its deity [5]. If he were to say two[4] as it were, he would produce an enemy for him. 'Take, Adhvaryu, the spoon (*sruc*) with ghee', he says; verily by it he

Nigadas, consisting in this case of the Pravara Mantra, invoking Agni as the ancestral Hotṛ (cf. ii. 5. 8, n. 8), and a series of Nivids, all of which are found in TB. iii. 5. 3. 1; 4. 1. See also ÇB. i. 4. 2. 2–17; 5. 2. 1–3; KB. iii. 2; ÇÇS. i. 4. 14–5. 7; 6. 16; AÇS. i. 2. 27, 3. 1–6; MÇS. v. 1. 4. 12. The Pravara and the Nivids may be compared with the text in Scheftelowitz, *Die Apokryphen des Ṛgveda*, pp. 136 *seq.*

[1] That this is really a tribal epithet is practically certain (see *Vedic Index*, ii. 97); but the comm. all agree in rendering it as here.

[2] This formula is found often elsewhere; TS. i. 2. 12. 3; VS. v. 12; KS. ii. 9; iii. 5; xxv. 6; MS. i. 2. 8; iii. 8. 5.

[3] This is in ĀÇS. i. 4. 10; ÇÇS. i. 6. 15, but not in TB. The reference to Agni on both sides alludes to the beginning of the series of invocations in TB. iii. 5. 4. 1 with *Agnir hótā vettv Agniḥ*.

[4] i.e. have the dual instead of the singular in *srúcam* below.

causes the sacrificer to wax great. 'Pious', he says, for he aids the gods. 'With all boons', he says, for he aids all. 'Let us praise the gods worthy of praise; let us honour those worthy of honour; let us sacrifice to those worthy of sacrifice', he says. Those worthy of praise are men; those worthy of honour are the Pitṛs; those worthy of sacrifice are the gods; verily he sacrifices to the deities according to their portions.

ii. 5. 10. In[1] the case of a Rājanya let him repeat the Tṛcas[2] thrice; three other sorts of men are there besides the warrior, the Brahman, Vaiçya and Çūdra; verily he makes them obedient to him. He should repeat fifteen (Sāmidhenīs) in the case of a Rājanya; the Rājanya is fifteenfold; verily he makes him find support in his own Stoma. Let him surround it with a Triṣṭubh;[3] the Triṣṭubh is power, the Rājanya sacrifices in desire of power; verily by the Triṣṭubh he secures power for him. If he desires [1], 'May there be splendour', he should surround it with a Gāyatrī,[4] the Gāyatrī is splendour; verily there is splendour. He should repeat seventeen for a Vaiçya; the Vaiçya is seventeenfold; verily he makes him find support in his own Stoma. He should surround it with a Jagatī;[5] cattle are connected with the Jagatī, the Vaiçya sacrifices in desire of cattle; verily by the Jagatī he secures cattle for him. He should repeat twenty-one[6] for one who desires support: the Ekaviṅça is the support of the Stomas; (verily twenty-one serve) for support [2]. He should repeat twenty-four[6] for one who desires splendour; the Gāyatrī has twenty-four syllables, splendour is the Gāyatrī; verily by the Gāyatrī he secures splendour for him. He should repeat thirty[6] for one who desires food; the Virāj has thirty syllables, the Virāj is food; verily by the Virāj he secures food for him. He should repeat thirty-two[6] for one who desires support; the Anuṣṭubh has thirty-two syllables, the Anuṣṭubh is the support of the metres; (verily thirty-two serve) for support. He should repeat thirty-six[6] for one who desires cattle; the Bṛhatī has thirty-six syllables, cattle are connected with the Bṛhatī; verily by the Bṛhatī he

[1] This chapter gives a series of optional recitations of the Sāmidhenīs to suit particular classes or wishes. Cf. ÇB. i. 3. 5. 10 *seq.*

[2] The first and second Sāmidhenīs are thrice repeated and so make two Tṛcas: the third consists of *tvám Varuṇa*, viz. TB. iii. 5. 2. 3 (cf. RV. vii. 12. 3).

[3] That is the verse *tvám Varuṇa*.

[4] The last of the Sāmidhenīs *á juhota duvasyáta*. The splendour comes from the Gāyatrī *par excellence*, *tát Savitúr*.

[5] The seventeen are made up by adding the Dhāyyā verses before v. 10, namely RV. iii. 27. 5 (= TB. iii. 6. 1. 3) and iii. 27. 6 (*ibid.*). Cf. ÇB. i. 4. 1. 37; Eggeling, SBE. xii. 115, n. 1. The Vaiçya and the Saptadaça Stoma have the same origin, the middle part of Prajāpati's body; so the warrior and the Pañcadaça Stoma are connected; see TS. vii. 1. 1. 4 *seq.* The Jagatī is the verse RV. v. 28. 2 according to the comm. and it serves as the Paridhānīyā verse.

[6] The comm. contents himself with the following explanation of the various numbers

secures cattle for him [3]. He should repeat forty-four for one who desires power, the Triṣṭubh has forty-four syllables, the Triṣṭubh is power; verily by the Triṣṭubh he secures power for him. He should repeat forty-eight for one who desires cattle; the Jagatī has forty-eight syllables, cattle are connected with the Jagatī; verily with the Jagatī he secures cattle for him. He should repeat all the metres for one who makes many sacrifices, for all the metres are won by him who makes many sacrifices. He should repeat indefinitely to win that which is not definite.

ii. 5. 11. The[1] thread[2] is worn around the neck for men, over the right shoulder for the Pitṛs, over the left for the gods. He puts it over the left shoulder; verily he makes the mark of the gods. He repeats standing, for standing he speaks more audibly. He repeats standing, to conquer the world of heaven. He sacrifices sitting; verily he finds support in this world. In that he repeats in the Krauñca[3] note, that is connected with the Asuras, in the low note, that is connected with men, in the intermediate note, that is connected with the gods. One should repeat in the intermediate note, to secure the gods. Clever indeed [1] were[4] the Hotṛs of old; therefore the ways were held apart, and the paths did not conflict. One foot should be within the sacrificial altar, the other outside; then he repeats, to hold the ways apart and to avoid conflict of the paths. Then does he win the past and the future, the measured and the unmeasured does he win, domestic and wild cattle both does he win [2]; verily also the world of the gods and the world of men he conquers.

quoted from the Sampradāyavids: after v. 1 two verses *īḍe agnim* (probably RV. iii. 27. 2; cf. TB. ii. 4. 2. 4; MS. iv. 11. 2; KS. xl. 14) may be inserted; then there come the verses beginning with Sāmidhenī v. 2; then three Tṛcas *tvāṁ agne* (RV. vi. 16. 13), then eleven verses commencing *agnim agnim* (cf. MÇS. v. 1. 2. 6; perhaps RV. i. 12. 2); then eight verses beginning RV. iii. 27. 5; adding that if forty-eight are to be made up three more must be taken from the RV. The comm. explains this by saying that two verses are added after Sāmidhenī v. 1, then the rest of the Sāmidhenīs down to v. 9 inclusive; then as many as are needed of the verses laid down, while the Mīmāṅsakas put only the Dhāyyā verses before v. 10, and the others at the end, but before the Paridhānīyās, which shows pretty clearly that the mode of recitation was a mere guess.

[1] This chapter deals with certain rules for the dress and placing of the feet of the Hotṛ, and then with the sprinkling of butter on the kindling-sticks by the Adhvaryu. Cf. ÇB. i. 4. 2. 18, 19; 5. 8–11. The last sections (3–9) thus form part of the section dealing with the Adhvaryu's duties and belong with ii. 5. 1–6; 6. 1–6.

[2] Tilak (*Orion*, pp. 145 *seq.*) argues that a cloth not a thread is meant, quoting the Mīmāṅsā view. But it is difficult to be certain that this is correct, for the traditional version may well be accurate, and it suits better the expressions *prācīna* and *upavīta*.

[3] Probably a high one. Cf. Caland and Henry, *L'Agniṣṭoma*, pp. 461 *seq.*, for the later system. In JUB. i. 37 there are given the *mandrā*, *ghoṣiny upabdimatī*, one which *vīṅkhayann iva prathayann iva* he sings, the *uccā* and the *krauñcā*. Cf. CU. ii. 22. 1.

[4] For the aor., as in i. 5. 2. 1; 7. 5; iii. 5. 10. 2, see Delbrück, *Altind. Synt.* p. 286.

The gods having repeated the Sāmidhenīs could not see the sacrifice. Prajāpati in silence performed the sprinkling of the butter. Then indeed did the gods see the sacrifice. In that he silently sprinkles, (it serves) to light up the sacrifice. Verily also he anoints the kindling-sticks. He who knows thus becomes soft. Verily also he delights them. He delights in offspring and cattle [3] who knows thus. If he were to sprinkle with one (verse), he would delight one; if with two, (he would delight) two; if with three, he would make (the offering) go beyond (all others).[1] He sprinkles (repeating the verse) in the mind, for what is imperfect is made perfect by mind. He sprinkles across so as not to make a failure. Speech [2] and mind disputed; 'I will bear the offering to the gods', speech said; 'I to the gods', mind said. They went to question Prajāpati; he said [4], Prajāpati, 'Thou art the messenger of mind, for what one thinks of in the mind, one utters in speech'. 'Then assuredly they will not sacrifice to you with speech', said (speech). Therefore in the mind they offer to Prajāpati, for Prajāpati is, as it were, the mind; (verily it serves) to obtain Prajāpati. He rubs the enclosing-sticks; verily he purifies them. (He rubs) the middle one thrice; the breaths are three; verily he conquers the breaths. (He rubs) the southern one thrice; these worlds are three [5]; verily he conquers these worlds. (He rubs) the northern one thrice; three are the paths leading to the gods; verily he conquers them. Thrice he fans (the fire); the worlds of the gods are three; verily he conquers the worlds of the gods. They make twelve; the year has twelve months; verily he delights the year; verily also he brings up the year for him, to gain the world of heaven. He sprinkles; the world of heaven is as it were secret [6]; verily he makes the world of heaven resplendent for him. He sprinkles straight, for the breath is as it were straight. He sprinkles continuously, for the continuity of the breaths and of food, and for the smiting away of the Rakṣases. If he desire of a man, 'May he be likely to perish', he should sprinkle crookedly for him; verily he leads his breath crookedly from him, and swiftly he perishes. The sprinkling is the head of the sacrifice, the ladle is the body [7]. Having sprinkled, he anoints the ladle; verily he places the head of the sacrifice on its body. Agni was the messenger of the gods, Daivya of the Asuras; they went to question Prajāpati. Prajāpati spake to a Brahman [3] (saying),

[1] The rule is to be one verse to one Aghāra or sprinkling. For this operation cf. ĀpÇS. ii. 12. 7 *seq.*; BÇS. i. 15; KÇS. i. 8. 41 *seq.*; and see Hillebrandt, *Das altindische Neu- und Vollmondsopfer*, pp. 80, 86; Eggeling, SBE. xii. 124 *seq.*

[2] See Lévi, *La doctrine du sacrifice*, pp. 30, 31.

[3] This is not easy: Bhāsk. followed by Sāyaṇa, takes *brāhmaṇám* as an adj. applying to Agni. But that will hardly do, and the expression *vi brūhi* seems to be addressed to a Brahman who decides in favour of Agni and the gods in his version of *ā çrāvaya*. The alternative is to try to find

'Explain the phrase, "Make announcement"', 'Hearken to this, O ye gods', he said; 'Agni the god is the Hotṛ', (he said). He chose him of the gods. Then the gods [8] prospered, the Asuras were defeated. The man, who knows thus and for whom they chose his list of ancestors,[1] prospers himself, his enemy is defeated. If a Brahman and a non-Brahman have a litigation, one should support the Brahman; if one supports the Brahman, one supports oneself; if one opposes the Brahman, one opposes oneself; therefore one should not oppose a Brahman.[2]

ii. 5. 12. *a* Life[3] to thee.[4]
*b* Life-giving, O Agni,[5]
*c* Swell up.[6]
*d* Together thee.[7]
*e* Thy wrath.[8]
*f* The uppermost.[9]
*g* Forward, O goddess.[10]
*h* From the sky to us.[11]
*i* O Agni and Viṣṇu.[12]
*k* O Agni and Viṣṇu.[13]
*l* This for me, O Varuṇa.[14]
*m* To thee for that I go.[15]
*n* Upwards that.[16]
*o* The radiant.[17]
*p* The child of the waters hath mounted the lap
Of the devious ones, rising up and clothed in the lightning;
Bearing his highest greatness
The golden-coloured young ones go about.[18]

replies by the two, Agni and Daivya. The want of a parallel is tantalizing.

[1] This refers to the choosing of the Hotṛ by the Adhvaryu, while in ii. 5. 8 there is the choice by the Hotṛ of Agni. The difference according to the comm. is that the order of ancestors is reversed, i.e. the list runs Jamadagni, Ūrva, Apnavāna, Cyavana, Bhṛgu, and not as in that case from the remote ancestor downwards. For this Pravara cf. ApÇS. ii. 16. 5; BÇS. i. 15; MÇS. i. 3. 1. 26; KÇS. iii. 2. 7; Hillebrandt, *op. cit.* p. 38; Eggeling, *op. cit.* 115, n. 1; 133.

[2] It is not absolutely certain that *adhi-brū* here means 'decide in favour of' rather than 'speak in favour of', but it is probable, cf. Delbrück, *Altind. Synt.* p. 441; if so, the immunities of Brahmans were already high; cf. *Vedic Index*, ii. 83.

[3] This chapter contains the Yājyās with the Puronuvākyās for the rites mentioned in ii. 3. 11. 1–12. 3; 4. 1. 1, 2, 4, except *w* and *x* which are used for the offering to Agni and Varuṇa in i. 5. 2. 5 (p. 70, n. 6) and *u* and *v* for the offering to Mitra and Varuṇa in v. 7. 6; and Bhāskara says as a Prāyaçcitta.

[4–17] only occur in Pratīka because they are found in full elsewhere, viz. [4] and [5] in i. 3. 14. 4 (Yājyā); [6] and [7] in iv. 2. 7. 4 (in Pratīka only, ii. 3. 14. 3); [8] and [9] in i. 5. 11. 5; [10–13] in i. 8. 22. 1, 2; [14] and [15] in ii. 1. 11. 6; [16] and [17] in ii. 2. 12. 1. Cf. MS. iv. 10. 4.

[18] See RV. ii. 35. 9.

*q* Some [1] meet, some go up,
The streams fill their common stall;
Round the pure shining son of the waters
The pure waters stand.[1]

*r* The austere maidens, go around the youth;
The waters, making him clean;
Agni shineth forth with pure radiance with wealth,
Unkindled, butter-clad in the waters.[2]

*s* I seek the help
Of Mitra and Varuṇa, joint kings;
May they be gracious to such as I.[3]

*t* O Indra and Varuṇa, grant ye great protection
To our tribe, our people, for the sacrifice [2];
May we conquer in battle the evil-minded,
Him who is fain to overpower the man who long sacrificeth.[4]

*u* To us, O Mitra and Varuṇa.[5]

*v* Forth your arms.[6]

*w* O Agni, do thou, wise one,
Appease by sacrifice for us the wrath of Varuṇa;
Best sacrificer, best of bearers, radiant,
Free us from every foe.[7]

*x* Do thou, O Agni, be nearest to us,
Closest to help, at the dawning of this dawn;
Appease for us by sacrifice Varuṇa [3], bestowing (on him);
Show thy mercy and be ready to hear our call.[8]

*y* Far-famed is this Agni of Bharata,
Since his great light shineth like the sun;
He who overcame Pūru in battle,
Hath shone forth, the heavenly guest, propitious for us.[9]

*z* I sacrifice to thee, I cast forward my prayer to thee,
That thou mayst be invoked at our invocation;
Thou art like a well in the desert,
Thou, O Agni, to the man eager to worship, O ancient king [4].[10]

*aa* With his lustre.[11]

*bb* With light.[12]

[1] See RV. ii. 35. 3.
[2] See RV. ii. 35. 4. This is an alternative Yājyā to *p*.
[3] See RV. i. 17. 1.
[4] See RV. vii. 82. 1.
[5] In full in i. 2. 14. 7 (Yājyā).
[6] See i. 2. 14. 7 (Yājyā).
[7] See RV. iv. 1. 4.
[8] See RV. iv. 1. 5. *rárāṇaḥ* must refer to the gift of the sacrifice to Varuṇa, not to gifts to the sacrificer, and *vīhi mṛḍīkám* cannot refer to the god tasting the Soma or other offering (cf. Sāyaṇa's comm.).
[9] See RV. vii. 8. 4.
[10] See RV. x. 4. 1. For *prapá* see Macdonell, *Ved. Gramm.* p. 251.
[11] See i. 8. 22. 3 (Yājyā).
[12] See i. 8. 22. 3 (Yājyā).

*cc* Agni, with thy front,
Burn the sorceresses,
Shining in the broad dwellings.[1]

*dd* Thee of fair face, of fair look, the rapid one,
The wiser, let us ignorant people follow;
Let him sacrifice who knoweth all the ways,
Let him proclaim the oblation among the immortals.[2]

*ee* To the freer from trouble.

*ff* Which hath entered me.[4]

*gg* Away for us, O Indra.[5]

*hh* O Indra, might.[5]

*ii* Powers, O Çatakratu.[6]

*kk* To thee hath been given.[7]

## PRAPĀṬHAKA VI

### *The New and Full Moon Sacrifices*

ii. 6. 1. He[8] offers to the kindling-sticks; verily he wins spring among the seasons. He offers to Tanūnapāt; verily he wins the hot season. He offers to the oblations; verily he wins the rains. He offers to the sacrificial strew; verily he wins autumn. He offers with the cry of 'Hail!'; verily he wins the winter. Therefore in winter animals over which the cry of 'Hail!' is raised perish. He offers to the kindling-sticks; verily he wins the dawns of the goddesses. He offers to Tanūnapāt; verily he wins the sacrifice [1]. He offers to the oblations; verily he wins cattle. He offers to the sacrificial strew; verily he wins offspring. He takes (the oblation) from the Upabhṛt. The oblation is brilliance, the sacrificial strew offspring; verily he places brilliance in offspring. He offers with the cry of 'Hail!'; verily he wins speech. They make up ten, the Virāj has ten syllables, the Virāj is food; verily he wins food by the Virāj. He offers to the kindling-sticks; verily he finds support in this world. He offers to Tanūnapāt [2]; verily in the sacrifice and in the atmosphere he finds support. He offers to the oblations; verily in cattle he finds support. He offers to the sacrificial strew; verily he finds support in the paths that lead to the gods. He offers with the cry of 'Hail!'; verily he finds support in the world of

[1] See RV. x. 118. 8.

[2] See RV. vi. 15. 10. For *vayūnāni* see Pischel, *Ved. Stud.* i. 295 *seq.*

[3-7] See i. 6. 12 (Yājyā) where these verses occur in full.

[8] This chapter deals with the offerings called the Prayājas, the Mantras for which are given in TB. iii. 5. 5. 1; cf. KS. xx. 15; MS. iv. 10. 3; ÇB. i. 5. 3, 4; ii. 2. 3, and for the Sūtras see ĀpÇS. ii. 17; BÇS. i. 16; Hillebrandt, pp. 94 *seq.*; MÇS. v. 1. 3. 6 may be added to his references. For the construction of *yaj* see Delbrück, *Altind. Synt.* p. 175.

iven. So many are the worlds of the gods; verily in them in order he ds support. The gods and the Asuras contended as to these worlds. The ls by the fore-sacrifices drove the Asuras away from these worlds; that why the fore-sacrifices [3] are so called. He for whom knowing thus are ered the fore-sacrifices, drives his enemy away from these worlds. He ers stepping near, for conquest. He who knows the pairing of the fore- rifices is propagated with offspring, with cattle, with pairings. He offers the kindling-sticks as many, to Tanūnapāt as one, and that makes pair. He offers to the kindling-sticks as many, to the sacrificial strew one, and that makes a pair. That is the pairing of the fore-sacrifices. who knows thus [4] is propagated with offspring, with cattle, with irings. These deities were not sacrificed to by the gods; then the Asuras re fain to harm the sacrifice. The gods divided the Gāyatrī, five syllables front and three behind. Then the sacrifice was protected, and the rificer. In that the fore- and after-sacrifices are offered, protection is orded to the sacrifice and to the sacrificer, for the overcoming of the emy. Therefore a covering[1] is larger in front and smaller behind. e gods thought that the sacrifice must be completed (in the fore-sacrifice) fore the Rakṣases [5] with the cry of 'Hail!' They completed it with the y of 'Hail!' in the fore-sacrifices. They split the sacrifice who complete with the cry of 'Hail!' in the fore-sacrifices. Having offered the fore- crifices he sprinkles the oblations, for the continuity of the sacrifice; then rily he makes the oblation, and then he proceeds in order. The fore- crifices are the father, the after-sacrifices the son; in that having offered e fore-sacrifices he sprinkles the oblations, the father makes common operty with the son [6].[2] Therefore they say, who know it or who know t, 'How is it the son's only, how is the father's common?' That which ills when the fore-sacrifices are offered is not really spilt. The Gāyatrī nceives through it, and produces offspring and cattle for the sacrificer.

6. 2. The[3] two portions of the oblation are the eyes of the sacrifice. that he offers the two portions of the oblation, he inserts the two es of the sacrifice. He offers in the front place; therefore the eyes e in front. He offers evenly; therefore the eyes are even. By Agni

[1] This is taken by the comm. as referring to the van and rear of an army: it may be a 'shield', but it is not certain.

[2] The comm. takes this as referring to the fact that the son's earnings are his own, the father shares them with the family, and this seems correct. Sāyaṇa also notes that the son keeps his secretly, i.e. perhaps his ownership was *precario*, not of right; the parallel to Roman law is striking and justifies us in accepting the view of the comm. The verse *kathā* &c., is not in the *Vedic Concordance*.

[3] This chapter deals with the two Ajyabhāgas. See the Mantras in TB. iii. 5. 6. 1–7. 6; cf. KS. xx. 15; MS. iv. 10. 1, 3; ÇB. i. 6. 3; 7. 2; and for the Sūtras, ĀpÇS. ii. 18; BÇS. i. 16; Hillebrandt, pp. 102 *seq.*; MÇS. v. 1. 2. 8 (cf. v. 1. 1. 21; 3. 8; 5. 25).

the sacrificer discerns the world of the gods, by Soma the world of the Pitṛs; in the north part he offers to Agni, in the south to Soma, for these worlds are thus, as it were, to illumine these worlds. Agni and Soma are the kings of the gods [1]. They are sacrificed to between the gods, to separate the gods. Therefore men are separated by the king. The theologians say, 'What is it that the sacrificer does in the sacrifice to support both those animals which have incisors on one side only and those which have incisors on both?' When he has repeated a Ṛc, he makes an offering of the portion of the oblation with the *juṣāṇa*[1] formula; by that means he supports those with incisors on one side only. When he has repeated a Ṛc, he makes an offering of the sacrificial food (*havis*) with a Ṛc; by that means he supports those with incisors on both sides. The Puronuvākyā contains the word 'head';[2] verily he makes him head of his peers [2]. He offers with a verse containing the word 'team' (*niyut*):[3] verily he appropriates (*ni-yu*) the cattle of his enemy. Keçin Sātyakāmi said to Keçin Dārbhya, 'The seven-footed Çakvarī I shall use[4] for thee at the sacrifice to-morrow, by whose strength one defeats the enemies that have arisen and those that shall be, by the first half of whose strength the ox feeds, by the second half the cow.' The Puronuvākyā is marked in front; verily he defeats the enemies that have arisen; the Yājyā is marked behind [3]; verily he defeats the enemies that shall be. The Puronuvākyā is marked in front; verily he places light in this world; the Yājyā is marked behind; verily he places light in yonder world. Full of light become these worlds to him who knows thus. The Puronuvākyā is marked in front; therefore the ox feeds with the first half. The Yājyā is marked behind; therefore the cow feeds with the second half. Him who knows thus these two enjoy. The oblation is a bolt, the portions of the oblation are a bolt [4], the Vaṣaṭ call is a bolt; thus forges he a threefold bolt and hurls it at his foe, so as not to make a failure. He utters the Vaṣaṭ call in anger,[5] to lay low his foe. The

[1] See TB. iii. 5. 6. 1. The comm. takes *ijyete* above as plur. and Weber (*Ind. Stud.* xiii. 112) goes so far as to criticize the sense here, but the comm.'s idea is absurd.

[2] See RV. viii. 44. 16.

[3] See RV. x. 8. 7.

[4] Whitney (AJP. xiv. 184) decides for the form as a first person; Böhtlingk (BKSGW. 1893, pp. 7, 8) maintains that it is a second person as the comm. takes it and as the normal grammar assumes it to be. It is certainly better to adopt the view of Whitney, though it cannot be asserted that the other view is certainly incorrect. It is clear from the text, which accepts as a noun *prayoktāse* but does not refer to *se*, that the formation was not understood. See also Liebich, *Pāṇini*, pp. 52-55, with Whitney, PAOS. Apr. 1893, p. xvi; Böhtlingk, *l. c.* A verse is marked by the mention of the deity.

[5] *apagūrya* must have some such sense as this; as contrasted with *āgūrya*, 'assenting'. Bhāsk., however, takes it as = saying *ye yajāmahe* (TS. i. 6. 11).

Puronuvākyā is the Gāyatrī, the Yājyā the Triṣṭubh; verily he makes the ruling class dependent on the priestly class; therefore the Brahman is the chief. The chief he becomes who knows thus. He proclaims him with the Puronuvākyā, leads him forward with the Yājyā, and makes him go with the Vaṣaṭ call. He takes him with the Puronuvākyā, he gives him with the Yājyā, and [5] establishes him with the Vaṣaṭ call. The Puronuvākyā has three feet; these worlds are three; verily he finds support in these worlds. The Yājyā has four feet; verily he wins four-footed cattle. The Vaṣaṭ call has two syllables, the sacrificer has two feet; verily afterwards[1] he finds support in cattle. The Puronuvākyā is the Gāyatrī, the Yājyā the Triṣṭubh, and this is the sevenfooted Çakvarī. Whatever the gods were fain to do by it, that they were able to do; he who knows thus can do whatever he is fain to do.

ii. 6. 3. Prajāpati[2] assigned the sacrifices to the gods. He placed in himself the oblation. The gods said to him, 'The oblation is the sacrifice; let us have a share in it.' He said, 'Let them offer to you the portions of the oblation, let them pour out (a layer), let them sprinkle (it).' Therefore they offer the portions of the oblation, they pour out (a layer), and sprinkle (it). The theologians say, 'For what reason are the other offerings worn out, but the oblation fresh?' He should reply, 'Because it is Prajāpati's [1], for Prajāpati is of the gods the fresh one.' The metres ran away from the gods (saying), 'We will not bear the offering, if we have no share.' They kept for them (the offering) divided into four parts, for the Puronuvākyā, the Yājyā, the deity, the Vaṣaṭ call. In that he offers (the offering) in four parts, he delights the metres, and they delighted by him carry the offering to the gods. The Añgirases[3] were the last to go hence to the world of heaven. The Ṛṣis came to the place of sacrifice; they [2] saw the sacrificial cake creeping about, having become a tortoise. They said to it, 'Be firm for Indra; be firm for Bṛhaspati: be firm for the All-gods.' It did not become firm. They said to it, 'Be firm for Agni.' It became firm for Agni. In that (the cake) for Agni on eight potsherds is unmoved at the full and at the new moon, (it serves) to conquer the world of heaven. They said to it, 'How hast thou been left?' 'I have not been anointed', he said, 'just as an axle not anointed [3] goes wrong, so I have gone wrong.' After anointing it above, he anoints it below, to gain the world of heaven.

[1] According to the comm. this is to show that he has cattle over to provide milk, &c., for the priests.

[2] This chapter describes the Puroḍāça for Agni and the Upastaraṇa and the Abhighāraṇa ceremonies; cf. for §§ 1–3, ÇB. i. 6. 1. 20–2. 3; for § 4, KS. xxxi. 7; ÇB. i. 2. 2. 16. For the Sūtras see ĀpÇS. ii. 18; BÇS. i. 16; Hillebrandt, pp. 107 *seq.*

[3] Cf. Lévi, *La doctrine du sacrifice*, pp. 63 *seq.*

He spreads (the cake) on all the fragments; so many cakes does he conquer in yonder world. That which is burnt belongs to Nirṛti, that which is not cooked to Rudra, that which is cooked to the gods. Therefore one should cook it, without burning it, for the gods. He covers it with ashes; therefore the bones are clothed with flesh. He covers it with the bunch of grass; therefore [4] the head is covered with hair. The offering which is cooked without being sprinkled has fallen from this world, but has not reached the world of the gods. He sprinkles it before covering it; verily he makes it go among the gods. If one fragment were lost, one month of the year would be omitted, and the sacrificer would perish. If two were lost, two months of the year would be omitted, and the sacrificer would perish. He counts before covering, to guard the sacrificer [5]. If it be lost, he should make an offering on two potsherds to the Açvins, and on one potsherd to sky and earth. The Açvins are the physicians of the gods; verily by them he heals it. Then is offered an offering on one potsherd to sky and earth; in them is lost what is lost: verily in them he finds it, (and it serves) for support.

ii. 6. 4. (Saying[1]) 'On the impulse of the god Savitṛ thee', he takes the sword, for impelling. 'With the arms of the Açvins', he says, for the Açvins were the Adhvaryus of the gods. 'With the hands of Pūṣan', he says, for restraint. 'Thou art a hundred-edged, of the tree, slayer of the foe', he says; verily he sharpens the bolt, being about to hurl it at his enemy. He throws away the grass with a Yajus.[2] The earth is the size of the altar; verily he deprives his enemy of so much of that [1]. Therefore they do not deprive one who has no share. He throws it away thrice; these worlds are three; verily he excludes him from these worlds. He throws it silently a fourth time; verily he excludes him from the unmeasured. He uproots it; verily what of it is impure he cuts off. He uproots it; therefore the plants perish. He cuts the root; verily he cuts the root of the enemy. If dug too deep, it has the Pitṛs for its deity;[3] so much does he dig as is measured [2] by Prajāpati as the mouth of the sacrifice. He digs until (he reaches) support; verily he causes the sacrificer to reach support. He makes it higher on the south: verily he makes it the form of the sacrificial ground. He makes it full

[1] This chapter deals with the altar construction and explains the Mantras in i. 3. 1; 1. 9. Cf. KS. xxv. 4; xxxi. 8; KapS. xxxix. 1; xlvii. 8; MS. iv. 1. 10; TB. iii. 2. 9; ÇB. i. 2. 4. 4–5. 20.

[2] See note on i. 1. 9. The meaning is that grass is cut to the accompaniment of a Yajus and thrown on the rubbish heap (*utkara*).

[3] The Pitṛs are in all things opposed to the gods, and so the digging must not be too deep on any account. The next phrase seems to mean that it is to be as deep as the head of the sacrificer, Prajāpati being the ideal sacrificer.

f loose earth;[1] loose earth is offspring and cattle; verily he makes him ull of offspring and cattle. He performs the second drawing of a oundary. The earth is the size of the altar; verily having excluded is enemy from so much of it, he performs the second drawing of a oundary for himself. Cruelly he acts [3] in making an altar. (With he words) 'Thou art the holder, thou art the self holder', it is made mooth, for healing. He places the sprinkling waters; the waters are Rakṣas-slaying; (verily they serve) for slaying the Rakṣases. He places hem in the path made by the sword, for the continuity of the sacrifice. He should think of any one whom he hates; verily does he inflict trouble ipon him.

**i. 6. 5.** The[2] theologians say, 'Thou hast sprinkled the offerings with water; but the waters with what?' 'With the holy power (Brahman)', he should say, for verily he sprinkles the offerings with water, and the waters with the holy power (Brahman). He sprinkles the kindling-wood and the sacrificial strew; verily he makes it pure. He sprinkles the altar, the altar was rough, hairless, and impure; verily he makes it pure. 'To the sky thee, to the atmosphere thee, to earth thee', (with these words) he places the sacrificial strew and sprinkles it [1]; verily he sprinkles it for these worlds. Cruelly indeed does he act in that he digs. He pours down the waters, for healing. He takes the bunch in front; verily he makes it the chief. He takes so much as is measured by Prajāpati as the mouth of the sacrifice. He spreads the sacrificial strew, the sacrificial strew is offspring, the altar is the earth; verily he places offspring on the earth. He strews it so as not to be very discernible;[3] verily he makes him not very discernible by offspring and cattle [2]. He puts the bundle over the sacrificial strew, the strew is offspring, the bundle the sacrificer; verily he makes the sacrificer superior to the non-sacrificer. Therefore the sacrificer is superior to the non-sacrificer. He puts (grass[4]) between, for separation. He anoints it; verily he makes it into an offering and causes it to go to the world of heaven. He anoints it in three places; these worlds are three; verily he anoints it for these worlds. He does not break off (its edges); if he were to break them off, it would not go aloft for the sacrificer. He pushes it upwards as it were [3], for the world of heaven is upwards as it were. He depresses it; verily he brings down

[1] *purīṣam* is an ambiguous term, 'excrement' in a wide sense; see p. 407, n. 1.

[2] This chapter comments on the Mantras in i. 1. 11. 1; cf. KS. xxv. 5; KapS. xxxix. 2; MS. iii. 8. 5, 6; TB. iii. 3. 6. 2–8; ÇB. i. 3. 3. 2–10; 8. 3. 11–20.

[3] *ánatidṛçnam* is a curious and doubtful formation: it may be only an error for °*dṛçyam*, but cf. Macdonell, *Ved. Gramm.* p. 126.

[4] This refers to the *vidhṛti*, two blades of grass separating the straw and the bundle (*prastara*); Hillebrandt, pp. 67, 68.

rain for him. He should not put forward the points too much; if he were to do so, there would be a violent torrent[1] to destroy the Adhvaryu. He should not throw it (so that the roots are) in front.[2] If he were to do this, he would thrust the sacrificer from the world of heaven. He puts it forward (with its points) to the east; verily he makes the sacrificer go to the world of heaven. He should not spread (the bunch) in all directions. If he were to spread (it) in all directions [4], a daughter would be born to him. He strews it upwards,[3] for upwards is as it were connected with a man; verily a male child is born to him. If he were to smooth it with the sword or the poking-stick, that would be his ruin. He smooths it with his hand, for the protection of the sacrificer. The theologians say, 'What in the sacrifice is the sacrificer?' 'The bundle' (is the reply). 'Where in it is the world of heaven?' 'The Āhavanīya (fire)' he should reply. In that he puts the bundle on the Āhavanīya, he makes the sacrificer [5] go to the world of heaven. The sacrificer is rent in that they smooth the bundle; he throws the strew along after it,[4] for calming. The Adhvaryu has no support, and he is liable to be seized by shivering. (With the words), 'Thou art firm (*dhruvā*)', he strokes it; the Dhruvā is this (earth); verily he finds support in it, and shivers not. 'Has he[5] gone, O Agnīdh?' he says. If (the Agnīdh) were to say, Agni has gone?' he would make Agni go into the fire, and exclude the sacrificer from the world of heaven. So he should say only 'Has he gone?' Verily he makes the sacrificer go to the world of heaven.

ii. 6. 6. Agni[6] had three elder brothers;[7] they perished while carrying the offering to the gods. Agni was afraid, 'Thus indeed will this one fall on misfortune.' He ran away, and entered the waters. The gods sought to start him up. The fish proclaimed him, and he cursed it, 'At

[1] The comm. varies between thinking a violent rain and a disease are meant by this phrase, evidently thinking of *atisāra*, 'diarrhoea', for which cf. Bloomfield, SBE. xlii. 233, 234; Jolly, *Medicin*, pp. 74–76, for he actually uses the phrase *atisāriṇītvam*, explaining it as *atyādhikyena varṣaṇam*. The idea of a disease is no doubt the correct one, for the torrent of rain and the diarrhoea are clearly the same. Cf. p. 528, n. 1.

[2] The force of *práty asyet* seems, as the comm. says, to be 'throw it so as to turn over and thus have the roots in front', which is forbidden: the roots are to be behind; see n. 3.

[3] *ūrdhvám* probably refers to the fact that the points are elevated and the root down below.

[4] Not the whole *barhis* but only a stalk of it, apparently that referred to in ÇB. i. 8. 3. 19, which is taken out of the *prastara* itself.

[5] The sacrificer is the *prastara*, and the sacrificer goes to the world of heaven when the *prastara* goes to the Āhavanīya.

[6] This deals with the Upāñçuyāja, or silent sacrifice, and the offering to Agni Sviṣṭakṛt; see KS. xxv. 7; KapS. xxxix. 5; MS. iii. 8. 6; ÇB. i. 2. 3. 1; 3. 3. 13–17; 6. 3. 27, 28; 7. 3. 20. The parallels are unusually close. See also TS. vi. 2. 8. 5; ĀpÇS. ii. 19–21; BÇS. i. 16, 17; Hillebrandt, pp. 111 *seq.*

[7] Cf. BD. vii. 61 *seq.* with Macdonell's note.

pleasure may they slay thee, since thou hast proclaimed me.' So they slay the fish at pleasure, for he is cursed [1]. They found him; they said, 'Come to us, and carry the offering for us.' He said, 'Let me choose a boon; whatever of the offering when it is taken (in the ladle) falls outside the enclosing-sticks, let that be the share of my brothers.' Therefore whatever of the offering when it is taken falls outside the enclosing-sticks is their share; verily by it he delights them. He puts the enclosing-sticks around, to smite away the Rakṣases. He makes them touch [2], so that the Rakṣases may not creep through. He puts none in front, for the sun rises in front and smites away the Rakṣases. He places the two kindling-sticks upright, for upwards they smite away the Rakṣases. (He places) one with a Yajus, the other in silence, to make a pair. He places two, the sacrificer has two feet, for support. The theologians say, 'He indeed would be a sacrificer who should be the stronger for a failure in the sacrifice.' (The words), 'To the lord of earth[1] hail! To the lord of the world, hail! To the lord of creatures [3] hail!' he should pronounce over the spilt (offering). Thus by a failure in the sacrifice he becomes stronger, for he delights more gods (than usual). There is sameness in the sacrifice, in that there are two sacrificial cakes (offered) in order. Between them he offers the silent sacrifice, to break the sameness and to make a pair. Agni was in yonder world, Yama in this. The gods said, 'Come, let us interchange them'; with food the gods invited Agni [4], with the kingdom the Pitṛs Yama; therefore is Agni the food-eater of the gods, Yama the king of the Pitṛs; he who knows thus obtains the kingdom and food. To him they gave that share which they cut off for Agni Sviṣṭakṛt. In that he cuts off a share for Agni Sviṣṭakṛt, he gives Rudra a share. He cuts off one in each case, for Rudra is one as it were. He cuts off from the north part, for this is Rudra's [5] quarter; verily he appeases Rudra in his own quarter. He sprinkles it twice, to make it divided into four.[2] The former offerings are cattle, Agni is Rudra here; if he were to pour over the former offerings, he would give Rudra cattle, and the sacrificer would be without cattle. He offers leaving the former oblations aside, to protect the cattle.

## *The Part of the Hotṛ in the New and Full Moon Sacrifice*

ii. 6. 7. Manu[3] desired what of earth was sacrificial. He found the poured-out ghee. He said, 'Who is able to produce this also at the sacrifice?'

[1] These are the names of Agni's brothers; cf. KS. xxv. 7; MS. iii. 8. 6 *ad fin.*

[2] Viz. the *upastaraṇa*, *abhighāraṇa* (2), and the *avadāna* are the four acts which make up the four desired. Cf. p. 214, n. 3.

[3] This chapter deals with the invitation of

Mitra and Varuṇa said, 'We are able to produce the cow.' Then they set the cow in motion. Wherever she stepped, there ghee was pressed out; therefore she is called ghee-footed; that is her origin. 'The Rathantara is invoked with the earth', he says [1]. The Rathantara is this (earth); verily he invokes her with food. 'The Vāmadevya is invoked with the atmosphere', he says. The Vāmadevya is cattle; verily he invokes cattle with the atmosphere. 'The Bṛhat is invoked with the sky', he says. The Bṛhat is connected with food; verily he invokes food with the sky. 'The seven Hotrās[1] are invoked', he says; verily he invokes the Hotrās. 'The cow is invoked with the bull', he says [2]; verily he invokes a pair. 'The friend food is invoked', he says; verily he invokes the Soma drink. 'It is invoked; ho!' he says; verily he invokes the self, for the self is the best of those invoked. He invokes food, food is cattle; verily he invokes cattle. He invokes four, for cattle are four-footed. 'Offspring of Manu', he says, for Manu first saw her [3]. 'Ghee-footed', he says. Because ghee was pressed out of her foot, therefore he says thus. 'Of Mitra and Varuṇa', he says, for Mitra and Varuṇa set her in motion. 'The Brahman, god made, is invoked', he says; verily he invokes the Brahman. 'The divine Adhvaryus are invoked, the human are invoked', he says; verily he invokes the gods and men. 'Who shall help this sacrifice and make the lord of the sacrifice prosper', he says [4]; verily he invokes a blessing for the sacrifice and the sacrificer. 'Sky and earth are invoked', he says; verily he invokes sky and earth. 'Born of yore, the righteous', he says, for they were born of yore and are righteous. 'Divine, with gods for children', he says, for they are divine and have gods for children. 'Invoked is this sacrificer', he says; verily he invokes the sacrificer. 'Invoked in the highest sacrifice, invoked in the greater offering, invoked in the divine abode' [5], he says. The highest sacrifice is offspring, the greater offering is cattle, the divine abode is the world of heaven. (With the words), 'Thou art this; thou art this', he invokes the dear abode of the sacrifice. 'All that is dear to it is invoked', he says; verily not vainly does he invoke.

ii. 6. 8. Food[2] is cattle, he takes it himself; verily by himself he fills

the offering, and explains the Mantras given in TB. iii. 5. 8. 1–3; 13. 1–3. See ÇB. i. 8. 1. 7, 19–23; ÇÇS. i. 11. 1; 12. 1; AÇS. i. 7. 7. MS. iv. 13. 5 has only the Mantras *úpahūto 'yáṁ yájamānā úttarasyāṁ devayājyáyām*, &c.; *úpahūte dyā́vāpṛthivī*, &c.; *iḍópahūtā*, &c.; *bráhma*, &c.; *daivyā*, &c. See ĀpÇS. iii. 1; BÇS. i. 18; Hillebrandt, pp. 122 *seq.*

[1] See Caland and Henry, *L'Agniṣṭoma*, p. 3.

[2] This chapter describes the eating of the offering, and the Prāçitra offering, or food portion. Cf. ÇB. i. 8. 1. 14, 15; vii. 3. 2. 9; 4. 8–15; KB. vi. 13, 14; ÇÇS. i. 10. 2, 3; ĀÇS. i. 7. 2; ĀpÇS. iii. 1, 2; BÇS. i. 18; Hillebrandt, pp. 128 *seq.*

his desires of cattle, for no one else can grant him his desire of cattle. 'Thee offered to the lord of speech I eat', he says; verily he delights speech with a share. 'Thee offered to the lord of the Sadas I eat', he says, for completion.[1] (The food) is divided in four; what is divided in four is the offering, what is divided in four is cattle; if the Hotṛ were to eat it, the Hotṛ would [1] experience misfortune; if he were to offer it in the fire, he would give the cattle to Rudra, and the sacrificer would be without cattle. 'Thee offered to the lord of speech I eat', he says; verily secretly does he offer it. 'Thee offered to the lord of the Sadas', he says, for completion. They[2] eat; they eat at a suitable moment; he gives a sacrificial gift; at a suitable moment he gives a gift. They cleave the sacrifice [2], if they eat in the middle. They purify it with water; all the gods are the waters; verily they connect the sacrifice with the gods. The gods excluded Rudra from the sacrifice; he pierced the sacrifice, the gods gathered round it (saying), 'May it be right for us.' They said, 'Well offered will this be for us, if we propitiate him.' That is why Agni is called the 'well offerer' (*sviṣṭakṛt*). When it was pierced (by him) [3] they cut off (a piece) of the size of a barleycorn; therefore one should cut off (a piece) the size of a barleycorn. If one were to cut off more, he would confuse that part of the sacrifice. If he were to make a layer and then to sprinkle, he would make it swell on both sides.[3] He cuts it off and sprinkles it; there are two operations; the sacrificer has two feet, for support. If he were to transfer it (to the Brahman) crosswise,[4] he would pierce the unwounded part of the sacrifice; he transfers it in front; verily he transfers it in the proper way. They transferred it for Pūṣan [4]. Pūṣan having eaten it lost his teeth; therefore Pūṣan has pounded food for his share, for he has no teeth.[5] The gods said of him, 'He has lost[6] (his teeth), he is not fit for the offering.' They transferred it to Bṛhaspati. Bṛhaspati was afraid, 'Thus indeed will this one[7] fall on misfortune.' He saw this Mantra; 'With the eye of the sun I gaze on thee', he said, for

[1] *svagâkṛtyai* means literally, 'for the cry *svagâ*', and that cry indicates the end of the offering.

[2] Including the sacrificer.

[3] The usual *caturavatta* consists of an *upastaraṇa* or layer placed in the Juhū from the Dhruvā, two portions of cake, and a sprinkling (*abhighāraṇa*): here there are none of these, save one cutting and one sprinkling; cf. Eggeling, SBE. xii. 174, n. 1; 192, n. 1.

[4] i.e. over the altar, the Brahman being at the south of the Āhavanīya and the Adhvaryu north of the altar. He is to go east and hand it to the Brahman in front of the Āhavanīya fire.

[5] Cf. Macdonell, *Vedic Mythology*, p. 35.

[6] As in ii. 6. 6. 1 *syá* refers to 'he', i.e. the subject Bṛhaspati who puts himself before himself, he who takes the Prāçitra will, &c.

[7] Weber (*Ind. Stud.* xiii. 108) wishes to take this from *ruj*, comparing for *t*, before a following *t*, *ásṛá dvâbhyām*, vii. 4. 9. 1, and *saṁyát te*, i. 2. 7 *a*.

the eye of the sun harms no one [5]. He was afraid, 'It will harm me as I take it.' 'On the impulse of the god Savitṛ, with the arms of the Açvins, with the hands of Pūṣan I take thee', he says; verily, impelled by Savitṛ, he took it with the holy power (Brahman) and with the gods. He was afraid, 'It will harm me as I eat.' 'Thee with the mouth of Agni I eat', he said, for nothing harms the mouth of Agni. He was afraid [6], 'It will harm me when I have eaten.' 'With the belly of the Brahman', he said, for nothing harms the belly of the Brahman. 'With the holy power (Brahman) of Bṛhaspati', (he said), for he is fullest of the holy power (Brahman). The breaths indeed depart from him who eats this offering; by purifying it with water he grasps the breaths; the breaths are ambrosia, the waters ambrosia; verily he summons the breaths according to their places.

ii. 6. 9. He[1] takes a portion for the Agnīdh; verily he delights the seasons whose mouth is Agni. He takes a kindling-stick, for the support of the subsequent offerings; verily he pours on that which has a kindling-stick. He rubs the enclosing-sticks; verily he purifies them. He rubs each once, for the sacrifice there is as it were turned away.[2] It makes up four, cattle are four-footed; verily he wins cattle. 'O Brahman, will we set out?' he says; there indeed is the sacrifice placed [1], where the Brahman is; where the sacrifice is placed, thence does he commence it. If he[3] were to instigate him with his hand, he would shiver; if with his head, he would have a headache; if he were to sit in silence, the sacrifice would not proceed; he should say, 'Set out.' In speech the sacrifice is placed; where the sacrifice is placed, thence does he bestow it. 'O god Savitṛ, that he[4] [2] hath proclaimed to thee', he says, for impelling. 'Bṛhaspati is the (priest) Brahman', he says, for he is fullest of the holy power (Brahman). 'Do thou guard the sacrifice, guard the lord of the sacrifice, guard me', he says; for the sacrifice, the sacrificer, and himself, for these he thus invokes a blessing, to prevent misfortune, Having caused (him) to[5] call out, he says, 'Utter the verse for sacrifice to the gods.' The theologians say, 'The gods have been sacrificed to; what gods are

[1] This chapter deals with the Anuyājas, 'after-sacrifices', and the Sūktavāka and Namovāka ceremonies. The Mantras are given in TB. iii. 5. 10. 1–5; cf. ÇB. i. 7. 4. 19–21; 9. 1. 4–19; ĀpÇS. iii. 5, 6, 20; BÇS. i. 17; KÇS. iv. 12. 1; ÇÇS. iv. 7. 17; i. 14. 2–21; ĀÇS. i. 9. 1–5; LÇS. iv. 12. 1; Hillebrandt, pp. 136 *seq.*; 142 *seq.*

[2] There are no Anuyājas to follow, as these were at the first *sammārga* between the two Āghāras.

[3] i. e. the Brahman.

[4] This is said of the Adhvaryu by the Brahman.

[5] Having said to the Āgnīdhra, *oṁ çrāvaya*, he tells the Hotṛ to repeat the Yājyā; Hillebrandt, *Rituallitteratur*, p. 99. In this case the original sense 'honour by sacrifice' is seen; see Speijer, *Sanskrit Syntax*, § 45.

they?' 'The metres', he should reply, 'Gāyatrī Triṣṭubh [3], and Jagatī.'[1] Then they say, 'The metres are the Brahmans'; verily he sacrifices to them. The deities were sacrificed to by the gods; then Agni did not burn forth; the gods found him by the offerings in the after-sacrifices; in that he offers the after-sacrifices verily thus one kindles Agni. There was an Asura, named Etadū. He then appropriated the blessing of the sacrifice. If one were to say, 'That indeed (*etád u*) hath been glorious, O sky and earth' [4], one would cause Etadu to attain the blessing of the sacrifice. 'This (*idám*) has been glorious, sky and earth', he should say; verily he makes the sacrificer attain the blessing of the sacrifice. 'We have won the utterance of prayer and homage', he says; 'we have won this', he says in effect. 'It resteth on sky and earth', he says, for the sacrifice rests on the sky and earth. 'Helpful for thee in this sacrifice, O sacrificer, be sky and earth' [5], he says; verily he invokes this blessing. If he were to say, 'easy of access and easy to dwell on', the sacrificer would be likely to perish, for when he perishes he has recourse to this (earth). 'Easy of approach, and easy to move on', he should say; verily he invokes for him a wider sphere, and he is not likely to perish. 'In the knowledge of these two Agni hath rejoiced in this offering', he says; 'the gods we have sacrificed to [6], we have made them to prosper', he says in effect. If he were not to indicate (the sacrificer), the blessing of the sacrifice would go to his neighbour. 'This sacrificer imploreth (a blessing) N. N.', he says; verily by indicating him he makes him attain the world of heaven. 'He imploreth length of days, he imploreth a noble offspring', he says; verily he invokes this blessing. 'He imploreth superiority over his equals', he says; his equals are the breaths; verily he does not obstruct his breaths [7]. 'Agni shall win, god, from the gods, we men from Agni', he says, 'Agni wins from the gods, we from men', he says in effect. 'Here is the path of favour, and this our homage to the gods', he says; to both the gods whom he sacrifices to and those to whom he does not sacrifice, he pays homage, for his own security.

ii. 6. 10. The[2] gods could not find any one to utter the call Svagā at the sacrifice. They spoke to Çaṁyu Bārhaspatya, 'Perform the Svagā call at this sacrifice for us.' He said, 'Let me choose a boon; if a faithless man sacrifice, or a man sacrifices without prescription,[3] let the blessing

[1] The acc. shows that the *iti* is enumerative, not an *iti* in quotation.

[2] This chapter explains the origin of the Çaṁyuvāka Mantras and mentions the Patnīsaṁyājas, or sacrifices to the wives of the gods with the god. For the Mantras see TB. iii. 5. 11. 1; 12. 1; cf. ÇB. i. 9. 1. 24-2. 25; ÇÇS. i. 14. 23; 15. 1; ĀÇS. i. 10. 1-5; ApÇS. iii. 7, 8; BÇS. i. 18, 19; Hillebrandt, pp. 151 *seq.*; 147 *seq.*; For the Çaṁyuvāka, see Scheftelowitz, *Die Apokryphen des Ṛgveda*, pp. 132, 134.

[3] *abrāhmaṇoktaḥ* may mean, as the comm. says, 'who is not laid down in a Brāhmaṇa',

of such a sacrificer be mine.' Therefore if a faithless man sacrifices, or a man sacrifices without prescription, the blessing of such a sacrifice goes to Çaṁyu Bārhaspatya. 'That is mine', he said, 'What is to belong to my offspring? [1].' 'Him, who reviles him, he shall fine with a hundred; him, who strikes him, he shall fine with a thousand; he, who draws blood from him, shall not behold the world of the Pitṛs for as many years as are the grains of dust which the blood in its fall seizes upon', (they replied).[1] Therefore one should not revile a Brahman, nor strike him, nor draw blood from him; for so great is his sin. 'That health and wealth we choose', he says; verily he utters the call Svagā over the sacrifice. 'That [2] health and wealth we choose', he says; verily he gives Çaṁyu Bārhaspatya his portion. 'Success to the sacrifice, success to the sacrificer', he says; verily he invokes this blessing. He sacrifices to Soma; verily he places seed; he sacrifices to Tvaṣṭṛ; seed is placed and Tvaṣṭṛ moulds forms; he sacrifices to the wives of the gods, to make a pair; he sacrifices to Agni, lord of the house, for support. There is sameness in the sacrifice [3] in that the fore-sacrifices are offered with butter, and the sacrifices to the wives (are offered) with butter. Having repeated the Ṛc, of the sacrifices to the wives he offers with a Ṛc, to prevent sameness, and to make a pairing.[2] The sacrifice has a fivefold prelude and a fivefold end; there are offered five fore-sacrifices; there are four sacrifices to the wives, the fifth is the Samiṣṭayajus;[3] verily they make up five as a prelude, and five as an end.

ii. 6. 11. *a.* Yoke[4] like a charioteer, Agni,

or simply 'without being told to do it by a Brahman'. That two persons is meant is possible (so comm.), but the same individual may be designated by his two defects.

[1] This is the grant to the descendants of Bṛhaspati, viz. the Brahmans. The person who is to fine is not specified; presumably at this stage the king is meant, for in the law-books he is emphatically the fountain of criminal justice; cf. Foy, *Die königliche Gewalt*, pp. 20 *seq.*; but it is clear here that the Brahmans are supposed to receive the price, i.e. the compensation is paid to them and there is a clear case of wergeld; cf. Jolly, *Recht und Sitte*, pp. 131, 132. This is in accordance with the view of both BDS. i. 10. 19. 1, and of ĀpDS. i. 10. 24. 1 taken by Bühler (cf. *Festgruss an Roth*, pp. 44–52; SBE. ii. 78, 79), viz. that the fines go to the relatives via the king (BDS.), who in that Sūtra receives the fine of a bull, which, however, in the ĀpDS. goes to the Brahmans, not as the persons injured, but as the settlers of penances (*prāyaçcitta*). The unit is no doubt the cow, not *niṣkas* or other coins or measures (such as the Kṛṣṇala, for which cf. *Vedic Index*, i. 185).

[2] The Prayājas are performed with the Yajus verses only, not with Puronuvākyā and Yājyā like the Anuyājas, and so the desired absence of monotony is attained. The term Patnīsaṁyāja seems to refer to offerings as directed to the wives of the gods generally *along* with other gods, viz. Soma, Tvaṣṭṛ, the wives of the gods, and Agni Gṛhapati.

[3] For this rite cf. ÇB. i. 9. 2. 26, 27; Eggeling, SBE. xii. 263; Hillebrandt, pp. 168, 169.

[4] This chapter contains the Mantras for the Saṁvargeṣṭi, cf. KS. vii. 7; MS. iv. 11. 6.

The steeds that best invite the gods;
Set down as ancient Hotṛ.

*b* And, O god, for us do thou the gods,
Most wise one, call hither;
Make all our wishes true;

*c* Since thou, O most young,
O son of strength, who art sacrificed to,
Art righteous and worthy of sacrifice.

*d* This Agni is lord of a thousandfold.
A hundredfold, strength;
The sage, the head of wealth.

*e* Bring him hither [1] with common call
Lower to our sacrifice, O Añgiras.
As the Ṛbhus bend the felly (of the chariot) [1]

*f* To him, the heavenly,
Now with constant voice, O Virūpa,
To the strong one urge the hymn of praise.

*g* What [2] Paṇi shall we lay low among the kine
With the missile of this Agni
Who seeth from afar?

*h* May not the clans of the gods forsake us,
Like the dawns entering the waters,
As cows a poor man.

*i* Let not the assault
Of any ill-minded foe smite us,
As a wave a ship.

*k* Homage to thee, O Agni, for might,
The people sing, O god;
With strength [2] trouble thou the foe.

*l* Wilt thou not, O Agni,
Bring us wealth for our quest for cattle?
O room maker, make room for us.

According to ApÇS. xix. 25. 9-13 the verses are used as follows: *a-k* form the Sāmidhenīs, then the Puronuvākyā is *l*, the Yājyā *m*, with *n* as a variant; then the Puronuvākyā for the Sviṣṭakṛt offering is *o*, *p* is a variant, *q* is the Yājyā. Then *r-t* are verses for the Upahoma. The next four, Pratīkas only (found, the first two in full, at ii. 2. 12. 1; the second at i. 8. 22. 5, both Yājyā sections) are the Anuvākyās and Yājyās for the two sacrifices prescribed in ii. 4. 4. 2, 3 for offspring and cattle to Prajāpati and Soma and Pūṣan, consisting of a mess of beans (*gārmuta caru*). Verses *a-q* are RV. viii. 75. *r* = RV. vi. 6. 16, 39; *s* = v. 7. 1; *t* = x. 191. 1; *u* = x. 121. 10; *w* = ii. 40. 1; *x* = ii. 40. 2.

[1] This verse seems best to be taken as one, the voc. being inorganic: the option is to take it as implying a verb 'come', and that is possible.

[2] *kám* must be interrogative here. For Paṇi cf. *Vedic Index*, i. 471-473.

*m* Cast us not aside in this great contest,
Like a bearer his burden;
Gather[1] wealth and conquer it.

*n* May this terror, this misfortune,
O Agni, fasten on another than us;
Increase our impetuous strength.

*o* The reverent or generous man
In whose offering he hath delighted,
Agni aideth indeed with furtherance.

*p* From a far [3] region[2]
Come hither to these lower ones,
Favour those in the region where I am.

*q* Since we have known of old
Of thy help, O Agni, as a father's,
Now we seek thy favour.

*r* Thou, who art like a mighty man who slayeth with the dart
Or a sharp-horned bull,
O Agni, hast rent the forts.

*s* O friends, together (offer) fit
Food and praise to Agni,
Highest over the folk,
The son of strength, the mighty.

*t* Thou gatherest, O strong one,
All that belongeth, O Agni, to the niggard;[3]
Thou art kindled in the place of offering;
Do thou bear us good things.[4]

*u* O Prajāpati.

*v* He knoweth.

*w* O Soma and Pūṣan.

*x* These gods.

ii. 6. 12. *a* Eagerly[5] we hail thee,

[1] Weber suggests that *sáṁ várgam* is the original, but there is no special ground for that. That it is an adjective is possible, but there is no conclusive ground against taking it as a gerund; cf. Whitney, *Sansk. Gramm.* p. 360. The formation is common in the Brāhmaṇas onwards and may legitimately be seen earlier. Cf. the discussion of *náyam* by Pischel, *Ved. Stud.* i. 37 *seq.*; Böhtlingk, BKSGW. lv. 113 *seq.*; Oldenberg, ZDMG. lv. 283 *seq.*; *Ṛgveda-Noten*, i. 121, 370. Macdonell (*Ved. Gramm.*) ignores the indeclinables in *am* for the Mantra literature.

[2] That there is any reference to an enemy's host here is most improbable. The verse is found also in iv. 1. 9 *h*.

[3] For *ari* see Bergaigne, *Études*, pp. 119 *seq.*; Oldenberg, ZDMG. liv. 169 *seq.*; *Ṛgveda-Noten*, i. 363, 364; Geldner, *Ved. Stud.* iii. 72 *seq.*

[4] These two verses occur again in full at iv. 4. 3 *l* and *m*.

[5] This chapter gives the Hotṛ's verses at the sacrifice to the fathers. According to the ritual *a* is a Sāmidhenī verse, *b* and *c* Puronuvākyās, *d* a Yājyā, these to accompany the offering of a cake on six potsherds to Soma Pitṛmant. Verse *e* is

Eagerly would we kindle thee;
Eager bring the eager,
The fathers to eat the offering.[1]

*b* Thou, O Soma, art pre-eminent in wisdom;
Thou movest along the straightest path;
Through thy guidance, O drop, our fathers wisely divided
The treasure among the gods.[2]

*c* By thee, O Soma Pavamāna, our ancient fathers
Wisely ordained the offerings;
Conquering, untroubled, do thou open the barriers;
Be generous to us in heroes and horses [1].[3]

*d* Thou, O Soma, in accord with the fathers,
Hast stretched over sky and earth;
To thee, O drop, let us make sacrifice with offering;
Let us be lords of wealth.[4]

*e* O fathers, made ready by Agni, come hither;
With good leadership sit ye on each seat;
Eat ye the offerings set out on the strew;
And give us wealth with many heroes.[5]

*f* O fathers that sit on the sacrificial strew, come hither with your aid;
We have made these offerings for you; accept them,
And then come to us with your most healing aid,
Give us [2] health, wealth, and safety![6]

*g* I have found the kindly fathers,
The scion and the step of Viṣṇu;
They that sit on the sacrificial strew and enjoy the drink

the Puronuvākyā, for the offering of a mess (*mantha*) to the fathers *Agniṣvātta*, the Yājyā and the second Puronuvākyās are not here given. *f* and *g* are Puronuvākyās, *h* the Yājyā of an offering to the fathers *barhiṣad*. *i*, *k*, and *l* relate to an Upahoma; *m* and *n* are Puronuvākyās, *o* Yājyā of an offering to Agni *kavyavāhana*, *p* and *q* and *r* serve the same functions in an offering to Yama with the Añgirases. Cf. TB. i. 6. 9; KS. xxxvi. 12; MS. i. 10. 18. The verses are found scattered in AV. xviii. 1 and 2; KS. xxi. 14; MS. iv. 10. 6; 14. 16; VS. xix; TB. ii. 6. 16; and all are in RV. Cf. also BÇS. v. 14; ĀpÇS. viii. 14. 8; MÇS. v. 1. 4. 11; ÇÇS. iii. 16. 23; Kauç. lxxxvii. 19 for various uses of the verses in funeral rites.

[1] This is RV. x. 16. 12 which with VS. xix. 70 has *ní dhīmahi*; AV. xviii. 1. 56 has *idhīmahi*; KS. and MS. agree with TS., and so TB. ii. 6. 16. 1.

[2] This is RV. i. 91. 1; VS. xix. 52; KS. and MS.; TB. ii. 6. 16. 1. The form *prácikitaḥ*, read in all those texts save RV. where *prá cikito* is read, is strange: apparently it is meant as a nominal form.

[3] This is RV. ix. 96. 11; VS. xix. 53; KS. and MS.; TB. ii. 6. 16. 1.

[4] This is RV. viii. 48. 13; VS. xix. 54; KS. and MS.; TB. ii. 6. 16. 1. KS. has *surayā* for *pitṛbhiḥ*. Cf. for b, iv. 1. 2 *k* below.

[5] This is RV. x. 15. 11; VS. xix. 59; KS. and MS. Pratīka only in TB. AV. xviii. 3. 44 ends: *rayiṁ ca naḥ sárvavīraṁ dadhāta*.

[6] This is RV. x. 15. 4; VS. xix. 55, where *nas* is read for the unmetrical *asmábhyam*;

That is pressed for them with the Svadhā call are most eager to come hither.[1]

*h* Invoked are the fathers who love the Soma
To their dear homes on the sacrificial strew;
May they come hither; may they hear us here;
May they speak for us; and may they aid us.[2]

*i* Let them arise, the lower and the higher
And the middle fathers who love the Soma;
They who lived their lives [3] in goodness and without sin;
May these fathers help us when we call.[3]

*k* Be this homage to-day to the fathers,
Who went before and who went after;
Who are seated in the earthly region
Or who are now in abodes with fair dwellings.[4]

*l* As our fathers before,
Of old, O Agni, furthering right,
Sought the pure, the devotion, singing hymns;
Cleaving the earth they disclosed the red ones.[5]

*m* When, O Agni [4], bearer of oblations,
Thou sacrificest to the righteous fathers,
Thou shalt bear the oblations
To the gods and to the fathers.[6]

*n* Thou, O Agni, praised, all-knower,
Didst carry the offerings making them fragrant;
Thou didst give them to the fathers who ate them at the Svadhā call;
Eat thou, O god, the offerings set before thee.[7]

AV. xviii. 1. 51 (with *ádhā* for *áthā*); KS. is exactly as RV.; MS. substitutes *dadhātana* for *dadhāta*. Pratīka only in TB.

[1] This is RV. x. 15. 3; AV. xviii. 1. 45; VS. xix. 56; KS. without variant; in MS. *yé* is placed after *svadháyā*. The *vikrámaṇam* is obscure.

[2] This is RV. x. 15. 5; VS. xix. 57; KS. and MS. without variant. AV. xviii. 3. 45 inserts an unnatural *naḥ* after *úpahutāḥ*. Whitney takes *nidhíṣu* as 'treasures' in the shape of libations (as comm. *nidhīyamāneṣu haviḥṣu*).

[3] This is RV. x. 15. 1; AV. xviii. 1. 44; VS. xix. 49; MS. and KS. without variant. According to Whitney *ásum āyúr* refers to their going to life, not through life, but cf. the regular Brāhmaṇa phrase *āyur eti*, 'he lives out his days'.

[4] This is RV. x. 15. 2; VS. xix. 68, and MS. AV. xviii. 1. 46 has *áparāsaḥ* and *dikṣú* for *vikṣú*. Weber in his note here suggests an original *u párāsaḥ*, which is hardly probable.

[5] This is RV. iv. 2. 16; VS. xix. 69, without change. AV. xviii. 3. 21 has *āçiçānāḥ* and *dīdhyataḥ*. The verse is not over clear in sense, but appears to mean that something is now to be done as it was of old.

[6] This is a variant of RV. x. 16. 11; VS. xix. 65; KS. xxi. 14, which all have *yó agníḥ*, and *kravyavā́hanaḥ* in the case of RV. *yád agne*, &c., is, of course, read in TB. ii. 6. 16. 2. The construction is not very easy with *yád*. *yákṣi* will then have its proper indic. sense (cf. Whitney, *Sansk. Gramm.* p. 237), but *ca* is unintelligible.

[7] This is RV. x. 15. 12, which has *kṛtví*, and

*o* Mātalī with the Kavyas, Yama with the Aṅgirases,
Bṛhaspati rejoicing with the Ṛkvans,
Those whom the gods magnified and those who magnified the gods;
Some in the Svāhā call, some in the Svadhā rejoice [5].[1]

*p* Sit on this strew, O Yama,
In accordance with the Aṅgirases, the fathers;
Let the verses made by the poets bring thee hither;
Rejoice, O king, in this offering.[2]

*q* Come with the Aṅgirases who deserve the sacrifice;
Yama, rejoice here with the Vairūpas;
I summon Vivasvant who is thy father,
Sitting down on the strew at this sacrifice.[3]

*r* The Aṅgirases, our fathers, the Navagvas,
Atharvans, Bhṛgus, who love the Soma;
May we be in the favour of those ones worthy of sacrifice,
May we have their kindly good will.[4]

VS. xix. 66, which, however, has *kavyavāhana* for *jātavedaḥ*. AV. xviii. 3. 42 agrees exactly. *svadháyā* must mean as rendered rather than 'after their wont' as Whitney (on AV. *l. c.*) doubtfully.

[1] This is RV. x. 14. 3; MS. iv. 14. 16. AV. xviii. 1. 47 d has *té no avantu pitáro háveṣu* as in xviii. 1. 44 d. For Mātalī cf. Winternitz, VOJ. xxvii. 233.

[2] This is RV. x. 14. 4; MS. iv. 14. 16, without variant. AV. xviii. 1. 60 has *róha* and *havíṣas* for *haviṣā*. *enā́* in any case is clearly neuter; Macdonell (*Ved. Gramm.* p. 302) gives it only as masc.

[3] This is RV. x. 14. 5; MS. iv. 14. 16, without variant. AV. xviii. 1. 59 has *yajñíyair ā́ gahīhi* and omits *yajñé*. There is here a clear case of parenthesis but an obvious one.

[4] This is RV. x. 14. 6; VS. xix. 50; AV. xviii. 1. 58, all without variant.

# KĀṆḌA III

## PRAPĀṬHAKA I

### *The Supplement to the Soma Sacrifice*

iii. 1. 1. Prajāpati[1] desired, 'May I create offspring.' He did penance, he created serpents. He desired, 'May I create offspring.' He did penance a second time, he created birds. He desired, 'May I create offspring.' He did penance a third time, he saw this speech of the consecrated, he spoke it. Then indeed did he create offspring. In that after undergoing penance he speaks the speech of the consecrated, the sacrificer thus [1] creates offspring. If one who is consecrated sees anything impure, the consecration departs from him; his dark colour, his beauty goes away. 'Mind unbound; eye weak; sun best of lights; O consecration, forsake me not', he says,[2] and consecration departs not from him, his dark colour and his beauty go not away. If rain falls on one who is consecrated, the heavenly waters if unappeased destroy his force, might, consecration [2], and penance. 'Do ye flowing waters place might (in me), place force, place might; do not destroy my consecration, nor my penance', he says; verily he places all that in himself; they do not destroy his force, might, consecration, or penance. Agni is the divinity of the consecrated man, and he is concealed as it were from him, when he goes (out), and the Rakṣases are able to hurt him [3]. 'From good to better do thou advance; may Bṛhaspati be thy forerunner', he says. Bṛhaspati is the holy power (Brahman) of the gods; verily he grasps hold of him, and he brings him safely through. 'Here we have come (*á-idám*) to the place on earth for sacrifice to the gods', he says, for he comes to the place on earth for sacrifice, who sacrifices. 'Wherein aforetime all the gods rejoiced', he says, for all the gods delight in it, in that the Brahmans so do. 'Accomplishing (the rite) with Ṛc, Sāman, and Yajus', he says, for he who sacrifices accomplishes (the rite)

[1] This Kāṇḍa contains additional matter dealing with the Soma sacrifice and one or two points of the new and full moon sacrifice (see iii. 5. 1 and 7), the animal sacrifice (iii. 3. 9, 10; 4. 1–3), the piling (iii. 4. 4–8), the Devikā offerings (iii. 4. 9), and the Agnihotra (iii. 4. 10). For the Mantras corresponding to this section, see i. 2. 3. 3. Cf. KS. xxiii. 6 *ad fin.*; ÇB. iii. 1. 2. 11; KÇS. xxv. 11. 24, 23; vii. 5. 16; ĀpÇS. x. 15. 8; MÇS. ii. 1. 2. 36. The subject of the chapter is the Mantras to be used by the Dīkṣita. Most of it is repeated with additions in BÇS. xiv. 1.

[2] This is one of many variant versions, and in this form it occurs at BDS. i. 7. 15. 31; iii. 8. 18. In KÇS. xxv. 11. 24 *hásit* is read: see Keith, *Aitareya Āraṇyaka*, p. 237.

with Ṛc, Sāman, and Yajus. 'Let us rejoice in fullness of wealth, in sustenance', he says; verily he invokes this blessing.

iii. 1. 2. 'This is thy Gāyatrī part', say for me to Soma.[1]

'This is thy Triṣṭubh, Jagatī, part', say for me to Soma.

'Become lord of the Chandomas',[2] say for me to Soma.

He who purchases King Soma after making it go to the world of lordship, becomes lord of his own (people). The world of lordship of King Soma is the metres; he should utter these verses before the purchase of Soma. It is to the world of lordship that he makes it go when he buys (Soma) [1], and he becomes lord of his own. He, who knows the support of the Tānūnaptra,[3] finds support. The theologians say, 'They do not eat, nor offer; then where does the Tānūnaptra find support?' 'In Prajāpati, in the mind', he should reply. He should smell at it thrice, (saying), 'In Prajāpati thee, in the mind I offer'; this indeed is the support of the Tānūnaptra; he who knows thus finds support. He who [2] knows the support of the Adhvaryu finds support. He should call (on the Āgnīdhra),[4] standing in the place without moving whence he is minded to sacrifice. This is the support of the Adhvaryu; he who knows thus finds support. If he were to sacrifice moving about, he would lose his support; therefore he should sacrifice standing in the same place, for support. He who knows the possession of the Adhvaryu, becomes possessed (of what he needs). His possession is the offering-spoon, his possession is the Vāyu cup, his [3] possession is the beaker. If he were to call without holding the Vāyu cup or the beaker, he would lose his own; therefore he must hold it when he calls; verily he loses not his own. If he begins the litany without placing the Soma,[5] the Soma is not supported, the Stoma is not supported, the hymns are not supported, the sacrificer is not supported, the Adhvaryu is not supported. The support of the Soma is the Vāyu cup, the support of it is the beaker, (the support) of the Stoma is Soma, (the support) of the hymns is the Stoma. He should grasp the cup or fill up the beaker, and then begin the litany; a support to the Soma he verily (*eva*) gives, to the Stoma, to the hymns; the sacrificer finds support, the Adhvaryu finds support.

[1] These are Somopasthāna or Somavimāna Mantras referring to the placing of Soma in the cups or beakers, and they should appear between the Mantras in i. 2. 6 and 7. Cf. VS. iv. 24; ÇB. iii. 3. 2. 6; and see BÇS. xiv. 2; vi. 14; ĀpÇS. x. 24; MÇS. ii. 1. 4; KÇS. vii. 7. 8; Caland and Henry, *L'Agniṣṭoma*, p. 41.

[2] The three days, 8, 9, and 10, of a Dvādaçāha with the Caturviñça, Catuççatvāriñça, and Aṣṭācatvāriñça Stomas.

[3] A rite of mutual assurance between sacrifice and officiating priests. See for the Mantra, ĀpÇS. xi. 1. 6; MÇS. ii. 2. 1, 5, and cf. Eggeling, SBE. xii. 93, n. 1.

[4] Literally make the Āgnīdhra utter (*āçrāvayati*): he says *om̐ çrāvaya* and the response is *astu çrauṣaṭ*; see Hillebrandt, *Rituallitteratur*, p. 99.

[5] For the commencement of the Stotras cf. ĀpÇS. xii. 17. 9 *seq.* Uktha here as usual means Çastra as opposed to Stotra.

iii. 1. 3. They[1] gather together the sacrifice when (they gather the dust of) the foot-print of the Soma cow; the oblation-holders are the mouth of the sacrifice; when they move forward the oblation-holders, then he should oil the axle with it; verily he extends the sacrifice in the mouth of the sacrifice. They lead Agni forward, they take the wife forward, and they make the carts follow after. Now the altar of him (Agni) is deserted; he broods on it, and is liable to become terrible (*rudrá*) [1], and lay to rest the offspring and cattle of the sacrificer. When they are leading northward the sacrificial animal over which the Āprīs[2] have been said, he should take (from the altar the fire) for cooking it; verily he makes him share in it. The Āhavanīya is the sacrificer; if they take (the fire) for cooking the victim from the Āhavanīya, they tear the sacrificer asunder; the fire should therefore be thus, or he should make it by friction, so that the sacrificer's body may remain together. If a portion of the victim be lost, he should cut off an equivalent portion of the butter; that is then the atonement. If men disturb his victim and he wish of them, 'May they come to ruin', he should make an offering in the Agnīdh's altar with the Ṛc containing the word 'paying of homage' (and beginning), 'What then?' Verily he appropriates their paying of homage and speedily do they go to ruin.

iii. 1. 4. *a* The offspring,[3] being born of Prajāpati
And those that have been born,
To him declare them;
Let the wise one reflect thereon.[4]
*b* This victim, O lord of cattle, for thee to-day,

[1] This chapter deals with the anointing of the oblation-carts with the ghee in the dust of the seventh footstep of the Soma cow, and the making of the fire for cooking the sacrificial animal, which is to be either freshly kindled by friction (*nirmanthyà*) or to be taken from the Gārhapatya fire, not from the Āhavanīya. Cf. ĀpÇS. xi. 17; BÇS. xiv. 3.

[2] These are the Yājyā verses of the fore-sacrifices in the animal sacrifice: see Eggeling, SBE. xxvi. 185; Müller, *Anc. Sansk. Lit.* pp. 463 *seq.*

[3] Cf. KS. xxx. 8, and for *c–g* AV. ii. 34. For the Brāhmaṇa, see TS. iii. 1. 5; KS. xxx. 9. According to ĀpÇS. vii. 12 (cf. MÇS. i. 8. 3) the Mantras *a* and *b* are used at the touching of the victim with the Barhis and a twig of Plakṣa as a preparation for the sacrifice; *c–g* accompany five oblations; of the other Mantras *h* is said by the Adhvaryu at the slaughtering of the victim; *i* is used immediately on the death of the victim; *k* and *l* are said when the noose is loosened from the victim; *m* accompanies the pouring of ghee on the omentum, and *n* is the Yājyā for the offering of the omentum; *o* accompanies the two Parivapya offerings; see the Sūtra quotations in Schwab, *Das altindische Thieropfer*, pp. 75, 107, 108, 114, 120. Cf. BÇS. xiv. 3 *ad fin.* The position of the two Parivapyas is much disputed; see Schwab, p. 118, who, curiously enough, omits to identify the citation of *o* in the texts.

[4] In KS. the reading in *c* is *tā asmai prativedaya.*

I bind, O Agni, in the midst of righteous action;[1]
Approve it, and let us sacrifice with a good offering;
May this offering be welcome to the gods.

*c* The ancient wise ones grasp
The breath as it speedeth from the limbs;
Go to heaven by the paths which lead to the gods;
Be among the plants with thy members.[2]

*d* What cattle the lord of cattle ruleth [1],
Both the four-footed and the two-footed,
May he, bought off, go to his sacrificial share;
May abundances of wealth fall to the sacrificer.[3]

*e* Those, who being bound, contemplated
With mind and with eye him who was being bound
Let the god Agni first release them,
Lord of offspring, in harmony with offspring.[4]

*f* The cattle of the forest, of all forms,
Of various forms, many of one form.
Let the god Vāyu first release them,
Lord of offspring, in harmony with offspring.[5]

*g* Releasing [2] the seed of being,
Do ye further the sacrificer, O gods;
May that which hath stood ready and strenuous,
Go alive to the place of the gods.[6]

*h* The breath of the sacrificer is apart from the victim;
The sacrifice goeth to the gods with the gods;
Let it go alive to the place of the gods;

[1] This verse is not in KS., which has a different verse: *paçupateḥ paçavo virūpās sadrçā uta | teṣāṁ yaṁ vanvire devās taṁ svarāḍ anumanyatām.*

[2] In AV. ii. 34. 5 *gṛhṇantu* is read, and c and d interchange, while d begins *divaṁ gacha*; KS. has *adhiniçcarantam* and *huto yāhi*, which is the reading of MS. ii. 5. 10, which has c and d only. *pū́rve* is of uncertain sense: Whitney suggests that it alludes to an anticipating of the demons. Weber (*Ind. Stud.* xiii. 210) suggests the kindred who have already died, or the Maruts. For the plants cf. RV. x. 16. 3.

[3] In AV. ii. 34. 1 this runs *yá īçe* ending *yó dvipádām*, while in the next line *sa* replaces *'yam* and *yájamānaṁ sacantām* is read. KS. has *catuṣpāda uta ye dvipādaḥ*, and *niṣkrītās te . . . yantu . . . yajamānaṁ viçantu.* The idea is plainly that a portion buys off the rest of the herd.

[4] In AV. ii. 34. 3 *dīdhyānā anvaikṣanta* is read, and the end is *viçvákarmā prajáyā saṁrarāṇáḥ.* KS. has *anvaikṣanta*; MS. i. 2. 15 has *anv°* and ends with *saṁrarāṇáḥ.* The reference is apparently to the connexions of the victim; see ÇB. iii. 7. 4. 5; Weber, p. 209.

[5] In AV. ii. 34. 4 *grāmyā́ḥ* is read, and the end is *saṁrarāṇáḥ.* KS. ends *viçvakarmā—saṁrarāṇaḥ.* TĀ. has a verse (iii. 11. 32) the same as TS. and another the same as AV.

[6] In AV. ii. 34. 2 *pramuñcántaḥ* is read and for *jīvám* the weak *priyám*, which KS. also has. The sense is most probably a nom., not an accus. For *pā́thas* see Sieg, *Gurupūjākaumudī*, p. 98 (√*pā*, 'drink'); Oldenberg, ZDMG. liv. 607 (*pā*, 'protect' = 'home'); Macdonell, *Ved. Gramm.* p. 118, n. 4 ('path', but this is very doubtful).

Fulfilled may the desires of the sacrificer be.[1]

*i* If the victim has uttered a cry,
Or striketh its breast with its feet,
May Agni release me from that sin,
From all misfortune.[2]

*k* O ye slayers, come
To the sacrifice [3] sped by the gods;
Free the victim from the noose,
The lord of the sacrifice from the bond.[3]

*l* May Aditi loosen this noose;
Homage to the cattle, to the lord of cattle, I pay;
I cast down the enemy;
On him whom we hate I fasten the noose.[4]

*m* Thee they keep to carry the offering,
To cook (the victim) and as worthy of sacrifice;
O Agni, with thy strength and thy body, be present
And accept our offerings, O Jātavedas.[5]

*n* O Jātavedas, go with the caul to the gods,
For thou art the first Hotṛ;
With ghee do thou strengthen their bodies;
May the gods eat the offering made with the cry of 'hail!'[6]

*o* Hail to the gods; to the gods hail!

iii. 1. 5. Cattle[7] belong to Prajāpati; their overlord is Rudra. In that he prepares (them) with these two (verses), verily by addressing him with them he secures him, so that his self is not injured. He prepares (them) with two; the sacrificer has two feet; (verily it serves) for support. Having prepared them, he offers five libations; cattle are fivefold;[8] verily he

[1] In KS. the second line is *samyag āyur yajño yajñapatau dadhātu*. The sense given above must be correct: Schwab's version (p. 101), 'the sacrifice consisting of various parts', is apparently a slip. The essence is the separation of the two breaths; see iii. 1. 5 and KS. xxx. 9.

[2] This verse is not in KS., but besides the Çrauta Sūtras (ĀpÇS. vii. 17. 3; MÇS. i. 8. 3. 34; ÇÇS. iv. 17. 12; KÇS. xxv. 9. 12) it is found in SMB. ii. 2. 11; GGS. iii. 10. 28 (in Pratīka, KhGS. iii. 4. 7). The theory is that the animal should fall silently: see Schwab, p. 106.

[3] Cf. MS. i. 2. 15. KS. has a verse of similar sense, but quite different form.

[4] MS. i. 2. 15 has *pāçān-etān*, then *paçóḥ pāçān paçupáter ádhi | yó no dvéṣṭy ádharas sá padyatām tásmin pāçān prátimuñcāma etān.* KS. has *pāçān-etān* but agrees in b with TS. except that it ends *astu*: in c and d it agrees with MS. but has the older form *padīṣṭa*.

[5] KS. differs in having *tye* and *vicakṣyam* for *havyavāham*. In the next line it has *satanūr*, the older form, and *vaha havyaṁ devebhyo jātavedaḥ*.

[6] KS. agrees in a and b, but in c and d it has *ghṛtasyāgne tanvā saṁbhava satyās santu yajamānasya kāmāḥ*.

[7] This explains part of iii. 1. 4; cf. KS. xxx. 9.

[8] Cf. Eggeling, SBE. xii. 16, n. 1, where he refers to the fact that there are five sacrificial victims. The comm. explains that the reference is to the four feet and the tail!

wins cattle. Now the victim is led to death, and if he should lay hold on it, the sacrificer would be likely to die. 'The breath of the sacrifice is apart from the victim', he says, for distinction [1]. 'If the victim has uttered a cry'—(with these words) he offers a libation, for calming. 'O ye slayers, come to the sacrifices', he says; that is according to the text. When the omentum is being taken, the strength goes away from Agni. 'Thee they keep to carry the offering'—(with these words) he pours a libation over the omentum; verily he wins the strength of Agni; (it serves) also for making (the victim) ready. In the case of some gods the cry of 'hail!' is uttered before (an offering), in the case of others the cry of 'hail!' is uttered after. 'Hail to the gods, to the gods hail!'—(with these words) he pours a libation on either side of the omentum; verily he delights both (sets of gods).

iii. 1. 6. *a* 'He[1] who performs the sacrifice not according to the deities falls a victim[2] to the deities, he becomes worse. He who (performs) in accordance with the deities does not fall a victim to the deities, he becomes better. He should rub the Agnīdh's place with a verse addressed to Agni,[3] the oblation-holder with one addressed to Viṣṇu, the offering-spoons with one addressed to Agni, the Vāyu cups with one addressed to Vāyu, the Sadas with one addressed to Indra. Thus he forms the sacrifice in accordance with the deities, he does not fall a victim to the deities, he becomes better.

*b* I yoke earth for thee with light, I yoke wind for thee with the atmosphere [1], I yoke speech for thee with the sun, I yoke the three spaces[4] of the sun for thee.

[1] These directions and Mantras should take their place before i. 3. 13. From the ritual (ĀpÇS. vii. 1–3; BÇS. vii. 1, 2; MÇS. ii. 3. 1) it appears that they are used in connexion with the stroking of the several implements; then *b* in connexion with the placing of the three large enclosing-sticks (*mahāparidhi*), and *c* in connexion with the stroking of the several vessels used in the rite, all the acts forming part of the ceremonies at the morning (*mahārātrika*) litany of the pressing-day of the Agniṣṭoma. Ap. and M. with Bhār. and Hir., however, apply *b* to the Droṇakalaça (wooden tub), Ādhavanīya and Pūtabhṛt implements and not to the enclosing-sticks. See Caland and Henry, *L'Agniṣṭoma*, pp. 126, 128, 137. The chapter is repeated summarily in BÇS. xiv. 4.

[2] On the constr., cf. Ludwig, *Der Ṛgveda*, iv. 249; Oldenberg, SBE. xlvi. 19 *seq.*; *Ṛgveda-Noten*, i. 23, 24.

[3] These verses are, acc. to BÇS., TS. i. 5. 5 *c* (Agni); iii. 1. 10 *k* (Viṣṇu); ii. 6. 11 *d* (Agni); ii. 2. 12 *bb* (Vāyu); iv. 6. 3 *m* (Indra). Bhār. gives none, and ĀpÇS. and Hir. vary the verses. KÇS. omits the whole rite, and MÇS. the verses.

[4] The term *vipṛcaḥ* is not obvious in sense, and in fact the tradition varies so as to show that it was not clearly understood even early. MÇS. ii. 3. 1. 12 has *vivṛtaḥ sūryaḥ savaḥ* (or *save*), and PB. i. 2. 1 has *yuktās tisro vimṛdhaḥ sūryasya*. Caland and Henry, p. 128, suggest doubtfully 'épouses' as the version. The verse is used to accompany the placing of the offering-spoons and should be marked as a separate Yajus. The comm. thinks that *vipṛc* refers to the separateness of the three spoons or ladles, *juhū*, *upabhṛt*,

*c* Agni is the deity, Gāyatrī the metre, thou art the vessel of the silent offering.[1] Soma is the deity, Triṣṭubh the metre, thou art the vessel of the restrained offering.[2] Indra is the deity, Jagatī the metre, thou art the vessel of Indra and Vāyu. Bṛhaspati is the deity, Anuṣṭubh the metre, thou art the vessel of Mitra and Varuṇa. The Açvins are the deity, Pañkti the metre, thou art the vessel of the Açvins. Sūrya is the deity, Bṛhatī the metre [2], thou art the vessel of the pure (Soma). Candramas is the deity, Satobṛhatī the metre, thou art the vessel of the mixed (Soma). The All-gods are the deity, Uṣṇih the metre, thou art the vessel of the opening offering. Indra is the deity, Kakubh the metre, thou art the vessel of the hymns. Earth is the deity, Virāj the metre, thou art the vessel of the reserved (offering).[3]

iii. 1. 7. The[4] Adhvaryu is he that brings trouble[5] on the sacrificer, and he that brings trouble himself is ruined before the trouble. 'From the formula spoken, guard me, from every execration'—(with these words) he should pour a libation before the morning litany (of the Hotṛ). So the Adhvaryu girds himself in front with a protection, to avert trouble.

For entry thee, for rest thee, for the overcoming of the Gāyatrī, of the Triṣṭubh, of the Jagatī, hail! O expiration and inspiration, protect me from death, O expiration and inspiration forsake me not.

They contend as to the deities and to expiration and inspiration [1], whose Soma (offerings) compete. 'For entry thee, for rest thee', he says; entry and rest are the metres; verily by the metres he appropriates his metres. The Ājya (Stotras) have the word 'forward' in them,[6] for conquest. The beginning verses are addressed to the Maruts, for victory. Both the Bṛhat and the Rathantara (Sāmans)[7] are used. The Rathantara is this (earth), the Bṛhat yonder (sky); verily he cuts him off from these two. The Rathantara is

and *dhruvā*, which are united, and the sense 'expanse' seems at least etymologically correct.

[1] i. e. of the Upāñçu Graha, or cup offered with muttering only.

[2] i. e. of the Antaryāma Graha, accompanied by suppression of breath and voice.

[3] The Soma pressed in the morning but kept over for offering until the night.

[4] Cf. KS. xxxiv. 4; PB. ix. 4. 1–19, and see also below v. 4. 11. 3; vii. 5. 5. 1; TĀ. iv. 1. 1; 42. 2; and TB. i. 4. 6. 1–5. For the Sūtras cf. ĀpÇS. xiv. 19; BÇS. xiv. 41; KÇS. xxv. 14. 8–18; ÇÇS. xiii. 5. 4–6; LÇS. i. 11. 10. The first sentence deals merely with a common feature of the ritual, the Adhvaryu's prayer to be kept from evil; see Caland and Henry, p. 128. The rest of the chapter is concerned with the case of rivalry between two or more sacrificers.

[5] *iṣṭárgah* is of very dubious sense, and *arṣṭúḥ*, an abl. of *arṣṭṛ*, is equally uncertain in sense. The comm. is followed, but it is impossible to say if correctly. The Mantra is only found in the Sūtras, ĀpÇS. xii. 3. 9; ending *abhiçastyai svāhā* in ĀÇS. iv. 13. 1; and with *purā* after *pāhi* in MÇS. ii. 3. 1. 2.

[6] The Ajyastotra normally begins with RV. vi. 16. 10 *ágne ā́ yāhi* (see Caland and Henry, pp. 236–238), but in this case it is to begin *prá vo vā́jāḥ* (RV. iii. 27. 1).

[7] Usually in the Pṛṣṭhas these alternate; both are here laid down as used.

to-day, the Bṛhat to-morrow; verily he cuts him off from to-day and to-morrow. The Rathantara is the past [2], the Bṛhat the future; verily he cuts him off from the past and the future. The Rathantara is the measured, the Bṛhat the unmeasured; verily he cuts him off from the measured and the unmeasured. Viçvāmitra and Jamadagni had a quarrel with Vasiṣṭha. Jamadagni saw this Vihavya (hymn),[1] and by means of it he appropriated the power and strength of Vasiṣṭha. In that the Vihavya is recited, the sacrificer appropriates the power and strength of his enemy. 'He who performs more rites of sacrifice',[2] they say, 'appropriates the gods.' If the Soma (sacrifice) on the other side is an Agniṣṭoma, he should perform an Ukthya; if it is an Ukthya, he should perform an Atirātra; verily by means of rites of sacrifice he appropriates his deities; he becomes better.

iii. 1. 8. *a* Ye[3] are the Nigrābhyas, heard by the gods. Delight my life, delight my expiration, delight my inspiration, delight my cross-breathing, delight my eye, delight my ear, delight my mind, delight my speech, delight my trunk, delight my limbs, delight my offspring, delight my cattle, delight my house, delight my troops, delight me with all my troops, delight me [1]; may my troops not go thirsty.[4]

*b* The plants are the subjects of Soma; the subjects indeed are able to give up the king; Soma is connected with Indra. 'I have made you grow in my mind, O ye well born; O ye born of right, may we enjoy your favour; may the divine plants in accord with Indra grant us the Soma for the pressing',[5] he says; verily having begged him from the plants, his subjects, and his deity he presses him. *c* When the Soma is pressed [2] the first drop which falls has potency to destroy the power, strength, offspring,

[1] RV. x. 128, because it contains the word *vihava*, rendered evidently by the author of TS. as 'conflict'. In v. 4. 11. 3 the term is *vihavyà* (bricks); the verses are in iv. 7. 14.

[2] The term *yajñakratú* has here a pregnant sense, the rites which make up the sacrifice: the comm. renders *yajña* as *havistyāga* and *kratu* as *añgopāñga*, but also compares *cūtavṛkṣa* and *panasavṛkṣa*, which are not real parallels at all.

[3] Cf. KS. iii. 10; KapS. ii. 17; MS. i. 3. 2; VS. vi. 30, 31; ÇB. iii. 9. 4. 7. In the ritual *a* is spoken by the sacrificer to the Nigrābhya waters (viz. the Vasatīvarī waters when poured into the Hotṛ's beaker); *b* is used to 'increase' the Soma and is said by the sacrificer or the Adhvaryu; *c* is spoken over the first drop of the pressed Soma which falls; *d* is the first of the Vipruḍḍhomas (for the other see iii. 1. 10 *c–e*). Cf. BÇS. vii. 5, 7; xiv. 4; ĀpÇS. xii. 9. 1; 10. 2; 7. 11; 16. 15; MÇS. ii. 3. 2. 26; 3. 7; 3. 10; 5. 17, 18; KÇS. ix. 4. 5, 6; Caland and Henry, pp. 150, 153, 169.

[4] KS. and MS. differ in detail but agree in substance, but MS. has *gaṇair mā mā vitītṛṣata* for which MÇS. ii. 4. 1. 35 has *gaṇān me mā vitītṛṣat*, KapS. apparently *te me mā vitṛṣan*. Cf. also TS. iii. 2. 5. 3.

[5] This verse is peculiar to TS. It is quoted in full at MÇS. ii. 3. 3. 7. The relation of king and folk is noteworthy: the people can surrender or betray (*prá-dā*) him.

and cattle of the sacrificer; he should pronounce over it the formula, 'Thou hast fallen to me with offspring, with abundance of wealth; destroy not my power and strength':[1] verily he invokes this blessing to prevent the destruction of his power, strength, offering, and cattle.

> *d* The drop hath fallen on the earth, the sky,
> On this seat and on the one which was aforetime;
> The drop that wandereth over the third seat
> I offer in the seven Hotrās.[2]

iii. 1. 9. *a* He[3] who bestows upon the gods the glory of the gods, and on men the glory of men, has the divine glory among the gods, the human glory among men. The libations which he draws off before the Āgrayaṇa libation,[4] he should draw off silently; those after with noise; verily he bestows upon the gods the glory of the gods, and on men the glory of men; verily he has the divine glory among the gods, the human glory among men.

> *b* May Agni protect us at the morning pressing,
> He that belongeth to all men, all-wealful in his might;
> May he, the purifier, grant us wealth [1];
> May we that share the draught be long-lived.[5]

[1] *askān* seems probably to be a second person of the *s* aorist (cf. Macdonell, *Ved. Gramm.* p. 278; Whitney, *Roots, &c.*, p. 190). But it may be a third person (cf. *skān*, KS. i. 9; xxv. 4; xxxi. 8, &c.) as *vadhīḥ* following may be merely a swift change of attitude. Caland and Henry, p. 153, ignoring the lack of accent on *mā* and the improbability of an augmented form like *askān*, and treating *vadhīḥ* as a third person (which is very improbable) render 'qu'elle ne saute pas . . . qu'elle n'abatte pas'.

[2] This is a variant of RV. x. 17. 11, where in *a* there is *prathamáṁ ánu dyū́n* and in *c samānám* for *tṛtī́yam*. The other texts (AV. xiv. 2. 28; VS. xiii. 5; KS. xiii. 9; xvi. 15; xxxv. 8; MS. ii. 5. 10; iii. 2. 6; iv. 8. 9) agree with TS. and TĀ. vi. 6. 1 in having *pṛthivī́m ánu dyā́m* but read *samānám*. The seven Hotrās are curious: 'after seven invocations' is Whitney's rendering in AV. *l.c.* The verse as here clearly makes the earth the present, the sky the former *yoni*, and the third is presumably the place of sacrifice. The verse occurs without variant also at iv. 2. 8 *b*.

[3] Cf. for *b* KS. xxx. 6; MS. i. 3. 36; AV. vi. 47. 1-3. *a* deals with the order of the libations of Soma, *b–d* are the verses for the offerings at the end of the three pressings respectively; cf. ĀpÇS. xii. 29. 13; xiii. 8. 13; 18. 6; BÇS. xiv. 5; MÇS. ii. 4. 3. 29; 6. 26; 5. 4. 17; KÇS. ix. 3. 21 (xxiv. 4. 1); 14. 17; x. 3. 21. For BÇS. see also Caland and Henry, pp. 171, 277, 327. *e* accompanies the offering of a drop of Soma (or of butter); see BÇS. vii. 12 (butter); ĀpÇS. xii. 20. 20; MÇS. ii. 3. 8. 4; Caland and Henry, p. 199; *f* the oblation of the remnants, see BÇS. vii. 14; ĀpÇS. xii. 23. 11; MÇS. ii. 4. 1. 25, 27; KÇS. ix. 11. 4, 5; Caland and Henry, p. 210.

[4] i.e. the Añçu, Upāñçu, Antaryāma, &c., libations, the formulae of all of which are uttered in a whisper, while the Āgrayaṇa is spoken aloud, the first mode winning gods, the latter men.

[5] In AV. vi. 47. 1, for *mahinā́, viçvakṛ́t* is read, and so KS. xxx. 6; MS. i. 3. 36 has *prātáḥ sávanāt* and *viçvaçrī́ḥ*, while AV. Ppp. has *pathikṛ́d viçvakṛṣṭiḥ*, and KÇS. ix. 3. 21 has *mahīnām*. All except

*c* May the All-gods, the Maruts, Indra,
Not leave us at the second pressing;
Long-lived, speaking what is pleasing to them,
May we enjoy the favour of the gods.[1]

*d* This third libation belongeth to the sages
Who righteously set the beaker in motion;
May these Saudhanvanas, who have attained heaven,
Bear our good offering to what is better.[2]

*e* Some libations have bases, some have not. Those which have a sprinkling have bases, those [2] of Soma have not bases. Taking (the cup) for Indra and Vāyu he should sprinkle it (saying), 'May the sacrifice be harmless for plants, for our cattle, for our folk; for all creatures harmless thou art: swell like ghee, O god Soma.'[3] Verily so he makes the libations of Soma to have a base. He becomes possessed of a base who knows thus. Verily also he wets with ghee the sky and earth: they being wet are to be lived upon; he is to be lived upon [3] who knows thus.

*f* This is thy share, O Rudra, for which thou didst ask; rejoice in it, find (for us) the lordship of cows, abundance of wealth, with good heroes and a year's prosperity.[4]

*g* Manu[5] divided his property among his sons. He deprived Nābhānediṣṭha, who was a student, of any portion. He went to him, and said, 'How hast thou deprived me of a portion?' He replied, 'I have not deprived you of a portion; the Aṅgirases here are performing a Sattra; they [4] cannot discern the world of heaven; declare this Brāhmaṇa to them; when they go to the world of heaven they will give thee their cattle.' He told them it, and they when going to the world of heaven gave him their cattle. Rudra approached him as he went about with his cattle in the place of sacrifice, and said, 'These are my cattle.' He replied, 'They have given them [5] to me.' 'They have not the power to do that', he replied, 'whatever is left on the place of sacrifice is mine.' Then one should not resort to a place of sacrifice. He said, 'Give me

AV. have *dráviṇam*, an inferior reading. For the Savanas cf. iii. 2. 5 *g–i*; Bloomfield, JAOS. xvi. 10.

[1] So in AV. vi. 47. 2; AV. Ppp., and KÇS. ix. 14. 17, but in KS. there is in c *sumedhasaḥ* and the end is *syāma patayo rayīṇām*. 'All the gods', which is Whitney's version of AV., is hardly precise.

[2] In AV. vi. 47. 3 has *vásyaḥ*, while Ppp. has *saudhanvanā 'mṛtā 'naçānās* and ends with *nayātha*. KS. has *tṛtīyasavanam*, *amṛtam ānaçānāḥ*, and *sviṣṭam* and *vasyas*. KÇS. x. 3. 21 has *tṛtīyasavanam* and *vasīyas*. The reference is of course to the Ṛbhus and their deeds; see Macdonell, *Vedic Mythology*, p. 133.

[3] In KS. and MÇS. the verse has *adhvaryo 'yaṁ yajñaḥ*.

[4] Cf. i. 8. 6. 1. Note the rare *upajīvanīya*; Whitney, *Sansk. Gramm.* § 965.

[5] Cf. AB. v. 14; MS. i. 5. 8, and for the substance see *Vedic Index*, i. 352. For Manu cf. Lévi, *La doctrine du sacrifice*, pp. 115 *seq.*; Macdonell, *Vedic Mythology*, p. 138.

a share in the sacrifice, and I will not have designs against your cattle. He poured out for him the remnants of the mixed (Soma). Then indeed had Rudra no designs against his cattle. When one who knows thus offers the remnants of the mixed (Soma), Rudra has no designs against his cattle.

iii. 1. 10. *a* May[1] I be pleasing to speech; pleasing to the lord of speech, O divine speech. The sweetness of speech place in me; hail to Sarasvatī.[2]

*b* By the Ṛc make the Soma to prosper,
By the Gāyatra the Rathantara,
The Bṛhat with the Gāyatrī for its metre.[3]

*c* The drop that falleth of them, that shoot,
Shaken by the arms, from the womb of the pressing-planks,
Or from the filter of the Adhvaryu,
Over it I say Hail! and offer it to Indra.[4]

*d* The drop, the shoot, that hath fallen on the ground,
From the rice grains [1], the cake, the mush,
From the Soma with grain, from the mixed, O Indra, from the pure,

[1] This chapter deals with certain Mantras of the Bahiṣpavamāna Stotra ritual, which should come before that in i. 4. 14. *a* and *b* refer to the Pravṛtahoma, 'libation to those selected', offered by the Adhvaryu and Āgnīdhra with these verses; see BÇS. vii. 9; xiv. 5; ĀpÇS. xii. 19. 4; 20. 1; MÇS. ii. 3. 6. 17, 18; KÇS. ix. 8. 8–11; Caland and Henry, p. 187; Schwab, *Das altindische Thieropfer*, p. 87. *c–e* form part of the Vipruḍḍhoma, for which see iii. 1. 8 *d* and Sūtras cited there; Caland and Henry, pp. 169 *seq.*, 277, 337. *g* is used during the march of the priests to the north for the performance of the Bahiṣpavamāna Stotra which takes place outside the Vedi or sacrificial enclosure (hence the name); see BÇS. vii. 7; MÇS. ii. 3. 6. 1–4; ĀpÇS. xii. 17. 1–4; KÇS. ix. 6. 27–33; Caland and Henry, pp. 171 *seq.* *h* is a prayer on the touching of vessels in which the Soma is by the sacrificer, or by the priests; see BÇS. vii. 8; ĀpÇS. xii. 18. 8, 9; MÇS. ii. 3. 6. 15; Caland and Henry, p. 182: the exact nature and place of the rite varies in the texts.

[2] This is found also in MS. i. 3. 1; KB. x. 6; JB. i. 82; GB. ii. 2. 17; AÇS. iii. 1. 14; ÇÇS. vi. 9. 17; KÇS. ix. 8. 16; Vait. xviii. 5. MS. has *vācás pátiḥ*, omits *dévi vāk*, and has *tásmai svā́hā*, and GB., AÇS., KÇS., and Vait. have the easier *vāce* which, however, is not necessary as the change of case is quite allowable. In c and d *te* is added after *yát* by KB., PB. (i. 3. 1; vi. 7. 6), ÇÇS., KÇS., and JB. *madhumattamam* is found in KB., GB., AÇS., and ÇÇS., and *juṣṭatamam* is added to it by KÇS. *no adya dhāt* is found in KB. and KÇS.

[3] Cf. iv. 1. 1. 3; v. 1. 1. 3; KS. xv. 11; xviii. 19; MS. ii. 7. 1; iii. 1. 1; VS. xi. 8; ÇB. vi. 3. 1. 20.

[4] This is RV. x. 17. 12, but with considerable differences; in b RV. has *dhiṣáṇāyā*, in c *pári vā yáḥ*, and in d, *táṁ te juhomi mánasā váṣaṭkṛtam*; KS. xxxv. 8 agrees generally with TS. but has *upasthe* with *dhiṣáṇāyā* like RV.; VS. vii. 26 and ÇB. iv. 2. 5. 2 have as RV. except in b, where is read *grāvacyuto dhiṣáṇayor upásthāt*; Vait. xvi. 17 (cf. GB. ii. 2. 12) agrees with RV. The contrast in b is interesting: clearly the *dhiṣáṇayor* reading contemplates something different (*adhiṣavaphalake* is Mahīdhara's version, and so Sāyaṇa here) from the *dhiṣáṇāyāḥ* of RV., for which see Hillebrandt, *Ved. Myth.* i. 175, n. 2, and cf. *Vedic Index*, i. 399, 400; ii. 476.

Over it I say Hail! and offer it to Indra.[1]

*e* Thy sweet drop, powerful,
Over which Hail! is said and which goeth back to the gods—
From the sky, the earth, the atmosphere—
Over it I say Hail! and offer it to Indra.[2]

*f* The Adhvaryu is the first of the priests to start work; verily they say the Stoma should be started by him.[3]

*g* 'May speech that goes in front go in front, going straight to the gods, placing glory in me, breath in cattle, offspring in me [2] and in the sacrificer',[4] he says; verily he yokes speech at the beginning of the sacrifice. The place of the sacrifice is made when having drawn off the libations they creep to the Bahiṣpavamāna; for they go away and they praise with verses which go away; he returns, and with a verse addressed to Viṣṇu reverences (the Soma); Viṣṇu is the sacrifice; verily he makes the sacrifice. 'O Viṣṇu, as our nearest, O mighty one, grant us protection; the streams dripping honey milk for thee the unfailing source',[5] he says; verily he makes to swell by it whatever of the Soma has dried up through lying (in the barrels).

iii. i. 11. *a* By[6] Agni may one win wealth
And abundance day by day,
Glory, full of heroes.[7]

*b* Rich in cattle, in sheep, O Agni, in horses is the sacrifice;
With manly companions, ever unalterable;

[1] Also in KS. xxxv. 8, and cf. Vait. xvi. 17. RV. x. 17. 13 is very different.

[2] Also in KS. xxxv. 8.

[3] The Adhvaryu utters the verse following which he goes to the north with the other priests, Pratiprasthātṛ, Prastotṛ, Udgātṛ, Pratihartṛ, Brahman, and sacrificer (see for the different orders, Caland and Henry, p. 171, n. 10).

[4] Only elsewhere in MÇS. ii. 3. 6. 4 where *yātu* is read.

[5] This is said by the sacrificer (ĀpÇS., Bhār.) or the Adhvaryu (MÇS., BÇS., Hir.); the Adhvaryu is more probable, to judge from the TS. The verse is only found elsewhere in the Sūtras.

[6] This chapter contains as usual Puronuvākyās and Yājyās. *a* and *b* accompany the first offering in ii. 4. 6. 1; *c* and *d* the second; *e* and *f* the third, with *g* and *h* as variants; *i* and *k* the fourth; *l* and *m* are alternative Puronuvākyās, *n* and *o* Yājyās of the fifth; *p* and *q* accompany the sixth; *r* and *s* the seventh. Then *t*-*y* are used in the Kārīreṣṭi (cf. ii. 4. 9); *t* accompanies the offering of three *piṇḍis* in the fire and watching them smoke as a rain prognostication; *u* is said of the offering in a *varṣāhū* (ĀpÇS. xix. 26. 1, 10); *v*-*x* of smoke; and *y* of the horse which faces west and is covered with a cloth [and touched (*abhipinasti*) and made to neigh (ĀpÇS. xix. 25. 21). *z* and *aa* are Puronuvākyā and Yājyā for the offering to Agni prescribed in ii. 4. 10; *bb* and *cc* and *dd* and *ee* are alternative sets for that to the Maruts; *ff* and *gg* those for that to Sūrya, while the three remaining Mantras accompany three offerings with the dipping-ladle (*sruva*) before the offering to Sviṣṭakṛt. Some of the verses are found also in MS., see below. For iii. 1. 11 *h* and *f*, see also iii. 3. 9, p. 262, n. 2.

[7] RV. i. 1. 3. Also in iv. 3. 13 *p*; MS. iv. 10. 4; 14. 16.

Rich in food is this, O Asura, in offspring,
Enduring, wealth, deep based and rich in houses.[1]

*c* Swell up.[2]

*d* Together for thee.[2]

*e* Here Tvaṣṭṛ, the first,
Of all forms, I call.
May he be ours only.[3]

*f* That procreant strength for us do thou,
O God Tvaṣṭṛ, graciously let loose,
Whence is born a hero [1] of great deeds, of skill,
Who wieldeth the pressing-stone and loveth the gods.[4]

*g* Come hither, O Tvaṣṭṛ, propitious,
Pervasive for abundance, and of thy own will,
Aid us in every sacrifice.[5]

*h* The hero is born, loving the gods,
Of brilliant hue, strong, and full of vigour;
Tvaṣṭṛ accord us offspring and descendants;
May he go to the place of the gods.[6]

*i* Forth for us, O goddess.[7]

*k* From the sky.[8]

*l* May we milk offspring and food
From Sarasvant's breast,
Swelling for all to see [2].[9]

*m* May we enjoy the favour
Of thy waves, O Sarasvant,
Which are full of honey and drip ghee.[10]

*n* Let us call for aid on this Sarasvant,
Whose ordinance all cattle follow,
Whose ordinance the waters obey,
And in whose ordinance the lord of increase doth rest.[11]

*o* The divine, well-feathered bird, the great one,

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1 RV. iv. 2. 5. It is given in full at i. 6. 6 *r* (cf. i. 7. 6. 7) and its repetition here is curious. Also in MS. i. 4. 3, 8; KS. v. 6; xxxii. 6.

2 These two verses are also cited only by Pratīka in ii. 3. 14. 3; 5. 12. 1; the full text is given in iv. 2. 7 *m* and *n*. The verses are RV. i. 91. 17, 18.

3 RV. i. 13. 10. Also in MS. iv. 13. 10; TB. iii. 3. 12. 1.

4 RV. iii. 4. 9. Also in MS. iv. 13. 10.

5 RV. v. 5. 9.

6 RV. ii. 3. 9. Also in MS. iv. 14. 8; TB. ii. 8. 7. 4. Presumably the progeny is the subject of *etu*.

7 RV. vi. 61. 4. The full text of this and the next verse is given at i. 8. 22. 1; the Pratīka in ii. 5. 12. 1.

8 RV. vii. 24. 3.

9 RV. vii. 96. 6 has in c *bhakṣīmáhi* for *dhukṣīmáhi*. The constr. is easier with *dhukṣīmáhi*; see Delbrück, *Altind. Synt.* p. 180. KS. xix. 14 agrees with TS.

10 RV. vii. 96. 5 has in c *tébhir no 'vitā́ bhava*, and so KS. xix. 14; N. x. 24; but MS. iv. 10. 1 agrees with TS.

11 Found also in MS. iv. 10. 1, and in ĀÇS. iii. 8. 1; ÇÇS. vi. 11. 8. It forms part of a Khila to RV. vii. 96 (Aufrecht², p. 678), and it occurs as AV. vii. 40. 1, where in

Germ of the waters, male of the plants,
Who delighteth with rain from near,
This Sarasvant let us call on for aid.[1]

*p* O Sinīvālī, with broad braids,
Who art the sister of the gods,
Accept the offering [3] which[2] is made;
Reveal, O goddess, offspring unto us.

*q* To her that hath fair hands, fair fingers,
Prolific, and mother of many,
To her the queen Sinīvalī,
Pour the offering.[3]

*r* Indra from all sides.[4]

*s* Indra men.[5]

*t* The dark-coloured steeds with fair feathers,
Clad in the mist, spring up to the sky;
They turn hitherward having established their abodes;
Then the earth is wet with ghee.[6]

*u* He hath golden tresses in the expanse of the air,
A raging serpent like the rushing wind,
With pure radiance [4], knowing the dawn,
Like true, glorious and toiling (women).[7]

*v* Thy winged (steeds) have charged them as they are wont;
The dark bull hath roared when this was;
He hath come hither with (lightnings) that smile like kindly (women);
The rains fall, the clouds thunder.[8]

*w* Like a cow the lightning loweth;
It tendeth its young like a mother,
When their rain hath been let loose.[9]

b *vratá* is read, and in c *puṣṭapátis*, where, however, the comm. has *puṣṭipátis*, and in d *havāmahe*.

[1] RV. i. 164. 52 has *vāyasám* in a, *darçatám* in b, *vṛṣṭibhis* in c, and in d omits *tám* and ends with *johavīmi*. AV. vii. 39. 1 reads absurdly *payasám* in a, and has a different d, *ā́ no goṣṭhé rayiṣṭhā́ṁ sthāpayāti*. *abhīpatás* seems to mean 'from near'; cf. Whitney on AV. *l.c.*

[2] RV. ii. 32. 6. Also in KS. xiii. 16; MS. iv. 12. 6, and cf. iii. 3. 11. 5 below.

[3] RV. ii. 32. 7. Also in MS. iv. 12. 6, and cf. iii. 3. 11. 5 below.

[4] RV. i. 7. 10. This and the next verse are given in full at i. 6. 12 *a* and *b*; see also i. 4. 43. 1; ii. 2. 12. 1; 5. 12. 1.

[5] RV. vii. 27. 1.

[6] RV. i. 164. 47 begins *kṛṣṇám niyā́nam*; has in b *apás*; in c *sádanād ṛtásya*, and in d *ghṛténa pṛthivī́ vyùdyate*. AV. vi. 22. 1 (cf. ix. 10. 22; xiii. 3. 9) ends *pṛthivī́ṁ vyùdaḥ*. KS. xi. 13 agrees with RV.; MS. iv. 12. 5 with RV., but KS. xi. 9 has *sadanāni rātvī ghṛtena dyāvāpṛthivī vyundan*.

[7] RV. i. 79. 1. For *návedas* cf. Oldenberg, *Ṛgveda-Noten*, i. 79; he points out that *satyā́ḥ* is a quasi-attraction to the object of comparison (cf. Keith, *Aitareya Āraṇyaka*, p. 257, n. 14).

[8] RV. i. 79. 2. In the interpretation of this verse I follow Geldner, *Ved. Stud.* iii. 119. The verse occurs also in KS. xi. 13; MS. iv. 12. 5; AB. vii. 9. 1, and RV., KS. and AB. all agree in nasalizing *aminanta*; cf. Oldenberg, *Prolegomena*, p. 471, n. 2.

[9] RV. i. 38. 8. Also in KS. xi. 13; MS. iv. 12. 5.

*x* The mountain that hath waxed great is afraid;
Even the ridge of heaven trembleth at your roaring;
When ye sport, O Maruts [5], with your spears,
Ye speed along together like the waters.[1]

*y* Roar and thunder, deposit a germ,
Fly around with thy chariot water-laden;
Draw downward thy opened water-skin,
And let the heights and the depths be level.[2]

*z* Even these immovable things (dost thou eat),
O Agni, like a beast at grass;
What time, O immortal, the hosts of thee,
The strong, rend the woods.[3]

*aa* O Agni, many are the hosts of the immortal all-knower,
O God, powerful; and (many) the [6] wiles of the wily
Which of yore they deposited in thee,
O thou that impellest all, O seeker of friends.[4]

*bb* From the sky grant us rain, O ye Maruts;
Make ye to swell the streams of the strong steed;
Come hither with this thunder,
Pouring the waters, the Asura our father.[5]

*cc* The bounteous Maruts make to swell the waters
Which yield milk with ghee for the sacrifices;
The strong steer they lead about as it were for rain;
They milk the thundering and never-failing spring.[6]

*dd* O ye Maruts, swimming in water, send forth
The rain [7], which all the Maruts strengthen;
May it call aloud like a maiden,[7]
Like a wife with her husband in union.

[1] RV. v. 60. 3. Also in MS. iv. 12. 5.

[2] RV. v. 83. 7. Also in KS. xi. 13.

[3] RV. vi. 2. 9. The omission of any verb is noteworthy and clear, but it is easily supplied from the simile.

[4] RV. iii. 20. 3. Cf. also MS. ii. 13. 11. *dhā́ma* may mean 'names', but it hardly seems very likely. For the form cf. Macdonell, *Ved. Gramm.* pp. 209, 210. The accent on the verb *saṁdadhúḥ* shows that the pred. is *bhū́rīṇi* carried on.

[5] RV. v. 83. 6. Also in KS. xi. 13.

[6] RV. i. 64. 6. It is usually held that *ābhúvaḥ* is nom. agreeing with the Maruts, but this is uncertain: it may be an acc. (Macdonell, p. 292) and apply to *apás*. Cf. Oldenberg, *Ṛgveda-Noten*, i. 63.

[7] This is a very unintelligible line. In AV. vi. 22. 3 *marútaḥ* is nom., not voc. as here, and Whitney suggests *údapruto marutaḥ* both voc., while Ppp. reads *udaplutaḥ*; in b it reads *vṛṣṭir yā́ viçvā nivátas pṛṇā́ti*; in c *éjāti gláhā*; in d *érum tundānā́*. The best attempt at explanation is unquestionably Pischel's (*Ved. Stud.* i. 81 *seq.*) which resolves it into a set of similes from sexual relations, and this seems certainly borne out by the use of *tud*. Pischel takes *tā́m̐* as meant for *tā́m* agreeing with *vṛṣṭim*, and legitimately treats *udaprúto marútaḥ* as in effect a voc. See, however, Whitney on AV. *l.c.*, and Baunack, KZ. xxxv. 532. The comm. can make nothing of it and make the second half-verse refer to a mother and father comforting a child which is crying.

*ee* With ghee anoint sky and earth, with honey;
Make the plants rich in milk, the waters;
Make to swell strength and goodwill,
When, O hero Maruts, ye pour the honey,[1]

*ff* Upwards that.[2]

*gg* The radiant.[3]

*hh* Like Aurva, like Bhṛgu, like Apnavāna,
I summon the pure
Agni who is clothed with the sea.[4]

*ii* As the impulse of Savitṛ,
The favour of Bhaga, I call
Agni who is clothed with the sea.[5]

*kk* I call the wise one, who soundeth like the wind,
The might that roareth like Parjanya,
Agni who is clothed with the sea.[6]

## PRAPĀṬHAKA II

### *The Supplement to the Soma Sacrifice (continued)*

iii. 2. 1. He[7] who sacrifices knowing the 'ascent' verses of the Pavamāna (Stotras) mounts on the Pavamānas and is not cut off from the Pavamānas. 'Thou art the hawk, with the Gāyatrī for thy metre; I grasp thee; bring me over in safety. Thou art the eagle, with the Triṣṭubh for thy metre; I grasp thee; bring me over in safety. Thou art the vulture, with the Jagatī for thy metre; I grasp thee; bring me over in safety', he says. These [1] are the ascents of the Pavamānas; he who knowing thus these sacrifices mounts on the Pavamānas, and is not cut off from the Pavamānas. He who knows the continuity of the Pavamāna lives all his days; he does

[1] For the verse cf. AV. vi. 22. 2, where a corresponds with b, c and d with c and d, but *kṛṇutha* and *pinvata* are read, and a ends with *çivāḥ*, while b is different, viz. *yád éjathā maruto rukmavakṣasaḥ*.

[2] RV. i. 50. 1. Cited in full at i. 4. 43 *a* (i. 2. 9 *g*); and cf. ii. 2. 12. 1; 3. 8. 2; 4. 14. 4; 5. 12. 1.

[3] RV. i. 115. 1. Cited as under n. 2.

[4] RV. viii. 102. 4. Also in KS. xl. 14; MS. iv. 11. 2.

[5] RV. viii. 102. 6. Also in KS. and MS. *ll. cc.*

[6] RV. viii. 102. 5. Also in KS. and MS. *ll. cc.*

[7] This chapter, which is parallel with ÇB. xii. 3. 4. 3–5, deals with certain formulae muttered along with the middle of the Stotriyas in the three Stotras called Pavamāna, viz. the Bahiṣpavamāna, Mādhyandinapavamāna, and Ārbhavapavamāna. See BÇS. vii. 8; xiv. 6; ĀpÇS. xii. 17. 14, 15; MÇS. ii. 3. 6. 8; KÇS. xiii. 1. 11; Caland and Henry, *L'Agniṣṭoma*, p. 182. See also PB. i. 3. 8; 5. 12, 15; LÇS. i. 12. 13; ii. 1. 5; ÇÇS. vi. 8. 10–12. The Mantra in § 3 is used with the stroking of the three instruments, the wooden vessel (*droṇakalaça*), stirring-vessel (*ādhavanīya*), and holder of the filtered Soma (*pūtabhṛt*); see ĀpÇS. xii. 16. 11. Caland and Henry omit this rite. For the vessels, see especially Oldenberg, ZDMG. lxii. 459 *seq.*; *Vedic Index*, ii. 513, 514.

not die before his time; he becomes rich in cattle; he obtains offspring. The Pavamāna cups are drawn off, but these are not drawn off by him, the wooden vessel, the stirring-vessel, and the vessel which holds the purified Soma. If he were to begin (the Stotra) without drawing them off, he would split the Pavamāna [2], and with its being split the breath of the Adhvaryu would be split. 'Thou art taken with a support; to Prajāpati thee!', (with these words) he should rub the wooden vessel; 'to Indra thee!', (with these words) the stirring-vessel; 'to the All-gods thee!', (with these words) the vessel which holds the purified Soma; verily he renders continuous the Pavamāna, he lives all his days; he does not die before his time; he becomes rich in cattle; he obtains offspring.

iii. 2. 2. There[1] are three pressings. Now they spoil the third pressing if there are no stalks of the Soma in it. Having offered the silent cup, he puts a shoot in the vessel which holds it, and placing it with the third pressing he should press it out. In that he makes it swell, it has a stalk (of the Soma); in that he presses it out, it has the lees (of the Soma); verily he makes all the pressings have stalks and pure Soma, and be of equal strength.

> Two oceans are there extended, unperishing;
> They revolve in turns like the waves in the bosom of the sea;
> Seeing they pass over one of them,
> Seeing not [1] they pass over the other with a bridge.[2]
> Two garments continuous one weareth;
> With locks, knowing all the worlds;
> He goeth in secret clad in the dark;
> He putteth on his bright robe abandoning that of the worn-out one.[3]

Whatever the gods did at the sacrifice the Asuras did. The gods saw this great sacrifice, they extended it, they performed the Agnihotra as

[1] This chapter first explains that the third pressing is akin to the first two in having also a pressing, though it is mainly a matter of the use of the *ṛjīṣa*, the lees of the Soma, not a new pressing. Then there are given two Mantras which accompany the looking at the cups just before they creep forward for the first pressing; see ĀpÇS. xii. 18. 14–16; BÇS. xiv. 6–8. Then it is explained that the special sacrifices being duplications of the parts of the ordinary sacrifices invented by the gods were effective against the Asuras.

[2] This Mantra is used when they look at the Ādhavanīya and Pūtabhṛt vessels. The comparison is clearly to day and night figured as two oceans, and the bridge one may hold is sleep pictured perhaps as a ship. *jaṭháre 'va pā́dāḥ* is a crux: the comm. cheerfully renders *pā́dāḥ* 'waves', but it is very uncertain, and some medical metaphor may be intended. The verse is not it seems elsewhere used.

[3] This is said while looking at the Droṇakalaça. The sun is the one, but *jāryái* is not clear, though I have followed the rendering of the comm. If it is a dat. of *jāryā*, then it must be compared with *svapatyai* (RV. i. 54. 11) and *mahīyái* (*ib.* i. 113. 6); see Macdonell, *Ved. Gramm.* p. 264; Lanman, *Noun-Infl.* p. 359.

the vow;[1] therefore one should perform the vow twice, for twice they offer the Agnihotra. They performed the full moon rite, as the animal sacrifice to Agni and Soma [2]. They performed the new moon rite, as the animal sacrifice to Agni. They performed the sacrifice to the All-gods,[2] as the morning pressing. They performed the Varuṇapraghāsas, as the midday pressing. They performed the Sākamedhas, the sacrifice to the fathers, and the offering to Tryambaka, as the third pressing. The Asuras sought to follow their sacrifice, but could not get on its tracks. They said, 'These gods have become inviolable (*adhvartavyāḥ*).' That is why the sacrifice (*adhvara*) is inviolable. Then the gods prospered, the Asuras were defeated. He who knowing thus offers the Soma, prospers himself, the enemy is defeated.

iii. 2. 3. *a* Surrounding[3] Agni, surrounding Indra, surrounding the All-gods, surrounding me with splendour, be purified for us, with healing for cattle, healing for men, healing for the horses, healing, O king, for the plants;[4] may we possess the abundance of wealth that is thine who art unbroken and of heroic power, O lord of wealth; of that give me, of that may I share, of that that is thine I procure this.[5]

*b* For my expiration, be purified, giving splendour, for splendour;

*c* For my inspiration;

*d* For my cross-breathing;

*e* For my speech [1];

*f* For my skill and strength;

[1] That refers to the Dīkṣā which includes the living by the sacrificer on milk only. The Agnihotra is performed night and morning.

[2] The three Cāturmāsya rites are the Vaiçvadeva, Varuṇapraghāsas, and Sākamedhas with its two dependent rites—all described in full in BÇS. v, and referred to above as parts of the Rājasūya in i. 8. 2–7.

[3] Cf. VS. vii. 14, 27–29; ÇB. iv. 2. 1. 22; 5. 6. 1–4. This chapter describes the gazing at the Soma and the different cups; *a* is addressed to the Somas as a whole by the sacrificer; *b* to the Upāñçupātra; *c* to the Antaryāma; *d* to the stone for pressing the Upāñçu; *e* to the Aindravāyava cup; *f* to the Maitrāvaruṇa; *g* to the Çukra and Manthin cups; *h* to the Āçvina cup; *i* to the Agrayaṇa cup; *k* to the Ukthya cup; *l* to the Dhruva cup; *m* to the Ṣoḍaçin cup; *n* to the Droṇakalaça; *o* to the Ādhavanīya; *p* to the Pūtabhṛt. Then he addresses the Soma (or acc. to ĀpÇS. the Āhavanīya) with *q* and *r* (Āp. inserts a verse 'Soma we choose thee as Udgātṛ who gazest on men; bring us across to safety', but recognizes the alternative version of which he disapproves); see BÇS. xiv. 8; ĀpÇS. xii. 18. 19–19. 3; MÇS. ii. 3. 7. 1; KÇS. ix. 7. 9–15; 10. 14. The exact Mantras *b*–*p* vary slightly in the different Sūtras; see Caland and Henry, pp. 183, 184, 283.

[4] This is only in TS.

[5] Cf. KS. iv. 4; MS. i. 3. 12; VS. vii. 14. *daditāraḥ* is not quite easy: 'givers' is hardly what is meant; 'preservers' is possible, and so Eggeling, SBE. xxvi. 285, MS. has *abhigrahītāraḥ*; but 'givers' may be pregnant for people who have it in their power to give. *áchinnasya suvī́ryasya* may apply to *te* or *póṣasya*: the sense is the same in either case. The word *idám* is altered to suit the exact wish (see at end).

*g* For my two eyes do ye be purified, giving splendour, for splendour;
*h* For my ear;
*i* For my trunk;
*k* For my members;
*l* For my life;
*m* For my strength;
*n* Of Viṣṇu,
*o* Of Indra,
*p* Of the All-gods thou art the belly, giving splendour to me, be purified for splendour.

*q* Who art thou? (Thou art) who by name. To who (*kásmai*) thee, to who (*kā́ya*) thee, thee whom I have delighted with Soma, thee whom I have gladdened with Soma. May I be possessed of fair offspring with offspring, of noble heroes with heroes, of excellent splendour with splendour, of great abundance with abundances.[1]

*r* To all my forms giving splendour [2], be purified for splendour; of that give me; of that may I share, of that that is thine I procure this.[2]

He who desires to be great should look (on the offerings); Prajāpati is here in the vessels,[3] Prajāpati is the sacrifice; verily he delights him, and he being delighted is purified for him with prosperity. He who desires splendour should look (on the offerings); Prajāpati is here in the vessels, Prajāpati is the sacrifice; verily he delights him, and he being delighted is purified for him with splendour. He who is ill [3] should look (on the offerings); Prajāpati is here in the vessels, Prajāpati is the sacrifice; verily he delights him, and he being delighted is purified for him with life. He who practises witchcraft should look (on the offerings); Prajāpati is here in the vessels, Prajāpati is the sacrifice; verily he delights him, and he being delighted cuts off him (the enemy) from expiration and inspiration, from speech, from skill and strength, from his eyes, from his ears, from his trunk, from the members, from life; swiftly he comes to ruin.

iii. 2. 4. *a* The[4] wooden sword is safety, the hammer is safety, the knife, the

[1] VS. vii. 29 is vaguely parallel, just as vv. 27 and 28 differ here and there from the preceding Mantras: *kó 'si katamò 'si kó nā́māsi yásya te nā́mā́manmahi yáṁ tvā sómenā́tītṛpāma | bhū́r bhúvaḥ svàḥ suprajā́ḥ prajā́bhiḥ syāṁ suvī́ro vīráiḥ supóṣaḥ póṣaiḥ.*

[2] Not in VS., KS., or MS.

[3] This is clearly the sense, not 'worthy of being invited'.

[4] This chapter deals with the creeping (*sarpaṇa*) of the sacrificer to the Sadas. *a* is addressed to the various implements at the Utkara; *b–e* to the several objects specified asking for an invitation to the sacrifice; *g* is addressed to heaven and earth (or the two pressing-boards according to one alternative in Hir.); *h* to the deities thereon specified; *i* to the two doors of the Sadas; *k* to the Sadas, with the Brahman and the officiating priests (*sákhīnām*); he then picks up a blade of grass and throws it outside the Sadas with *l*; *m* is said when he touches water and sits down; *n* is a prayer to sky and

sacrificial enclosure, the axe is safety; sacrificial ye art, makers of the sacrifice; do ye invite me to this sacrifice.[1]

*b* May sky and earth invite me;
(May) the place of singing, the bowl, Soma, the fire (invite me);
(May) the gods, the sacrifice,
The Hotrās call upon me in invitation.[2]

*c* 'Homage to Agni, slayer of Makha;[3] may the glory of Makha impel me'—(with these words) he reverences the Āhavanīya. Makha is the sacrifice [1]; verily he slays the sacrifice; verily paying homage to him he creeps to the Sadas, for his own safety.

*d* 'Homage to Rudra, slayer of Makha; for this homage guard me'—(with these words he reverences) the place of the Agnīdh; verily paying homage to him he creeps to the Sadas, for his own safety.

*e* 'Homage to Indra, slayer of Makha; injure not my power and strength'—(with these words he reverences) the place of the Hotṛ; verily he invokes this blessing, for the preserving of his power and strength [2].

*f* He who creeps forward knowing the gods who cause ruin at the Sadas is not ruined at the Sadas. 'Homage to Agni, slayer of Makha', he says. These gods cause ruin at the Sadas. He, who knowing them thus creeps forward, is not ruined at the Sadas.

*g* Ye two are firm, loose; united guard me from trouble.[4]
*h* May the sun, the god, guard me from trouble from the sky, Vāyu from

earth; *o* to the fathers; see ĀpÇS. xii. 19. 6–20. 11; BÇS. vii. 10 and 11; xiv. 8; MÇS. ii. 3. 7. 1–7; KÇS. ix. 8. 18–25; Caland and Henry, pp. 188–190.

[1] In AV. vii. 28. 1 is read *vedáḥ svastír drug-haṇáḥ svastíḥ páraçur védiḥ paraçúr naḥ svastí.* The second half-verse is different from ours. The rendering is not certain: I accept the comm.'s view that *svastíḥ* is to be applied to *páraçur* and *védiḥ*, but Whitney in AV. *l.c.* renders 'the rib [is] sacrificial hearth', while Caland and Henry, p. 189, ignore the *védiḥ* altogether, rendering 'le couteau salut'. The meaning of *párçu* is uncertain: the comm. renders it as for *tṛṇādichedana*, i.e. a smaller weapon than the *paraçú* which is for *vṛkṣādichedana*, and this seems better than the curious 'rib' which it normally means; cf. *Vedic Index* i. 503. For the sense of *vighaná* cf. the discussions of *drughaṇa* in Geldner, *Ved. Stud.* ii. 3; v. Bradke, ZDMG. xlvi. 462; Bloomfield, *id.* xlviii. 546; Franke, VOJ. viii. 342. Oldenberg, *Ṛgveda-Noten*, ii. 320.

[2] Only in TS.

[3] Makha is unknown here and elsewhere: the authors do not know who he is; he occurs with the gods, especially Vāyu and Indra; cf. ÇB. xiv. 1. 1. 1–10; MS. iv. 5. 9; PB. vii. 5. 6. In the RV. ix. 101. 13 the Bhṛgus appear in conflict with him; cf. Macdonell, *Vedic Mythology*, p. 140. These Mantras again are only in TS.

[4] This is curious and MÇS. ii. 3. 7. 2 reads *stho 'çithire* and omits *mā*. But ĀpÇS. xii. 20. 4 and BÇS. vii. 10 both have *çithire* which is clearly the traditional text altered for the sense by MÇS. Cf. *pratiṣṭhe stho devate* (MGS. *dyāvāpṛthivī* added) *mā mā saṁtāptam*, ĀpMB. ii. 9. 3; HGS. i. 11. 9; MGS. i. 2. 16, and *pratiṣṭhe stho viçvato mā pātam*, PGS. ii. 6. 30.

the atmosphere [3], Agni from earth, Yama from the fathers, Sarasvatī from men.[1]

*i* O ye divine doors, oppress me not.[2]

*k* Homage to the Sadas, homage to the lord of the Sadas, homage to the eye of the friends who go before, homage to sky, homage to earth.

*l* Ho! son of a second marriage, get thee hence; sit on the seat of another more foolish than we are.[3]

*m* From the low, from the high may I go.[4]

*n* O sky and earth protect me from this day to-day.[5]

*o* When he creeps forward to the seat [4], the fathers creep along after him; they have power to injure him; having crept to the seat he should look along the south side (saying), 'Come, O ye fathers; through you may I possess the fathers; may ye have good offspring in me';[6] verily paying reverence to them he creeps to the Sadas, for his own safety.

iii. 2. 5. *a* Food,[7] come hither, enter me for long life, for health, for increase of

[1] Cf. *sūryo mā devo divyebhyo rakṣobhyo vāta āntarikṣebhyo 'gniḥ pārthivebhyaḥ svāhā*, JB. i. 83; *sūryo mā divyābhyo nāṣṭrābhyaḥ pātu vāyur antarikṣābhyo* (read *ānt°*) *'gniḥ pārthivābhyaḥ svāhā*, PB. i. 3. 2; vi. 7. 2 (the conjecture in Bloomfield's *Vedic Concordance*, p. 1029, *antarikṣyābhyo* is not probable: see JB. i. 83).

[2] Cf. *ṛtasya dvārau*, &c., VS. v. 33; PB. i. 5. 1 (which adds *stho*); ÇÇS. vi. 12. 13; LÇS. ii. 3. 9; 4. 1; KÇS. ix. 8. 20.

[3] Cf. KÇS. ii. 1. 22; MÇS. v. 2. 16. 4; ĀÇS. i. 3. 30; Kauç. iii. 5; cxxxvii. 37. For *daidhiṣavya* cf. *Vedic Index*, i. 379.

[4] Cf. *yad ud udvata un nivataḥ çakeyam*, Kauç. iii. 8; cxxxvii. 40.

[5] In Kauç. cxxxvii. 41 this is erroneously rendered *aghān naḥ* (palaeographically a very easy blunder).

[6] MÇS. ii. 3. 7. 3 has *āganta pitaraḥ somyāsas teṣāṁ vaḥ prativittā ariṣṭāḥ syāma supitaro vayaṁ yuṣmābhir bhūyāsma suprajaso yūyam asmābhir bhūyāsta*.

[7] This chapter contains the Mantras for the eating of the Soma, *a–g*, with, in *h* and *i*, variants for the second and third pressings; *k* refers to the swelling up of the Soma (*āpyāyana*), and *l* is said by the Adhvaryu touching the Hotṛ; the Mantras come in place before i. 4. 14. See BÇS. vii. 15; ĀpÇS. xii. 25. 16–23; MÇS. ii. 4. 1. 33–45; KÇS. ix. 12. 3, 4; Caland and Henry, pp. 215 *seq.* *m* is used in the concluding rite; according to BÇS. viii. 18 after the emptying of the goblets (Caland and Henry, p. 386), at different times acc. to ĀpÇS. xiii. 22. 5; MÇS. ii. 5. 4. 40; the comm. here follows Āp. and places the verse after i. 4. 45 *i*. *n* is an expiatory stanza to accompany an expiatory offering, ĀpÇS. xiii. 17. 8; BÇS. viii. 17; Caland and Henry, p. 387; *o* and *p* accompany the grain-eating and the washing the grains with water, BÇS. viii. 16; ĀpÇS. xiii. 17. 3–7; MÇS. ii. 5. 4. 7; KÇS. x. 8. 4, 5; Caland and Henry, pp. 386, 387. *q–v* are clearly intended for an offering to the fathers, cf. a cit. in the comm. here from ĀpÇS. xiii. 12. 9; BÇS. viii. 17; Caland and Henry, p. 387; *w* accompanies the Çakalahoma, an offering in the Āhavanīya of fragments of the Yūpa; there are six offerings, and the comm. tells us to supply 'one's own sin', 'another's sin', and 'every sin'; cf. BÇS. viii. 17; ĀpÇS. xiii. 17. 9; MÇS. ii. 5. 4. 8, 9; ĀÇS. x. 8. 5, 6; Caland and Henry, p. 388 (the formulae vary). *x* accompanies the smelling and eating of the last of the Soma; cf. BÇS. viii. 17; ĀpÇS. xiii. 17. 9–18. 1; MÇS. ii. 5. 4. 10–12; KÇS. x. 8.

wealth, for splendour, for good offspring. Come hither, O Vasu, preceded by wealth; thou art dear to my heart.

*b* May I grasp[1] thee with the arms of the Açvins.

*c* With clear sight may I gaze[2] upon thee, O god Soma, who regardest men.

*d* Gentle control, banner of the sacrifices, may speech accept and delight in the Soma;[3] may Aditi, gentle, propitious, with head inviolable, as speech, accept and delight in the Soma.

*e* Come hither, O thou who art of all men [1], with healing and favour; with safety come to me, O tawny-coloured, for skill, for strength, for increase of wealth, for good heroes.

*f* Terrify me not, O king, pierce not my heart with thy radiance, for manly strength, for life, for splendour.

*g* Of thee, O god Soma, who hast the Vasus for thy troop, who knowest the mind, who belongest to the first pressing, who hast the Gāyatrī as thy metre, who art drunk by Indra, who art drunk by Narāçaṅsa, who art drunk by the fathers, who hast sweetness, and who art invited, I invited eat.[4]

*h* Of thee, O god Soma, who hast the Rudras for thy troop, who knowest the mind, who belongest to the midday pressing, who hast the Triṣṭubh for thy metre, who art drunk by Indra, who art drunk by Narāçaṅsa [2], who art drunk by the fathers, who hast sweetness, and who art invited, I invited eat.[5]

*i* Of thee, O god Soma, who hast the Ādityas for thy troop, who knowest the heart, who belongest to the third pressing, who hast the Jagatī for thy metre, who art drunk by Indra, who art drunk by Narāçaṅsa, who art drunk by the fathers, who hast sweetness, and who art invited, I invited eat.[6]

*k* Swell up, let thy strength be gathered
From all sides, O Soma;
Be strong in the gathering of might.[7]

*l* Impel my limbs, O thou with tawny steeds,
Do not distress my troops;

7, 8; Caland and Henry, p. 389. *n–p* would follow after i. 4. 28; *q–v* before i. 4. 23; *w* and *x* after i. 4. 28.

1 The Bibl. Ind. reads *sadhyāsam*, but that is merely a common error of reading due to the similarity of *dh* and *gh*.

2 *kçeṣam* is the erroneous reading in MÇS. ii. 4. 1. 34.

3 MÇS. ii. 4. 1. 36 reads *mandrā vibhūtiḥ* and *yajñiyā*, and *pibatu* here and at the end.

4 MÇS. ii. 4. 1. 44 has after *gāyatrachandasa* only *agnihuta indrapītasya madhumata upahūta upahūtaṁ bhakṣayāmi*. See also AB. vii. 34; ÇÇS. vii. 5. 23. If the construction of the passages is as taken above with Caland and Henry, p. 217, the phrase *prātaḥsavanásya* is a quasi genitive of quality; it is possible to take it as the object of *bhakṣayāmi* and *te* as possessive, but cf. *o*.

5 MÇÇ. ii. 4. 4. 29 has *agnihuta* after °*chandasa*.

6 MÇS. ii. 5. 1. 33 has *jagacchandasa agnihuta*.

7 RV. i. 91. 16. Cf. also PB. i. 5. 8; LÇS. ii. 5. 9. The verse occurs again in full at iv. 2. 7 *m*.

Propitious do thou honour for me the seven sages;
Do not go below my navel [3].[1]

*m* We have drunk the Soma, we have become immortal,
We have seen the light, we have found the gods;
What can the enmity, what the treachery,
Of mortal man do to us, O immortal?[2]

*n* Whatever fault has been mine,
Agni hath put that right, all-knower, he who belongeth to all men;
Agni hath given back the eye,
Indra and Bṛhaspati have given it back;
Do ye two, O Açvins,
Replace my eye within its sockets.[3]

*o* Of thee, O god Soma, over whom the Yajus is spoken, the Stoma sung [4], the Uktha recited, who hast tawny steeds, who art drunk by Indra, who hast sweetness, and who art invited, I invited eat.[4]

*p* Ye are to be filled; fill me
With offspring and wealth.

*q* That is thine, O father, and those that are after thee. That is thine, O grandfather, O great-grandfather, and those that are after thee.[5]

*r* Rejoice therein, O fathers, according to your shares.

*s* Homage to your taste, O fathers; homage to your birth, O fathers; homage to your life, O fathers; homage to your [5] custom, O fathers; homage to your anger, O fathers; homage to your terrors, O fathers; O fathers, homage to you.[6]

*t* Ye that are in that world, may they follow you; ye that are in this world, may they follow me.

*u* Ye that are in that world, of them be ye the most fortunate; ye that are in this world, of these may I be the most fortunate.[7]

*v* O Prajāpati, none other than thou
Comprehendeth all these creatures [6].
What we seek when we sacrifice to thee, let that be ours;
May we be lords of riches.[8]

*w* Thou art the expiation of sin committed by the gods, thou art the expiation of sin committed by men, thou art the expiation of sin committed by the fathers.[9]

*x* Of thee, O god Soma, that art purified in the waters, that art pressed

[1] KÇS. ix. 12. 4 has *gātrāṇi* and Vait. xix. 18 has *hinvā*.

[2] RV. viii. 48. 3.

[3] The past tenses here express the certainty of the sacrificer of the fact that Agni, &c., will perform the duty. MÇS. i. 3. 4. 23 has *akṣṇoḥ*. The sense must be the two sides of the eyeball or the eyelids.

[4] The beginning of this compares with PB. i. 6. 4.

[5] For this and the next see i. 8. 5. 1.

[6] For this cf. VS. ii. 32; KS. ix. 6; TB. i. 3. 10. 8; SMB. ii. 3. 8-10; MS. i. 10. 3; AV. xviii. 4. 81, 82.

[7] Cf. TB. i. 3. 10. 8, 9.

[8] RV. x. 121. 10 and often.

[9] Cf. VS. viii. 13; TA. x. 59.

by men, over whom the Yajus is spoken, the Stoma sung, the Çastra recited, who art made by the fathers into food to win horses and cows, and who art invited, I invited eat.[1]

iii. 2. 6. *a* Thou[2] art the milk of the great ones, the body of the All-gods; may I to-day accomplish the cup of the speckled ones; thou art the cup of the speckled ones; thou art the heart of Viṣṇu, once hath Viṣṇu stepped apart along thee, O vigorous one; with curds and ghee may prosperity be increased; may wealth come to me from this which is offered and enjoyed; thou art the light for all men, milked from the dappled one.[3]

*b* As great as are sky and earth in mightiness,
As great as the expense of the seven rivers,
So great is the cup of thee, O Indra [1],
Which unvanquished I draw off with strength.[4]

If a black bird touch the speckled butter, his slaves would be likely to die; if a dog touch it, his fourfooted cattle would be likely to die; if it were to be spilt, the sacrificer would be likely to die. The speckled butter is the cattle; his cattle fall, if his speckled butter falls; in that he takes again the speckled butter, he takes again cattle for him. The speckled butter is the breath; his breath [2] falls, if his speckled butter falls; in that he takes again the speckled butter, he takes again breath for him. He takes it after placing gold (in the ladle), gold[5] is immortality, the speckled butter is the breath; verily he places immortality in his breath. It is of a hundred measures, man has a hundred years of life, a hundred powers; verily on life and power he rests. He makes a horse sniff it, the horse is connected with Prajāpati; verily from his own place of origin he fashions offspring for him. His sacrifice is broken whose speckled butter is spilt. He takes it again with a Ṛc addressed to Viṣṇu; Viṣṇu is the sacrifice; verily he unites the sacrifice by the sacrifice.

1 There are many parallels for *w* and *x*, KS. iv. 13; MS. i. 3. 39; VS. viii. 13, 12; ÇB. iv. 4. 3. 11; KÇS. x. 8. 5, 6; PB. i. 6. 11, 12; ĀÇS. vi. 12. 11; ÇÇS. viii. 8. 6; 9. 4; LÇS. ii. 11. 13, 16; iii. 1. 28.

2 This chapter deals with the speckled butter. *a* is used, acc. to a citation in the comm., when the speckled butter is divided into four parts and offered: it comes before i. 3. 6. *b* deals with the Dadhigharma, or pot of milk; see ApÇS. xiii. 3. 2, 3; KÇS. xxvi. 7. 54; BÇS. xiv. 9.

3 This is mainly peculiar to TS. *ékam iṣa* is not parallel to *ekam iṣe* (as given by Bloomfield, *Vedic Concordance*, p. 295) found in TB. iii. 7. 7. 11; ĀpÇS. x. 22. 12; SMB. i. 2. 6; ĀpMB. i. 3. 7, &c., and therefore *iṣa* is perfectly regular: it is a voc. as the lack of accent shows. *ékam* may be taken with *tvā*. *tásya*, &c., is found in a different context in KS. xxv. 7 (*draviṇehāgamyāḥ*) and ApÇS. iv. 12. 10 (*draviṇehāgameḥ*).

4 So VS. xxxviii. 26 (ÇB. xiv. 3. 1. 30) but omitting in a *mahitvā́* and reading in b *vitasthiré* and in d *ū́rjā gṛhṇāmy ákṣitam*. In AV. iv. 6. 2 a and b occur, but *varimṇā́* replaces *mahitvā́*, *ca* is omitted (Ppp. has *vā*), and *vitaṣṭhiré* is read in the text and in APr., but °*tasthire* by the comm.

5 Gold is placed in Sruc, and speckled butter is poured in it, and so mingled with its qualities. *çatámānam* probably refers to it as unit of *kṛṣṇalas*; see *Vedic Index*, ii. 505.

iii. 2. 7. *a* O God[1] Savitṛ, he hath declared that to thee; that do thou impel and offer.[2]

*b* The Brahman is Bṛhaspati.

*c* Depart not from the life-giving Ṛc, from the Sāman which protecteth the body.[3]

*d* Let your wishes be accomplished, let your purposes (be accomplished).

*e* Speak right and truth.

*f* Praise ye on the impulse of the god Savitṛ.[4]

*g* The praised of the praised art thou, may the praised milk strength for me, may the praised of the praised come to me.[5]

*h* Thou art the Çastra of the Çastra [1], may the Çastra milk strength for me, may the Çastra of the Çastra come to me.

*i* With power may we conquer,
May we milk offspring and food.[6]

*k* May my wish be accomplished among the gods.[7]

*l* May splendour come to me.

*m* The sacrifice hath become, it hath come into being,
It hath been born, it hath waxed great;
It hath become the overlord of the gods,
May it make us overlords,
May we be lords of wealth.[8]

*n* Either the sacrifice [2] milks the lord of the sacrifice, or the lord of the sacrifice milks the sacrifice. Him, who sacrifices not knowing the milking of the Stotra and the Çastra, the sacrifice milks, he after sacrificing becomes worse; he, who knowing the milking of these two sacrifices, milks the sacrifice; he after sacrificing becomes better. 'The praised of the praised art thou, may the praised milk strength for me, may the praised of the praised come to me. The Çastra of the Çastra thou art, may the Çastra milk strength for me, may the Çastra of the Çastra come to me', he says; this is the milking of the Stotra and the Çastra; he who

[1] Cf. ÇB. iv. 6. 6. 7. This chapter gives in *a–f* Mantras for the response of the Brahman, to the Prastotṛ's question, in the shape of an invitation to praise; see ĀpÇS. xiv. 9. 7–10. 1; KÇS. xi. 1. 19–21 agrees on the whole, using VS. ii. 12; BÇS. xiv. 9; MÇS. v. 2. 16. 14 differ materially; cf. Caland and Henry, pp. 175, 176. *g* and *i–l* are said by the sacrificer at the end of the Bahiṣpavamāna Stotra; see BÇS. xiv. 9; ĀpÇS. xii. 17. 17, 18; *h* and *i–l* are said as the *uktha-doha*, and *m* as the *yajñasya punarālambha* by the sacrificer; see ĀpÇS. *l.c.*; Caland and Henry, pp. 180, 233, 234.

[2] See also TS. ii. 6. 9. 2, and cf. ÇB. iv. 6. 6. 7, where VS. ii. 12 is quoted.

[3] Also in ĀÇS. v. 2. 19; ÇÇS. vi. 8. 6 (with *tanūpāḥ*), in both cases with *āyuṣmatya*; in Vait. xvii. 4 with *māpagāyā*, and in Kauç. cviii. 2 with *mā satsi*. Cf. also JB. i. 167.

[4] ÇB. iv. 6. 6. 6 has simply *stuta savituḥ prasave*, and GB. ii. 2. 15; Vait. xvii. 7 have *save* for *prasave*.

[5] Cf. PB. i. 6. 3; LÇS. ii. 6. 12; Vait. xvii. 7.

[6] See i. 6. 4 *o*.

[7] *astu* is read in Vait. xvii. 8. Cf. also Nir. vi. 8.

[8] See i. 6. 6 *q*.

sacrifices knowing thus milks the sacrifice, and by sacrificing becomes better.

iii. 2. 8. *a* To[1] the flying eagle hail! Vaṭ! To him who approveth himself homage. To the support, the law, hail! Vaṭ! To him who approveth himself homage. To the enclosing-stick which extendeth men hail! Vaṭ! To him who approveth himself homage. To the strength of the Hotrās hail! Vaṭ! To him who approveth himself homage. To the milk of the Hotrās hail! Vaṭ! To him who approveth himself homage. To Prajāpati, to Manu, hail! Vaṭ! To him who approveth himself homage. Right, guardian of right, heaven-bearing, hail! Vaṭ! To him who approveth himself homage.

*b* Let the Hotrās delight in the sweet ghee.[2]

*c* To the lord of the sacrifice the Ṛṣis said,
'By thy sin [1] creatures are famishing and troubled';
He did not secure the two drops of honey;
May Viçvakarman unite us with them.[3]

*d* Dread are the Ṛṣis; homage be to them,
In the union with their eye and mind;
To Bṛhaspati great, real, and glorious reverence;
Homage to Viçvakarman; may he guard us.[4]

[1] For § 3 cf. MS. ii. 3. 8. This chapter contains a miscellaneous series of Mantras. *a* and *b* deal with the libation of Soma at the third pressing, the Prasthitahoma. The several parts of *a* are spoken by the Adhvaryu to accompany libations from the pot of the Hotṛ, the Maitrāvaruṇa, the Brāhmaṇācchaṅsin, Potṛ, Neṣṭṛ, Achāvāka, and Āgnīdhra; *b* is used at the second Vaṣaṭ for the second libation of the Adhvaryu, or is muttered after each offering, and the Yajus Vaṭ, &c., is apparently used after each second Vaṣaṭ, though the texts differ; see BÇS. viii. 12; ĀpÇS. xiii. 12. 1–8; MÇS. ii. 5. 1. 31, 32; KÇS. x. 5. 8–10; Caland and Henry, pp. 347–349. The Mantras seem to fit in after i. 4. 22. *c–g* accompany six oblations in the Agnīdh's fire by the Adhvaryu; see BÇS. viii. 6; ĀpÇS. xiii. 7. 17; Caland and Henry, pp. 295 *seq.*; the Mantras fall at the end of i. 4. 43. *h* refers to the gifts to the priests (see Caland and Henry, pp. 293–295). *i–m* deal with the mixing of the Soma with the milk; BÇS. viii. 10; ĀpÇS. xiii. 10. 8–10; MÇS. ii. 5. 1. 25; KÇS. x. 5. 2; Caland and Henry, pp. 336, 337; the Mantras belong between i. 4. 22 and 23. *n–s* deal with the transference of the contents of the Dhruva Graha to the Hotṛ's cup; BÇS. viii. 16; ĀpÇS. xiii. 16. 1–5; MÇS. ii. 5. 2. 26; KÇS. x. 7. 7; Caland and Henry, pp. 368, 379, 380; the Mantras belong between i. 4. 27 and 28.

[2] The Hotrās are the Hotṛs and the Hotrakas, i. e. the six priests whose cups are used in the rite of the Prasthitahoma; cf. Caland and Henry, p. 3. In *a* the word is abstract. *ṛtapāḥ* and *suvarvāṭ* are vocatives.

[3] AV. ii. 35. 2 has in b *nírbhaktaṁ* and *anutapyámānam*, which is an easier construction; in c it has *madhavyàn stokā́n ápa yā́n rarā́dha*, with in d *tébhiḥ*; Ppp. varies somewhat. MS. ii. 3. 8 has in b *vihā́ya prajā́m anutápyamānāḥ*; in a it reads *yájamānam*.

[4] AV. ii. 35. 4 has in b *cákṣur yád—satyám*, in c *mahiṣa*, and in d *viçvakarman námas te pāhy asmā́n*.

Deeming that the Soma-drinkers are his own,
Knowing the breath like a valiant man in battle,—
He hath committed a great sin and is bound by them—
Him set free, O Viçvakarman [2], for safety.[1]
Those who eating deserved not riches,
Whom the fires of the hearths did trouble,
That is their offering to expiate the ill sacrifice;
A good sacrifice for us may Viçvakarman make it.[2]
Homage to the Pitṛs, who have watched around us,
Making the sacrifice, loving the sacrifice, the benignant deities;
We have not brought you the offering without desires;
Trouble us not for this sin.[3]

*h* All those who are in the Sadas must have presents; he who did not [3] give them a present would fall a victim to them; in that he offers the libations to Viçvakarman, he thus delights those who are in the Sadas.

*i* Ye gods, have regard to this wonder,
The good thing which the husband and wife win with the milk admixture;
A male child is born, he findeth riches,
And all the house prospereth unhurt.[4]

[1] AV. ii. 35. 3 has *adānyā́n* and in b *yajñásya* and *samayé*, in c *yád énaç cakṛvā́n baddhá eṣá*. MS. ii. 3. 8 has *ayajñiyā́n̐ yajniyān*, and *éno mahác cakṛvā́n* and *eṣá*. The sense of TS. is doubtful. Caland and Henry understand the gods to be meant by *somapā́n* and by *eṣā́m̐* and this may be the case. Whitney thinks *ananyā́n* unintelligible and this is probably correct. The metre of a is irregular, the two syllables being only made up to eleven artificially, and this suggests corruption in *ananyā́n*. The third Pāda is a clear case of anacoluthon, probably *metri causa*.

[2] AV. ii. 35. 1 has *ā́nṛdhúḥ*, and in c *yā́* and *dúriṣṭis*, and in d *tā́n* (a mere blunder) and *karavat*; MS. ii. 3. 8 has *ānaçús*, in c agrees with AV., and in d puts *kṛṇotu* after *viçvákarmā*. The sense of AV. differs from that of TS. in a, 'did not prosper in good things', and is better than that in TS. *anvátapyanta* Whitney renders 'were distressed about', but it may be act. *avayā́(ḥ)* is according to Whitney from *ava* and √*yā*; Macdonell (*Ved. Gramm.* p. 61) accepts the reference to *ava-yāj-as* with the *s* of the ordinary nom., not *ava-yāj-s*, with loss of the consonant of the root.

[3] This is a curious line: the offering of a Dakṣiṇā to the Pitṛs is a strange idea, and the sin of doing it with desire is also strange; the line is peculiar to TS., but for c cf. *mā́ nas tásmād énaso deva rīriṣaḥ*, iii. 4. 11. 6 (RV. vii. 89. 5; AV. vi. 51. 3; KS. xxiii. 12; MS. iv. 12. 6).

[4] VS. viii. 5 has *çrád asmai naro vácase dadhātana yád āçīrdā́ dámpatī vāmám açnutáḥ púmān putró jāyate vindáte vásv ádhā viçvā́hārapá edhate gṛhé*. The rendering above assumes *asmé* to be an error for *asmai* though it is not quite impossible to take it as correct, but VS. makes *asmai* more probable; *yád* also seems better than *yám*, but that may refer to the next *pada*. *viçve* is quite impossible. Caland and Henry, p. 336, n. 3, suggest *viçve*, but that is not likely at all, and we may compare the meaningless *viçve* of TS. i. 2. 2. 1 (*viçvo* in RV. v. 50. 1) *viçve rāyá iṣudhyasi* where see note.

*k* May the husband and wife who give the milk admixture win good;
May wealth unharmed attend them dwelling in harmony;
May he, who poureth that which hath been milked together with the pot (of Soma),
By the sacrifice leave misfortune on his way.[1]

*l* Butter-necked [4], fat is his wife;
Fat his sons and not meagre,
Who with his wife eager to offer a good sacrifice
Hath given to Indra the milk admixture together with the pot (of Soma).[2]

*m* May the milk admixture place in me strength and good offspring
And food, wealth and fair fame,
(Me that am) conquering the fields with might, O Indra,
And casting down my rivals.[3]

*n* Thou art being, place me in being; thou art the mouth, may I be the mouth.[4]

*o* From sky and earth I take thee.[5]

*p* May the All-gods, belonging to all men [5], move thee forward.

*q* In the sky make firm the gods, in the atmosphere the birds, on earth the creatures of earth.[6]

*r* With the firm offering the firm
Soma, we transfer,[7]
That the whole world may be for us
Free of sickness and of kindly intent;[8]

*s* That Indra may make
All the clans for us of one mind,[9]
That all the quarters
May be ours alone.

[1] *rā́yaḥ* is curious and must be a nom.—the comm. takes it as an accus., which will not do. This verse is peculiar to the TS. Cf. above i. 8. 9. 2; Weber, *Ind. Stud.* xiii. 95.

[2] Also peculiar to the TS.

[3] With this KS. v. 2 (cf. xxxii. 2) precisely agrees. MS. iv. 12. 3 has *naḥ* for *me* but otherwise agrees. AV. ii. 29. 3 has *ā́çīr ṇas*, and in b *dhattam* and *sácetasau* for *sávarcasam*, while it reads *saupra-jāstvā́m*, a bad form, and for *iṣam dákṣam*. KÇS. x. 5. 3 agrees with TS. but has *suvarcasam*. In the second half-line AV. has *ayam* and Ppp. has *saṁ jayat*. The anacoluthon is remarkable.

[4] The second part of this is found in AB. ii. 22. 7; ĀÇS. v. 2. 8.

[5] See MS. iv. 9. 7; VS. xxxviii. 6; ÇB. xiv. 2. 1. 16.

[6] Cf. MS. i. 3. 15; iv. 6. 6; KS. xxxv. 7 where *divyān* and *antarikṣyān* are read with *dṛṅha* added by KS. in each case.

[7] Cf. RV. x. 173. 6 which ends *abhi sómaṁ mṛçāmasi*; AV. vii. 94. 1; VS. vii. 25 (with *mánasā*); MS. i. 3. 15; KS. xxxv. 7.

[8] So KS. xvii. 11; VS. xvi. 4. There is a similar verse with *sárva íj jánaḥ* in RV. x. 141. 4; AV. iii. 20. 6, &c.

[9] RV. x. 173. 6 has *átha na índro kévalīr víço balihṛ́tas karat*.

iii. 2. 9. In[1] that the Hotṛ addresses the Adhvaryu, he makes the thunderbolt advance towards him; 'O reciter of hymns', he says in response at the morning pressing; the syllables herein are three, the Gāyatrī has three Padas, the morning pressing is connected with the Gāyatrī; verily with the Gāyatrī he places the thunderbolt within the morning pressing. 'The hymn hath been[2] uttered', he says in response at the midday pressing; the syllables herein are four, the Triṣṭubh has four Padas, the midday pressing is connected with the Triṣṭubh; verily with the Triṣṭubh he places the thunderbolt within the midday pressing [1]. 'The hymn hath been uttered to Indra', he says in response at the third pressing; the syllables herein are seven, the Çakvarī has seven Padas, the thunderbolt is connected with the Çakvarī; verily with the thunderbolt he places the thunderbolt within the third pressing. The theologians say, 'He indeed would be an Adhvaryu who should produce the metres in the responses according to the pressings; he would bestow brilliance upon himself at the morning pressing, power at the midday pressing, and cattle at the third pressing.' 'O reciter of hymns', he says in response at the morning pressing; the syllables herein are three, [2], the Gāyatrī has three Padas, the morning pressing is connected with the Gāyatrī; verily at the morning pressing he produces the metres in the response; now the Gāyatrī is brilliance, the morning pressing is brilliance; verily at the morning pressing he bestows brilliance upon himself. 'The hymn hath been uttered', he says in response at the midday pressing; the syllables herein are four, the Triṣṭubh has four Padas, the midday pressing is connected with the Triṣṭubh; verily at the midday pressing he produces the metres in the response; now the Triṣṭubh is power, the midday pressing is power [3]; verily at the midday pressing he bestows power upon himself. 'The hymn hath been uttered to Indra', he says in response at the third pressing; the syllables herein are seven, the Çakvarī has seven Padas, cattle are connected with the Çakvarī, the third pressing is connected with the Jagatī; verily at the third pressing he produces the metres in the response; now the Jagatī is cattle, the third pressing is cattle; verily at the third pressing he bestows cattle upon himself. In

[1] Cf. AB. iii. 12; KB. xiv. 3. This section deals with the form of the Pratigara, or response of the Adhvaryu to the Hotṛ in the recitation of the Ājya Çastra; see BÇS. vii. 17; xiv. 10; ĀpÇS. xii. 27. 12–18; MÇS. ii. 4. 2. 23–26; KÇS. ix. 13. 29; AÇS. v. 9. 10; ÇÇS. vii. 9. 1, 6, 7; Caland and Henry, *L'Agniṣṭoma*, pp. 230–232.

[2] *vāci* is read by the Pada text and understood in the comm., but *avāci* is read in KB. xiv. 3 and ÇÇS. viii. 16. 3; 17. 3, and it must be so meant; cf. Weber, *Ind. Stud.* ix. 260; xiii. 95. That these are seven syllables show that *vāci* was not contracted, contra *Gopatha*, ii. 3. 10; see Oldenberg, *Prolegomena*, pp. 375, 376.

that the Hotṛ addresses the Adhvaryu, he puts fear in him; if he were not to smite it off [4], they would have fear in his house before the year (was over). 'Recite, let us two rejoice',[1] he responds, and thereby he smites it off. Just as one looks for the exact interval, so the Adhvaryu looks for the response. If he were to respond in advance,[2] that would be as when one goes to meets the exact interval. If the (response) were to be omitted after the half-verse, that would be as when one is left behind those that are running. The Udgīthas are similar[3] for the priests, the Udgītha for the Udgātṛs, [5], the Ṛces and the Praṇavas for the singers of hymns, the response for the Adhvaryus. He, who knowing thus responds, becomes an eater of food, a strong one is born among his offspring. The Hotṛ is this (earth), the Adhvaryu yonder (sky); in that he recites sitting, so the Hotṛ goes not away from the (earth), for this (earth) is seated as it were; verily thereby the sacrifice milks this (earth). In that he responds standing, so the Adhvaryu goes not away from yonder (sky) [6], for yonder (sky) stands as it were; verily thereby the sacrificer milks yonder (sky). In that he recites sitting, therefore the gods live on that which is given hence; in that he responds standing, therefore men live on what is given thence. In that he recites seated towards the east, and he responds standing towards the west, therefore seed is impregnated in front, offspring are born behind. In that the Hotṛ addresses the Adhvaryu, he makes the thunderbolt advance towards him; he turns towards the west;[4] verily he overcomes the thunderbolt.

iii. 2. 10. *a* Thou[5] art taken with a support; thou art seated in speech[6]; for the

[1] This is rendered as if *çaṅsā modeva* were read; cf. Hillebrandt, *Rituallitteratur*, p. 104; for other variants cf. Weber, *Ind. Stud.* x. 37; xiii. 100; Eggeling, SBE. xxvi. 326, n. 1. The liturgical variants are given in Āp. *loc. cit.*

[2] The best sense to give *abhi* here would be to suppose that it refers to the Adhvaryu making his response simultaneously with the Hotṛ's *Om*, which would accord with the simile. The comm. on Āp. seems to take it as repeating the Pratigara, which also might be made to suit the simile. It is impossible with PW. and MW. to equate *abhipratigṛṇīyāt* with *pratigṛṇīyāt*. The comm. thinks *abhi* refers to performing the Pratigara either too soon or too late, and *āyatā*, which must be as taken in the trans. a technical musical expression, he renders helplessly as *niyatā vāc*.

[3] The sense is that the Udgīthas are common to all, but in special forms; the comm. cites TU. vii. 8. 1 (wrongly ascribed to CU. in *Bibl. Ind.*).

[4] The Adhvaryu who has first seated himself at the entrance to the Sadas with his back to the Hotṛ in the Sadas turns to the Hotṛ and therefore west to respond to him. The Hotṛ faces east.

[5] Cf. KS. iv. 2; KapS. iii. 2; MS. i. 3. 9; AB. ii. 27; KB. xiii. 5. This section contains the Mantras for the Pratiniṛgrāhya Grahas, which are cups supplemental to those for the pairs of deities, Indra and Vāyu, Mitra and Varuṇa, and the two Açvins. With *a*, *b*, and *c* each is drawn, with *d*, *e*, and *f* the Pratiprasthātṛ pours into the Adityasthālī the remnants of the two cups which he has received from the Adhvaryu; with *h*, *i*, and *k* the Adhvaryu tenders his vessel to the Hotṛ;

guardians of speech, for the guardians of insight, for the overseers of this established sacrifice do I take thee.

*b* Thou art taken with a support; thou art seated in holy order; for the guardians of sight, &c., do I take thee.

*c* Thou art taken with a support; thou art seated in holy lore; for the guardians of the ear, &c., do I take thee.

*d* For the gods thee!

*e* For the All-gods thee!

*f* For all the gods thee!

*g* O Viṣṇu, wide striding, this is thy Soma; guard it [1]; let not the evil-eyed one espy this of thine.

*h* In me is the Vasu, whom wealth precedeth, who guardeth the voice; guard my voice.

*i* In me is the Vasu, who winneth wealth, who guardeth the eye; guard my eye.

*k* In me is the Vasu, who keepeth wealth together, who guardeth the ear; guard my ear.

*l* Thou art Bhūḥ, best of rays, guardian of expiration; guard my expiration.

*m* Thou art Dhūḥ, best of rays, guardian of inspiration; guard my inspiration.

*n* The foe who, O Indra and Vāyu, is hostile to us,
Who seeketh to assail us, O lords of splendour,
May I here hurl him below my feet,
So that, O Indra, I may shine as the highest.

*o* (The foe who), O Mitra and Varuṇa, &c.

*p* (The foe who), O Açvins, &c.

**iii. 2. 11.** *a* He[7] by thy help, O Agni,
With good heroes, making strength, is victorious,
Whose companionship thou dost favour.[8]

*b* Your ancient lofty praise bear

with *l* and *m* (no verse being given for the third Graha) an adoration of the sun is performed; and *g* the Ādityasthālī is filled if necessary from the wooden tub; with *n*, *o*, and *p* the sacrificer is made to speak after the offering; see BÇS. vii. 12, 13; ĀpÇS. xii. 20, 21; MÇS. ii. 3. 7, 8; KÇS. ix. 11. 18, 23; ĀÇS. v. 5; ÇÇS. vii. 3. 1–3; 5. 1, 3, 6; Caland and Henry, *L'Agniṣṭoma*, pp. 199 *seq.*

*vākṣasád* seems to have this sense, but the formation is anomalous.

This section contains the Puronuvākyās and Yājyās for the Kāmyeṣṭis described in ii. 4. 11. The verses are as usual Ṛgvedic; *a* = viii. 19. 30; *b* = iii. 10. 5; *c* = iii. 20. 2; *d* and *e* = vi. 69. 1, 8; *f* = iii. 17. 3; *g* = viii. 39. 9; *h* = vii. 99. 5; *i* = iv. 18. 11. See also MS. iv. 12. 5.

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that the Hotṛ addresses the Adhvaryu, he puts fear in him; if he were not to smite it off [4], they would have fear in his house before the year (was over). 'Recite, let us two rejoice',[1] he responds, and thereby he smites it off. Just as one looks for the exact interval, so the Adhvaryu looks for the response. If he were to respond in advance,[2] that would be as when one goes to meets the exact interval. If the (response) were to be omitted after the half-verse, that would be as when one is left behind those that are running. The Udgīthas are similar[3] for the priests, the Udgītha for the Udgātṛs, [5], the Ṛces and the Praṇavas for the singers of hymns, the response for the Adhvaryus. He, who knowing thus responds, becomes an eater of food, a strong one is born among his offspring. The Hotṛ is this (earth), the Adhvaryu yonder (sky); in that he recites sitting, so the Hotṛ goes not away from the (earth), for this (earth) is seated as it were; verily thereby the sacrifice milks this (earth). In that he responds standing, so the Adhvaryu goes not away from yonder (sky) [6], for yonder (sky) stands as it were; verily thereby the sacrificer milks yonder (sky). In that he recites sitting, therefore the gods live on that which is given hence; in that he responds standing, therefore men live on what is given thence. In that he recites seated towards the east, and he responds standing towards the west, therefore seed is impregnated in front, offspring are born behind. In that the Hotṛ addresses the Adhvaryu, he makes the thunderbolt advance towards him; he turns towards the west;[4] verily he overcomes the thunderbolt.

iii. 2. 10. *a* Thou[5] art taken with a support; thou art seated in speech[6]; for the

[1] This is rendered as if *çáṅsā modeva* were read; cf. Hillebrandt, *Rituallitteratur*, p. 104; for other variants cf. Weber, *Ind. Stud.* x. 37; xiii. 100; Eggeling, SBE. xxvi. 326, n. 1. The liturgical variants are given in Āp. *loc. cit.*

[2] The best sense to give *abhi* here would be to suppose that it refers to the Adhvaryu making his response simultaneously with the Hotṛ's *Om*, which would accord with the simile. The comm. on Āp. seems to take it as repeating the Pratigara, which also might be made to suit the simile. It is impossible with PW. and MW. to equate *abhipratigṛṇīyā́t* with *pratigṛṇīyā́t*. The comm. thinks *abhi* refers to performing the Pratigara either too soon or too late, and *ā́yatā*, which must be as taken in the trans. a technical musical expression, he renders helplessly as *niyatā* *vāc*.

[3] The sense is that the Udgīthas are common to all, but in special forms; the comm. cites TU. vii. 8. 1 (wrongly ascribed to CU. in *Bibl. Ind.*).

[4] The Adhvaryu who has first seated himself at the entrance to the Sadas with his back to the Hotṛ in the Sadas turns to the Hotṛ and therefore west to respond to him. The Hotṛ faces east.

[5] Cf. KS. iv. 2; KapS. iii. 2; MS. i. 3. 9; AB. ii. 27; KB. xiii. 5. This section contains the Mantras for the Pratinirgrāhya Grahas, which are cups supplemental to those for the pairs of deities, Indra and Vāyu, Mitra and Varuṇa, and the two Açvins. With *a*, *b*, and *c* each is drawn, with *d*, *e*, and *f* the Pratiprasthātṛ pours into the Adityasthālī the remnants of the two cups which he has received from the Adhvaryu; with *h*, *i*, and *k* the Adhvaryu tenders his vessel to the Hotṛ;

guardians of speech, for the guardians of insight, for the overseers of this established sacrifice do I take thee.

*b* Thou art taken with a support; thou art seated in holy order; for the guardians of sight, &c., do I take thee.

*c* Thou art taken with a support; thou art seated in holy lore; for the guardians of the ear, &c., do I take thee.

*d* For the gods thee!

*e* For the All-gods thee!

*f* For all the gods thee!

*g* O Viṣṇu, wide striding, this is thy Soma; guard it [1]; let not the evil-eyed one espy this of thine.

*h* In me is the Vasu, whom wealth precedeth, who guardeth the voice; guard my voice.

*i* In me is the Vasu, who winneth wealth, who guardeth the eye; guard my eye.

*k* In me is the Vasu, who keepeth wealth together, who guardeth the ear; guard my ear.

*l* Thou art Bhūḥ, best of rays, guardian of expiration; guard my expiration.

*m* Thou art Dhūḥ, best of rays, guardian of inspiration; guard my inspiration.

*n* The foe who, O Indra and Vāyu, is hostile to us,
Who seeketh to assail us, O lords of splendour,
May I here hurl him below my feet,
So that, O Indra, I may shine as the highest.

*o* (The foe who), O Mitra and Varuṇa, &c.

*p* (The foe who), O Açvins, &c.

iii. 2. 11. *a* He[7] by thy help, O Agni,
With good heroes, making strength, is victorious,
Whose companionship thou dost favour.[8]

*b* Your ancient lofty praise bear

with *l* and *m* (no verse being given for the third Graha) an adoration of the sun is performed; and *g* the Ādityasthālī is filled if necessary from the wooden tub; with *n*, *o*, and *p* the sacrificer is made to speak after the offering; see BÇS. vii. 12, 13; ĀpÇS. xii. 20, 21; MÇS. ii. 3. 7, 8; KÇS. ix. 11. 18, 23; ĀÇS. v. 5; ÇÇS. vii. 3. 1–3; 5. 1, 3, 6; Caland and Henry, *L'Agniṣṭoma*, pp. 199 *seq.*

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To Agni, the Hotṛ,
The creator who beareth as it were[1] the light of songs.
*c* O Agni, three are thy powers, three thy stations,
Three are thine ancient tongues, O born of holy order;
Three are thy bodies in which the gods find pleasure,
With them guard thou our songs unfailing.
*d* With the rite, with food [1] I impel you,
O Indra and Viṣṇu, to the end of this work;
Rejoice in the sacrifice and bestow wealth,
Furthering us with safe ways.
*e* Both are victorious, they are not defeated;
Neither of them at any time hath been defeated;
When, with Indra, O Viṣṇu, ye did strive,
Then did ye in three divide the thousand.
*f* Three ages are thine, O All-knower,
Three births in the dawns, O Agni;
With them, knowing, do thou propitiate the gods,
And [2] be for the sacrificer health and wealth.
*g* Agni abideth in three abodes
Of three foundations, the sage;
May he offer and may he satisfy for us,
The three sets of eleven (gods);
The wise envoy made ready,
Let the others all be rent asunder.
*h* O Indra and Viṣṇu, ye overthrew
The nine and ninety strong forts of Çambara;
Of Varcin, the Asura, a hundred and a thousand heroes
Do ye slay irresistibly.
*i* Then did his mother seek to persuade him,[2]
'O son, these gods are abandoning thee.'
Then said Indra, about to slay Vṛtra,
'O friend Viṣṇu, step thou more widely.'

[1] *ná* here need not be taken as belonging to *vedháse* as it is taken by Griffith in his version; cf. Oldenberg, ZDMG. lx. 815 *seq.*

[2] Probably from attacking Vṛtra: Griffith renders 'turned her to her son', which is hardly sufficient to give the sense to *ven*.

## PRAPĀṬHAKA III

### *The Supplement to the Soma Sacrifice (continued).*

iii. 3. 1. *a* O[1] Agni, brilliant, be thou brilliant among the gods; make me brilliant, of long life, radiant among men; for the brilliance of consecration and of penance do I offer to thee.

*b* Thou dost win brilliance; may brilliance forsake me not, may I forsake not brilliance, may brilliance forsake me not.

*c* O Indra, full of force, be thou full of force among the gods, make me full of force, of long life, radiant among men; for the force of the Brahmanhood and royalty [1] do I offer to thee.

*d* Thou dost win force; may force forsake me not, may I forsake not force, may force forsake me not.

*e* O sun, blazing, be thou blazing among the gods; make me blazing, of long life, radiant among men; for the blazing of the wind and of the waters do I offer to thee.

*f* Thou dost win the light; may the light forsake me not, may I not forsake the light, may the light forsake me not.

*g* On me wisdom, on me offspring, on me brilliance may Agni bestow; on me wisdom, on me offspring, on me power may Indra bestow; on me wisdom, on me offspring, on me blazing may Sūrya bestow.

iii. 3. 2. *a* The[2] maker of the sound 'Him' is Vāyu, the Prastotr is Agni, the Sāman is Prajāpati, the Udgātṛ is Bṛhaspati, the subordinate singers are the All-gods, the Pratihartṛs are the Maruts, the finale is Indra; may these gods who support breath bestow breath upon me.

*b* All this the Adhvaryu, as he begins, begins for the Udgātṛs; 'May these gods who support breath bestow breath upon me', he says; verily he bestows all this on himself.

[1] Cf. VS. viii. 38–40. For the Brāhmaṇa cf. TS. vi. 4. 8. 4. This section contains the Mantras for the cups to Agni, Indra, and Sūrya, which are used as supplementary to the Āgrayaṇa; the first is offered by the Pratiprasthātṛ with the Adhvaryu, the former pronouncing *a* as it is offered, *b* after the offering; *c* and *d*, *e* and *f* are similarly pronounced by the Neṣṭṛ and Unnetṛ; see ĀpÇS. xiii. 8. 9, 10; in BÇS. xiv. 11 the Mantras are divided into three parts, the first part said as the offering is looked at, the *dīkṣāyai*, &c., with the actual offering. In both cases the Mantras are to be used as the offering is eaten by the priests, and the sets of Atigrāhyas are placed as occurring after the Māhendra Graha. See also KÇS. xii. 3. 1, 2; ÇÇS. x. 2. 6; 3. 13; 4. 19; Caland and Henry, *L'Agniṣṭoma*, p. 166 n.

[2] This section gives the Mantras (*a*) for the commencement of the Stotra and (*c–h*) for the Pratigara. The Adhvaryu pronounces *a* before the Udgātṛs commence (which explains the Brāhmaṇa in *b*); see ĀpÇS. xii. 17. 5–7; BÇS. vii. 8; xiv. 11; MÇS. ii. 3. 6. 6; KÇS. ix. 8. 36; Caland and Henry, *L'Agniṣṭoma*, pp. 174, 175. For the Pratigaras see ĀpÇS. xii. 27. 11; Caland and Henry, p. 231. Verses *g* and *h* are found in TĀ iv. 1. 7.

*c* May Iḍā who summoneth the gods, Manu who leadeth the sacrifice,

*d* May Bṛhaspati recite the hymns and acclamations.[1]

*e* The All-gods [1] are reciters of the hymns.

*f* O earth mother, do not harm me.

*g* Of honey shall I think, honey shall I produce, honey shall I proclaim, honey shall I speak,[2] may I utter speech full of honey for the gods, and acceptable to men.

*h* May the gods aid me to radiance, may the Pitṛs rejoice in me.

iii. 3. 3. *a* Let[3] the Vasus press thee with the Gāyatrī metre; go thou to the dear place of Agni.

*b* Let the Rudras press thee with the Triṣṭubh metre; go thou to the dear place of Indra.

*c* Let the Ādityas press thee with the Jagatī metre; go thou to the dear place of the All-gods.

*d* The pure for thee, O pure one, I stir in the gladdening (water);

*e* In the joyous (ones);

*f* In the Kotanās;[4]

*g* In the new (ones);

*h* In the Reçīs;[4]

*i* In the Meṣīs;

*k* In the roaring (ones);

*l* In the all-supporting (ones);

*m* In the sweet (ones);

*n* In the lofty (ones);

*o* In the strong (ones) [1];

*p* In the pure ones, I stir the pure for thee, O pure.

[1] Cf. AB. ii. 38; ÇÇS. vii. 9. 1.

[2] *uchrāsam* is read in the comm. in *Bibl. Ind.*, which, like *idyāsam*, *ibid.*, is a mere blunder.

[3] Cf. KS. xxx. 6, 7; MS. i. 3. 35; VS. viii. 47–50. For the Brāhmaṇa see TS. iii. 3. 4 and vi. 6. 9. This section gives the Mantras for the Añçu and Adābhya Grahas which belong before i. 4. 1; there are two vessels, that for the Añçu is square, that for the Adābhya is *çlakṣṇa*, and both are covered with gold and silver ornaments (*rukma*); of the Soma in the covering three shoots are pressed one by one with the Mantras *a*, *b*, *c*, and then water from the Vasatīvarī waters is put into the Hotṛ's cup, and the next twelve Mantras (*d–p*) are used for stirring of the Soma in the water; *q* (with *r*) is used for the drawing from the shoots in the Adābhya vessel; with *s* he stands up with the cup, and with the second part of *s* goes forward, and with *t* he offers in the Āhavanīya; then he returns the pressed shoots to the rest of the Soma with *u*, *v*, and *w*; *x* is said as he breathes over the gold which is used in the rite, and *y* and *w* when he purifies himself within the Vedi; see BÇS. xiv. 12, and cf. ApÇS. xii. 7. 17–8. 14; MÇS. vii. 1. 1; KÇS. xii. 5. 6–19; Caland and Henry, *L'Agniṣṭoma*, p. 149 n.

[4] These verses are of great doubt as to meaning; VS. has *kū́ṭanāsu*, while MS. has *pū́tánānām*, which is perhaps intended as the same word; for similar variants of *k* and *p* cf. Macdonell, *Ved. Gramm.* p. 25. Bhāskaramiçra's versions may be judged by his rendering of *kótanāsu* as *jñānakarīṣu* and *vā́çīṣu* as *çabdavatīṣu*.

*q* The pure for thee I take with the pure form of day, with the rays of the sun.

*r* Herein the dread (ones) have moved themselves,
The streams of the sky have consorted.[1]

*s* The lofty[1] form of the bull shineth on high;
Soma precedeth Soma,
The pure precedeth the pure.

*t* That undeceived, watchful, name of thine, O Soma, to that of thine, O Soma, to Soma hail!

*u* Gladly do thou, O god Soma, go to the dear place of Agni [2] with the Gāyatrī metre.

*v* Willingly do thou, O god Soma, go to the dear place of Indra with the Triṣṭubh metre.

*w* Our friend, do thou, O god Soma, go to the dear place of the All-gods with the Jagatī metre.

*x* Come breath to us from afar,
From the atmosphere, from the sky,
Life from the earth;
Thou art ambrosia; for breath thee!

*y* May Indra and Agni confer radiance upon me,
Radiance (may) Soma and Bṛhaspati (confer);
Radiance on me the All-gods,
Radiance confer on me, O ye Açvins.

*z* When one doth hasten after him,
Or uttereth prayers, he doth accept it;[2]
All knowledge doth he embrace,
Even as the felly the wheel.

iii. 3. 4. The[3] stirrings are the secret name of the waters; 'The pure for thee, O pure one, I stir in the gladdening (waters)', he says; verily with the secret name of the waters he wins the rain from the sky. 'The pure for thee I take with the pure', he says; the night is the form of the day, the rays of the sun control the rain; verily by the form of the day, the rays of the sun, he makes the rain to fall from the sky. 'Herein the dread (ones) have moved themselves' [1], he says; that is as in the text. 'The lofty form of the bull shineth on high', he says; the rain is its lofty form; verily by the form he wins the rain. 'That undeceived, watchful, name of

[1] The texts vary: MS. has *á samudrá*; KS. *ā sīm* and *dhārām*; both have *kakubhám*; the verse is obscure in sense, and in the ritual use is absurdly divided.

[2] The sense in this passage is quite uncertain; it is RV. ii. 5. 3, and the version adopted is that of Caland and Henry, *L'Agniṣṭoma*, p. 429.

[3] Cf. KS. xxx. 7; MS. iv. 7. 7; ÇB. iv. 6. 1. 1–15; xi. 5. 9. 7–12. The verses commented on are in TS. iii. 3. 3.

thine, O Soma', he says; he indeed offers an oblation with an oblation, who drawing the Adābhya (cup) offers it to Soma. The life and breath of him [2] who draws the Añçu depart; 'Come breath to us from afar', he says; verily he bestows life and breath upon himself. 'Thou art ambrosia; for breath thee!' (with these words) he breathes over the gold; the gold is ambrosia, breath is life; verily with ambrosia he bestows life upon himself. It is of a hundred (Kṛṣṇalas) in weight; man has a hundred years of life, a hundred powers; verily he finds support in life and power. He touches the waters; the waters are medicine; verily he makes medicine.

iii. 3. 5. *a* Thou art[1] the wind, expiration by name, in the lordship of Savitṛ, give me expiration.

*b* Thou art the eye, the ear by name, in the lordship of Dhātṛ, give me life.

*c* Thou art the form, colour by name, in the lordship of Bṛhaspati, give me offspring.

*d* Thou art holy order, truth by name, in the lordship of Indra, give me lordly power.

*e* Thou art the past, the future by name, in the lordship of the Pitṛs, expugnate the waters and the plants.

*f* Thee for the realm of holy order!

*g* Thee for the might of holy order! [1]

*h* Thee for the circumference of holy order!

*i* Thee for the truth of holy order!

*k* Thee for the light of holy order!

Prajāpati saw the Virāj; by it he created the past and the future; he concealed it from the Ṛṣis; by penance Jamadagni beheld it, and by it he created various delights; that is why the various (cups) have their name. In that the various (cups) are drawn, so the sacrificer wins various delights. 'Thou art the wind, expiration [2] by name', he says; verily he wins expiration and inspiration.' 'Thou art the eye, the ear by name', he says; verily he wins life. 'Thou art the form, colour by name', he says; verily he wins offspring. 'Thou art holy order, truth by name', he says; verily he wins lordly power. 'Thou art the past, the future by name', he says; the foetus of the waters and the plants is cattle; verily he wins cattle [3]. So much as is around a man, that does he thus win. 'Thee for the realm of holy order', he says; the realm of holy order is this (earth); verily he conquers this (earth). 'Thee for the might of holy order', he says; the might of

[1] This section contains the Mantras for the measuring of the Pṛçni Grahas at the Dvādaçāha, a rite described in ApÇS. xxi. 13. 6–19; MÇS. vii. 2. 6. According to BÇS. xiv. 13 Soma is stroked twelve times with *a–k*, and these are used at the Ākṣīya days of the year rite.

holy order is the atmosphere; verily he conquers the atmosphere. 'Thee for the circumference of holy order', he says; the circumference of holy order is the sky; verily he conquers the sky. 'Thee for the truth of holy order' [4], he says; the truth of holy order is the quarters; verily he conquers the quarters. 'Thee for the light of holy order', he says; the light of holy order is the world of heaven; verily he conquers the world of heaven. So many are the worlds of the gods; verily he conquers them. They make up ten; the Virāj has ten syllables, the Virāj is food; verily he finds support in the Virāj, the eating of food.

iii. 3. 6. What[1] the gods could not win by the sacrifice, that they won by the Para (Grahas), and that is why the Paras have their name. In that the Paras are drawn, (it serves) to win that which one does not win by the sacrifice. The first he draws, by this he conquers the world; the second (he draws), by this he conquers the atmosphere; the third (he draws), by this he conquers yonder world. In that they are drawn, (they serve) to conquer these worlds [1]. In the latter days[2] they are drawn hitherward from yonder; verily having conquered these worlds they descend again towards this world. In that in the former days they are drawn thitherward from hence, therefore these worlds are thitherward from hence; in that in the latter days they are drawn hitherward from thence, therefore these worlds are hitherward from thence; therefore men depend on the worlds in variation. The theologians say, 'For what reason do plants spring from the waters, the food of man is plants [2], and offspring are born through Prajāpati?' 'Through the Paras', he should reply. In that he draws (saying), 'For the waters thee, for the plants I take', therefore from the waters plants spring; in that he draws (saying), 'For the plants thee, for offspring I take', therefore the food of man is the plants; in that he draws (saying), 'For offspring thee, for Prajāpati I take', therefore through Prajāpati offspring are born.

iii. 3. 7. Prajāpati[3] created the gods and the Asuras; thereafter the sacrifice was created, after the sacrifice the metres; they went away in all directions, the sacrifice went after the Asuras, the metres after the sacrifice; the gods reflected, 'These have become what we are'; they had recourse to Prajāpati; Prajāpati said, 'Taking the strength of the metres I shall bestow it upon you.' He took the strength of the metres [1] and

[1] This section deals with the Atigrāhya cups, called Paras, at the Gavām Ayana; see vii. 3. 10. 1, 2; ĀpÇS. xxi. 21. 2–5; BÇS. xiv. 13. They are taken on the Paraḥsāman days before and after the Viṣuvant.

[2] i.e. on the first three days of the Paraḥsāmans, while they are reversed in the days of the Arvāksāmans.

[3] This section deals with the formulae used in the moment of offering, which already in i. 6. 11 have been treated of as occurring in the ordinary sacrifices, but now are mentioned as part of the Soma ritual. Cf. BÇS. xiv. 13.

bestowed it upon them. Then the metres ran away, and the sacrifice followed the metres. Then the gods prospered, the Asuras were defeated. He who knows the strength of the metres—'Do thou proclaim', 'Be it proclaimed', 'Utter', 'We that utter', the Vaṣaṭ call—prospers himself, his foe is defeated. The theologians say, 'For whose gain does the Adhvaryu cause (him) to proclaim?' 'For the strength of the metres', he should reply; 'Do thou proclaim', 'Be it proclaimed', 'Utter', 'We that utter', the Vaṣaṭ call, that is the strength of the metres [2]; he who knows thus sings whatever he sings with the metres in full strength. 'In that Indra slew Vṛtra, there is impurity, in that he destroyed the Yatis, there is impurity; then why is the sacrifice Indra's up to the completion?' they say. The sacrifice is the sacrificial body of Indra, and it is this they sacrifice. To him who knows thus the sacrifice resorts.

iii. 3. 8. *a* Giving[1] life, O Agni, rejoicing in the oblation,
Be thou faced with ghee and with thy birthplace of ghee;
Having drunk the ghee, the sweet, the delightful product of the cow,
As a father his son, do thou protect him.[2]

The sacrificer falls a victim to the two fires in that having made (the offering) ready in them he goes elsewhere to the final bath; 'Giving life, O Agni, rejoicing in the oblation', (with these words) should he offer when about to go to the final bath; verily by the offering he appeases the two (fires); the sacrificer does not go to destruction.

*b* That loan which I have not yet paid back [1],
The tribute that I still owe to Yama,
Here do I make requital for it;
Here, O Agni, may I be freed from that debt.[3]

[1] This section deals with the ceremonies which form part of the Avabhṛtha; *a* accompanies an offering made when the Adhvaryu is about to go to the bath and, according to ĀpÇS. xiii. 19. 10 (cf. KÇS. xxi. 4. 26), comes in before i. 4. 45 *f*; with *b* the Adhvaryu (so Baudh.) or the sacrificer burns the strew; with *c* he offers on the fire groats with his hands joined to make a receptacle, wiping his hands with the words *agdhād*, &c., according to Baudh.; this part of the rite is, however, not a normal one, but only used as a means of prognostication, as is shown not only by the TS. but also by Āp. and Baudh.; *d–f* accompany reverence to the gods, Agni, Vāyu, Āditya; see ĀpÇS. xiii. 24. 9–15; BÇS. iv. 11; xiv. 13; MÇS. ii. 5. 5. 18–22; KÇS. x. 9. 26; Vait. xxiv. 15, 16; Caland and Henry, *L'Agniṣṭoma*, pp. 409–411, who ignore *a* and treat *c* as part of the ordinary ritual, which it is not; Schwab, *Das altindische Thieropfer*, p. 164. Cf. also Caland, *Altind. Zauberritual*, p. 41, n. 8.

[2] This verse occurs in full at i. 3. 14 *m* and is also found with variants in AV. ii. 13. 1 (where see Whitney's note); TB. i. 2. 1. 11; TĀ. ii. 5. 1; MS. iv. 12. 4; MB. ii. 2. 1; VS. xxxv. 17; ÇB. xiii. 8. 4. 9 and in several Sūtras. TB. and TĀ. of course agree with TS.

[3] This occurs also with considerable variation in AV. vi. 117. 1, and more closely in

*c* O Viçvalopa, I offer thee in the mouth of the burner of all;
One is an eater of the uneaten, one an eater of the unoffered, one an eater of that which is gathered;
May they make for us medicine,
An abode, delightful strength.[1]

*d* May he that fatteneth protect us
From in front with the cloud;
Many be our houses,
That houses fail us not.[2]

*e* Do thou [2], O lord of cloud,
Bestow on us strength with kindliness;
Return to us what is lost,
Return wealth to us.[3]

*f* O god that dost fatten, thou art a lord of a thousandfold prosperity; do thou give us increase of wealth unfailing, rich in heroes, prosperity abiding through the year.[4]

Yama is Agni, Yamī is this (earth); the sacrificer becomes under a debt to Yama in that he strews the altar with plants; if he were to go away without burning (them), they would drag him about bound by the neck [3] in yonder world. In that he burns, (saying) 'The loan which I have not yet paid', being here, having made requital of the loan to Yama, he goes freed from the debt to the world of heaven. If he does manifold things as it were,[5] he should offer in the forest (fire) groats with his hand; the forest (fire) is Agni Vaiçvānara; verily he appeases him. On the Ekāṣṭakā, the

TĀ. ii. 3. 1. 8 and MS. iv. 14. 17. These two texts have *ápratītam*, which is a mere blunder, and *máyehá*, which is rather better, then both have *nídhinā* and MS. *carāvaḥ*; they then read as c, d here (MS. accents *ánṛṇo*), and for d have *jīvann evá práti tát te dadhāmi* (*hastānṛṇāni* MS.). MÇS. has *pratidat te dadāmi*.

[1] This occurs also in GB. ii. 4. 8; Vait. xxiv. 16, and as *viçloka viçvadāvye trā saṁjuhomi svāhā* in MÇS. ii. 5. 5. 19, which is probably merely a blunder for *āsañ juhomi*. It is very doubtful if *viçvalopa* refers to grain as the ritual is taken by the Sūtras (Āp., Baudh., MÇS.), though Caland and Henry accept this view, and Caland seems to adopt it in his version of Vait. xxiv. 16. The fire used is *pradāvya*, and this is not in all probability merely the fire of the burning of the Vedi but a real forest fire (cf. *kakṣa* below), and therefore *viçvalopa* is some species of tree, as suggested in PW. and MW. (cf. *vaiçvalopa*). The second half of the Mantra is varied in MÇS. ii. 5. 5. 20, *sanāt sanāsanād ekaḥ* replacing *samasanād*.

[2] This is found in AV. vi. 79. 1 as *nábhaspátiḥ* with as c *ásamātiṁ gṛhéṣu naḥ*.

[3] This is found in AV. vi. 79. 2 as *tvám no nabhaspata ūrjaṁ gṛheṣu dhāraya* | *á puṣṭám etv á vasu*.

[4] This is found in AV. vi. 79. 3, but only the first part agrees; see Whitney's note; the reading *ájyānim* or *ā́jyānim* is of course uncertain, but the comm. takes it as *akṣīṇatvam*, and this seems the more probable sense. Caland and Henry render it as 'les beurres', evidently misreading it as *ájyāni*, but this is utterly impossible. The half-verse occurs below, iii. 4. 7 *g* and *m*.

[5] i.e. if there is good and bad done at the sacrifice; cf. i. 7. 6. 4.

divider of the days,[1] he should cook a cake of four Çarāvas in size, and early with it should fire the thicket; if [4] it burns, it becomes a good season, if it does not burn, a bad season. By this mode of prognostication the seers of old used to undertake a long Sattra. He who knowing the seer, the hearer, the reciter, sacrifices, is united in yonder world with what he has sacrificed and bestowed. The seer is Agni, the hearer is Vāyu, the reciter Āditya; he, who offers knowing thus to them, in yonder world is united with what he has sacrificed and bestowed. 'May he from in front with the cloud' [5], he says; (he that is) from in front with the cloud is Agni; verily he says to Agni, 'Guard this for me.' 'Do thou, O lord of cloud', he says; the lord of cloud is Vāyu; verily he says to Vāyu, 'Guard this for me.' 'O god, that dost fatten', he says; the god that fattens is yonder Āditya; verily he says to Āditya, 'Guard this for me.'

## *The Special Animal Offerings*

iii. 3. 9. *a* This[2] young one I put around you,
Playing with him that is dear do ye move;
Afflict us not in birth, O ye prosperous ones;
May we rejoice in increase of wealth, in food.[3]

*b* Homage to thy greatness, to thine eye,
O father of the Maruts, that do I sing;
Be propitious, with a fair sacrifice may we offer;
Be this oblation acceptable to the gods.[4]

*c* This was the bundle of the gods,
The germ of the waters smeared upon the plants;

[1] The point is that the Dīkṣā for the Sattra takes place on the Ekāṣṭakā; cf. *Vedic Index*, ii. 426. The Ṛṣis used this prognostication when entering on the Dīkṣā.

[2] Cf. KS. xiii. 9, 10; MS. ii. 5. 10. The ritual described is the offering of the aged bull when a new one is substituted; with *a* the new one is let loose, with *b* the old is brought up for offering, *c* accompanies the offering of the omentum; *d* the Havis offering, and *e* that to Agni Sviṣṭakṛt; see ĀpÇS. xix. 17. 1–5; BÇS. xiv. 14; the five Mantras are mentioned in MÇS. iii. 5. 18; Ap. uses here iii. 1. 11 *h* and *f* respectively also. See also Kauç. xxiv. 21; xxv. 24.

[3] This is found in a variant form in AV. ix. 4. 24: *etám vo y. práti dadhmo átra—váçām̐ ánu | mā́ no hāsiṣṭa janúṣā subhāgā rāyáç ca póṣair abhi naḥ sacadhvam.* In PGS. iii. 9. 6; ÇGS. iii. 11. 14, the verse is found as in TS., but in PGS. *patim* is read and in ÇGS. *mā vaçvātra januṣā saṁvidānāḥ.* Oldenberg (SBE. xxix. 101, 354) takes *januṣa* closely with the next word, and suggests *māvasthāta* for the form *naḥ çāpta*, but this ignores the TS., and the accent on *janúṣā*; cf. Whitney on AV. *l. c.* These two Sūtras use the text in the Vṛṣotsarga domestic rite.

[4] KS. has *uta tad gṛṇīmaḥ*; MS. omits *utá* and *te* and ends *ahám gṛṇe te*; both have a quite different second half-verse.

Pūṣan chose a drop of Soma [1];
A great stone was there then for them.[1]

*d* Father of calves, husband of cows,
And father too of great gulfs,
Calf, afterbirth, fresh milk, beestings,
Clotted milk, curd, ghee is his seed.[2]

*e* Thee the cows chose for lordship,
Thee the Maruts, sweet singers, hailed;
Resting on the summit, the pinnacle, of lordly power,
Then O dread one to us assign wealth.[3]

Unsuccessful is his animal offering for whom these (rites) are not performed; successful is the offering of him for whom they are performed.

iii. 3. 10. *a* Sūrya,[4] the god, for those that sit in the sky, Dhātṛ for lordly power, Vāyu for offspring, Bṛhaspati for Prajāpati offer thee radiant.[5]

*b* Thee have I united with the gods,
Who hast a tawny embryo
And a womb of gold,
Whose limbs are uninjured.[6]

*c* Bring near, O bringer,
Remove away, O remover,
O Indra Nardabuda,
With the four quarters of the earth
Do thou bring near.[7]

*d* I split apart thy urinator,
Thy womb, the two groins, [1]
The mother and the child,
The embryo and the after-birth.[8]

[1] KS. has *apāṁ patir oṣadhīnām*, while MS. has *vṛṣabhá* before *óṣadhīnām*; both end the next half-line with *yát tád ā́sīt.*

[2] MS. hās *utā́yám* for *átho*, and like KS. has *yóniḥ* for *rétaḥ.*

[3] MS. has *vardhanti* in b and *kakúbbhiḥ* doubtfully in c. The verse is not in KS.

[4] Cf. KS. xiii. 9, 10, 11; VS. viii. 29–32. For the Brāhmaṇa see TS. iii. 4. 1. This section deals with the case where it is found that the sacrificial animal is with young; if this is found out before the slaughtering a new animal is substituted; if not, then two oblations are offered with i. 4. 44 *a* and *a* here; with *b* he addresses the slaughtered victim; with *c* he moves the embryo *pradakṣiṇam*; with *d* he cuts it out; with *e* he casts it down between the thighs; with *f* he puts a vessel to catch the juices; with *g* he offers Ajya before the offering to Agni Sviṣṭakṛt, and with *h* he deposits and covers up the embryo north of the Gārhapatya or Çāmitra with extinguished ashes; see ApÇS. xix. 18. 16–19. 15; BÇS. xiv. 14; and cf. MÇS. vii. 2. 5; KÇS. xxv. 10. 11–18.

[5] KS. has *divo* and *prajānām* and it adds *jyotiṣmate* before *jyotiṣmatīm.*

[6] KS. has *garbho yas te yajñiyo yonir yas te hiraṇyayaḥ* and *yasya taṁ devāḥ samacīkḷpan.*

[7] KS. has *āvartaya nivartayā vartana vartaya ni nivartana vartaya indra nandabala bhūmyāç catasras sūktayas tābhyas tvā vartayāmasi.*

[8] AV. i. 11. 5 agrees generally but has a refrain at the end and *mehanam* for *takaṁ*

*e* Apart from thee let it be. So![1]
*f* The drop, far extending, of all forms,
Purified, wise, hath anointed the embryo.[2]
*g* With one foot, two feet, three feet, four feet, five feet, six feet, seven feet, eight feet may she extend over the worlds; hail![3]
*h* May the two great ones, sky and earth,
Mingle for us this sacrifice,
May they sustain us with support.[4]

iii. 3. 11. *a* This[5] oblation is dear in your mouth,
O Indra and Bṛhaspati,
The hymn and acclamation is recited.
*b* This Soma is poured for you,
O Indra and Bṛhaspati,
Dear for delight, for drinking.
*c* To us, O Indra and Bṛhaspati,
Grant wealth of a hundred kine,
Of horses a thousandfold.
*d* From behind may Bṛhaspati guard us,
From above, from below, from the plotter of evil;
May Indra from the front, from the middle,
Friend to friend, grant us wide room.
*e* Sped by the winds on all sides, O Agni,
Thy flames [1], O pure one, pure are diffused;
Mightily destroying, the divine ones, the Navagvas
Assail the forests, rudely crushing (them).
*f* Thee, O Agni, the tribes of men praise,
Who knowest the Hotṛ's duty, discerning, best bestower of jewels,
Who art in secret yet, O happy one, seen by all,
Of impetuous spirit, a good sacrificer, brilliant with ghee.

(*takarim* KS.) and *gavinike* for *gavīnyau* (*parīṇaham* KS.). In the last Pāda it has *vi kumārām jarāyuṇā*. *takari* is of uncertain sense, and perhaps is = *mehanam*. AV.Ppp. has *tagarī* as the form.

[1] This line occurs in AV. i. 3. 5 *fin.*

[2] KS. has *purudasmavad viçvarūpam induḥ pāvamano garbham ānañja dhīraḥ*. Bhāsk. gives as the rendering of *ānañja gachatu*, while a variant in Sāyaṇa gives a choice of *garbhākāraṁ vyaktīcakāra* and *vatsaṁ snigdhīcakāra*.

[3] KS. has *ekapādaṁ dvip° trip° caturp° bhuvanānuprathantām*.

[4] This is exactly RV. i. 22. 13; it is found also in full at iii. 5. 11 *k*; iv. 2. 8 *k*.

[5] This section contains the Puronuvākyās and Yājyās for the Kāmyeṣṭis described in ii. 4. 13. 1; TB. iii. 7. 3. 5, and TS. iii. 4. 9; *a–d* are variants for the sacrifice to Indra and Bṛhaspati (ii. 4. 13. 1); *e* and *f* are used in the rite for *vivici* (TB. iii. 7. 3. 5); *g–u* accompany the five Devikāhavises, the first two having each alternatives (i.e. *g–k*, *l–o*, *p* and *q*, *r* and *s*, *t* and *u*). The verses in this case are only in a minor degree Ṛgvedic (*a–c* = iv. 49. 1, 2, 4; *d* = x. 42. 11; *e* = vi. 6. 3; *f* = v. 8. 3; *p–s* = ii. 32. 4–7); the rest have variants in the AV. from which, however, the text here considerably differs. Some of the verses recur in MS. iv. 12. 6.

*g* May Dhātṛ give us wealth,
The lord the ruler of the world,
May he favour us with a full (gift).[1]

*h* Dhātṛ is lord of offspring and of wealth,
Dhātṛ created all this world.
Dhātṛ giveth a son to the sacrificer [2];
To him let us offer the oblation rich in ghee.[2]

*i* May Dhātṛ give us wealth,
Life in days to come and unfailing;
May we obtain the favour
Of the god whose gifts are true.[3]

*k* May Dhātṛ give wealth to the giver,
Desiring offspring, generous in his home;
Let all the immortal gods roll themselves up for him,
The All-gods and Aditi in unison.[4]

*l* For us to-day may Anumati
Among the gods favour our sacrifice,
And be she and Agni, bearer of the oblation,
A joy to the giver.[5]

*m* Accord thy favour, O Anumati [3],
And grant us wealth;
For inspiration, for insight impel us,
Lengthen our days for us.[6]

*n* May she favouring, favour (us)
With wealth, undecaying, rich in offspring;
In her disfavour may we not fall;
May the goddess easy to invoke grant us protection.[7]

*o* Anumati men reverence in the quarter
Wherein is that which shineth;
May she in whose lap is the broad atmosphere,
The goddess, easy to invoke, grant us protection [4].[8]

*p* Rākā, easy to invoke, I invoke with fair praise;
May the fortunate one hear us and be aware of us;
With needle that breaks not may she sew her task;

1 This is found in ii. 4. 5 *c*.

2 This is found in ĀÇS. vi. 14. 16; ÇÇS. ix. 28. 3; ÇGS. i. 22. 7; ĀpMB. ii. 11. 2.

3 Found in MS. iv. 12. 6 with *satyádharmaṇas*, and with variants in AV. vii. 17. 2, where see Whitney's note.

4 Found in MS. *l. c.* and with variants in AV. vii. 17. 3. AV. has *amṛ́taṁ*, which makes better sense.

5 So in MS. iii. 16. 4; VS. xxxiv. 9, but both have *bhavatam*. AV. vii. 20. 1 has variants.

6 Also in MS., VS. (xxxiv. 8), KS. xiii. 16. MS. and KS. have *tariṣat* with Ppp. of AV. vii. 20. 2.

7 A corrupt version of this occurs in AV. vii. 20. 3, where the masc. appears.

8 This verse has no parallel, and it seems to refer to the character of Anumati as the deity of full moon in a much less vague manner than in the other verses. The construction of the first Pāda is doubtful.

May she give a hero, whose wergild is a hundred,[1] worthy of song.

*q* The fair thoughts of thine, O Rākā,
Whereby thou art wont to give wealth to the giver,
With them to-day come to us in kindliness,
Granting, O fortunate one, a thousandfold prosperity.

*r* O Sinīvālī.[2]

*s* The fairhanded.[2]

*t* I invoke at the sacrifice Kuhū the fortunate,
Who accomplisheth her work, the easy to invoke;
May she give us the fame of our fathers;
To thee, O goddess, let us offer with oblation.[3]

*u* Kuhū, lady of the gods and of immortality,
Worthy of invocation, may she be aware of the oblation;
To the giver may she assign much good fortune,
To the wise may she grant increase of wealth.[4]

## PRAPĀṬHAKA IV

### *The Optional and Occasional Offerings*

iii. 4. 1. The[5] sacrifice of him whose offering is too large is unsuccessful; 'Sūrya, the god, for those that sit in the sky', he says; verily with the aid of Bṛhaspati and Prajāpati he makes good the deficiency in the sacrifice. Now the Rakṣases infest the victim if it being offered to one deity is greater (than normal); 'Thou who hast a tawny embryo', he says; verily he sends it to the gods, to smite away the Rakṣases. 'Bring near, O bringer', he says [1]; verily with the holy power he brings it. 'I split apart thy urinator', he says; that is according to the text. 'The drop, far extending, of all forms', he says; the drop is offspring and cattle; verily with offspring and cattle he unites him. To the sky the deficiency of the sacrifice goes, to the earth the redundancy; if he were not to appease it, the sacrificer would be ruined; 'May the two great ones, sky and earth, for us' [2], he says; verily by means of sky and earth he appeases both the deficiency and the redundancy of the sacrifice; the sacrificer is not ruined. He covers (the offering) with ashes for the call of 'Godspeed'; now this is

[1] For *çatádāya* see *Vedic Index*, ii. 311.

[2] See iii. 1. 11 *p* and *q*.

[3] Also with *u* in MS. iv. 12. 6; KS. xiii. 16; ĀÇS. i. 10. 8; ÇÇS. ix. 28. 3: MS. and KS. with the Sūtras have *tásyai*, which is much easier to construe, as *vidh* does not govern the gen., which must therefore be taken with *havíṣā* an 'oblation for you'. The other texts have *sukṛ́tam*. AV. vii. 47. 1 differs considerably.

[4] Both KS. and MS. have *çṛṇotu*, but in c KS. has *svásā devā́nām mahā́yanty asmé*.

[5] Cf. KS. xiii. 10; ÇB. iv. 5. 2. 10–18. For the verses commented on see TS. iii. 3. 10.

the embryo of these two; verily in these two he deposits it. If he were to cut off, he would make it redundant; if he were not to cut off, he would fail to cut off from the victim which has been offered; one portion he should cut off from in front of the navel, another behind it; the expiration is in front of the navel [3], the inspiration behind; verily he cuts off from the whole extent of the victim. He offers to Viṣṇu Çipiviṣṭa; Viṣṇu Çipiviṣṭa is the redundancy of the sacrifice, the greatness of the victim, the prosperity thereof; verily in the redundant he deposits the redundant, to appease the redundant. The sacrificial fee is gold of eight measures,[1] for the (victim) has eight feet; the self is the ninth; (verily it serves) to win the victim. It is enveloped in a turban in an inner box, for so as it were[2] is the victim, the omentum, the skin, the flesh, the bone; verily he obtains and wins the whole extent of the victim. He, for whom in the sacrifice this expiration is offered, by his sacrificing becomes richer.

iii. 4. 2. *a* O[3] Vāyu, drinker of the pure, come to us;
A thousand are thy teams, O thou that hast all choice boons;
For thee the sweet drink hath been drawn,
Whereof, O God, thou hast the first drink.[4]

*b* For intent thee, for desire thee, for prosperity thee; Kikkiṭā thy mind! to Prajāpati hail! Kikkiṭā thy breath, to Vāyu hail! Kikkiṭā thy eye, to Sūrya hail! Kikkiṭā thy ear, to sky and earth hail! Kikkiṭā thy speech, to Sarasvatī hail![5] [1]

*c* Thou, the fourth, art the barren, the eager one,
Since once in thought the embryo hath entered thy womb;
Do thou, the barren, go eagerly to the gods,
Be the desires of the sacrificer fulfilled.[6]

*d* Thou art the goat, resting on wealth, sit on the earth, mount aloft on the atmosphere, in the sky be thy great radiance.

[1] The reading of KS. is *aṣṭāpṛdam* or *aṣṭāmṛdaṁ*; ĀpÇS. ix. 18. 16; 19. 11 agrees with TS.; cf. *Vedic Index*, ii. 174.

[2] In KS. the hair replaces the caul. The comparison is with the cloth, and the three Koças in which the gold wrapped in a cloth is successively deposited. They are mentioned in KS. and in Āp. (In KS. p. 192, l. 9, *iva* should be read with D for *ava* of Ch.)

[3] Cf. KS. xiii. 11, 12. For the Brāhmaṇa see TS. iii. 4. 3. This section gives the Mantras for the offering of a barren goat (so *vaçā ajā* seems to be taken) for one who desires prosperity; *a* accompanies the driving up, *b* the offering when the circumambulation with fire is proceeding; *c* the leading of the victim north, *d* the slaughtering, *e* the offering of the omentum, *f* the offering of the Havis, *g* the eating of the rest of the oblation by the priests, which is preceded by an offering on eight potsherds to Agni; see ĀpÇS. xix. 17. 6-17; BÇS. xiv. 15.

[4] This is found in i. 4. 4 *a*.

[5] *kikkiṭā* is an exclamation, according to the comm. onomatopoetic, being an imitation of the sound made by men to cattle.

[6] *vaçā* here, if it is identical with *ajā* below, must mean 'barren', but this is probably a case where the line has been turned to a new use. As it stands the play on *vaçā vaçinī* is shown by *mánasā*. KS. has *vaçāsi vaçinī* and *te* for *tvā*.

*e* Stretching the thread of the atmosphere do thou pursue the light;
Guard the paths of light made by prayer.[1]

*f* Weave ye without a flaw the work of the singers;
Become Manu; produce thou the host divine.[2]

*g* Thou art the offering of mind, the colour of Prajāpati, may we share thy limbs.

iii. 4. 3. These[3] two were together, Vāyu blew them apart; they conceived a child, Soma generated it, Agni swallowed it. Prajāpati saw this (offering) to Agni on eight potsherds, he offered it, and thereby he redeemed this (victim) from Agni. Therefore though sacrificing it to another god, still one should first offer on eight potsherds to Agni; verily redeeming it from Agni he offers it. Because [1] Vāyu blew (them apart), therefore is it connected with Vāyu; because these two conceived, therefore is it connected with sky and earth; because Soma generated, and Agni swallowed, therefore is it connected with Agni and Soma; because when the two parted speech was uttered, therefore is it connected with Sarasvatī; because Prajāpati redeemed it from Agni, therefore is it connected with Prajāpati; the barren goat is connected with all the gods. To Vāyu should he offer it who desires wealth; the swiftest deity is Vāyu; verily he has recourse to Vāyu with his own share [2], and he causes him to attain wealth. To sky and earth should he offer it who in ploughing desires support; verily from the sky Parjanya rains for him, plants spring up in this (earth), his corn prospers. To Agni and Soma should he offer it who desires, 'May I be possessed of food, an eater of food'; by Agni he wins food, by Soma the eating of food; verily he becomes possessed of food, an eater of food. To Sarasvatī should he offer it who [3], being able to utter speech, cannot utter speech; Sarasvatī is speech; verily he has recourse to Sarasvatī with her own share, and she bestows speech upon him. To Prajāpati should he offer it who desires, 'May I gain that which has not been gained'; all the deities are Prajāpati; verily by the deities he gains what has not been gained. He brings (the victims) up with a verse addressed to Vāyu; verily winning it from Vāyu he offers it. 'For intent thee, for desire thee!' [4] he says; that is according to the text. He offers with the sound *kikkiṭā*; at the sound *kikkiṭā* the domestic animals stop, the wild run away. In that he offers with the sound *kikkiṭā*, (it serves) to support domestic animals. He offers while the circumambulation by fire is taking place; verily alive he sends it to the world of heaven. 'Thou, the fourth, art the barren, the eager one', he says; verily he sends it to the

[1] KS. has *tatam*. This and the next verse are RV. x. 53. 6, and the precise sense is uncertain.

[2] KS. has *vayasi*.

[3] Cf. KS. xiii. 12. For the verses commented on see TS. iii. 4. 2. Cf. BÇS. xiv. 15.

gods. 'Be the desires of the sacrificer fulfilled', he says; this is the desire [5] of the sacrificer that (the sacrifice) should proceed to its conclusion without injury. 'Thou art the goat, resting in wealth', he says; verily in these worlds he makes it find support. 'In the sky be thy great radiance', he says; verily in the world of heaven he bestows light upon him. 'Stretching the thread of the atmosphere do thou pursue the light', he says; verily he makes these worlds full of light for him. 'Weave ye without a flaw the work of the singers' [6], he says; whatever flaw is committed in the sacrifice, this serves to atone for it. 'Become Manu; produce thou the host divine', he says; offspring are connected with Manu; verily he makes them fit for food. 'Thou art the offering of mind', he says, to make 'Godspeed'. 'May we share thy limbs', he says; verily he invokes this blessing. Of this (victim) there is one time unpropitious for sacrifice to the gods, when a cloud appears when it has been offered [7]; if a cloud should appear when it has been offered, he should either cast it into the waters or eat it whole; if he were to cast it into the waters, he would confuse the sacrifice; he should eat it whole; verily he bestows power upon himself. By three people is this to be performed, him who performs a year-long Sattra, him who offers with a thousand (gifts), and him who is a domestic sacrificer;[1] with it let them sacrifice, for them is it fit.

## *The Jaya, Abhyātāna, and Rāṣṭrabhṛt Offerings*

iii. 4. 4. *a* Thought[2] and thinking, intent and intention, known and knowledge, mind and power,[3] the new and the full moon, the Bṛhat and the Rathantara.

> *b* Prajāpati bestowed victories on Indra
> The strong, he who is dread in battle contest,
> To him all the people bowed in reverence,
> For he waxed dread, worthy of offering.[4]

The gods and the Asuras were in conflict. Indra had recourse to Prajāpati, to him he gave these victories (offerings); he offered them; then indeed

[1] This means, according to the comm., one who is consecrated as a householder in Sattras other than the Saṁvatsarasattra. But this is very doubtful.

[2] Cf. MS. i. 4. 14. For the Brāhmaṇa cf. also TS. iii. 4. 6. This section gives the Mantras for the Jaya Homas; see ĀpÇS. xix. 18. 18; BÇS. xiv. 16; MÇS. i. 5. 6. 20, and as applied at the wedding ritual, PGS. i. 5. 7–9. Often in BhārGS. i. 6, 13, 19, &c.

[3] Oldenberg, SBE. xxix. 280, thinks the Çakvarī verses are meant; and so PW. vii. 24.

[4] MS. has *prā́yachad jáyān* and ends *pṛ́tanāsu jiṣṇúḥ*. It differs in *c* and *d* entirely but has in ii. 10. 2 a similar verse ending *daivír ayám ugró vihavyò yáthā́sat*. PGS. has *i havya*.

were the gods victorious over the Asuras; in that they were victorious, that is why (the offerings) are called 'victorious'. They should be offered by one engaged in conflict; verily does he win in the conflict.

iii. 4. 5. *a* Agni[1] overlord of creatures, may he help me; Indra of powers, Yama of earth, Vāyu of the atmosphere, Sūrya of the sky, Candramas of Nakṣatras, Bṛhaspati of holy power, Mitra of truths, Varuṇa of waters, the ocean of streams, food of lordships overlord, may it help me; Soma of plants, Savitṛ of instigations, Rudra of cattle, Tvaṣṭṛ of forms, Viṣṇu of mountains, the Maruts of troops overlords, may they help me.

*b* O ye fathers, ye grandfathers, ye further, ye nearer, ye dadas, ye granddadas, do ye here help me.[2]

*c* In this holy power, this worldly power, this prayer, this Purohitaship, this rite, this invocation of the gods.

iii. 4. 6. What[3] the gods did at the sacrifice, the Asuras did. The gods saw these overpowering (Homas), they performed[4] them; the rite of the gods succeeded, that of the Asuras did not succeed. If he is desirous of prospering in a rite, then should he offer them, and in that rite he prospers. In that the All-gods brought together (the materials), the Abhyātānas are connected with the All-gods; in that Prajāpati bestowed the victories (Jayas), therefore the Jayas are connected with Prajāpati [1]; in that they won the kingdom by the Rāṣṭrabhṛts, that is why the Rāṣṭrabhṛts (supporters of the kingdom) have their name. The gods overpowered the Asuras with the Abhyātānas, conquered them with the Jayas, and won the kingdom with the Rāṣṭrabhṛts; in that the gods overpowered (*abhyā́tanvata*) the Asuras with the Abhyātānas, that is why the Abhyātānas have their name; in that they conquered (*ájayan*) them with the Jayas, that is why the Jayas have their name; in that they won the kingdom with the Rāṣṭrabhṛts, that is why the Rāṣṭrabhṛts have their name. Then the gods prospered, the Asuras were defeated. He who has foes should offer these (offerings); verily by the Abhyātānas he overpowers his foes, by the Jayas he conquers them, by the Rāṣṭrabhṛts he wins the kingdom; he prospers himself, his foe is defeated.

[1] For the Brāhmaṇa see TS. iii. 4. 6. This section gives the Abhyātāna Mantras, a supplement to the Jaya Mantras of iii. 4. 4; see ĀpÇS. xix. 18. 18, 19; BÇS. xiv. 16; PGS. i. 5. 10; HirGS. i. 3. 8–10. Similar Mantras occur in ÇÇS. iv. 10. 1–3. According to Baudh. the dipping-spoon for the Jayas is of Bādhaka, that for the Abhyātānas of Parṇa.

[2] PGS. has nominatives with *māvantu*. *pare*, according to the comm., refers to the distinction by which *sapiṇḍatā puruṣāt saptamād vinivartate*. For b and c cf. iv. 3. 3 *f* below.

[3] For the verses referred to see iii. 4. 4 (Jaya); 5 (Abhyātāna); 7 (Rāṣṭrabhṛt). For a further Brāhmaṇa see iii. 4. 8.

[4] So the comm., but 'they overpowered them (the Asuras)' is, especially in view of § 2 below, much more probable.

iii. 4. 7. *a* Supporting[1] holy order, abounding in truth, Agni is the Gandharva; his Apsarases are the plants, called strength; may he protect this holy power, this lordly power;[2] may they protect this holy power, this lordly power; to him hail! To them hail!

*b* The compact, possessing all the Sāmans, the sun is the Gandharva, his Apsarases are the rays (called) active, &c.

*c* The all-blessed, sun-rayed Candramas is the Gandharva; his Apsarases are the Nakṣatras, (called) the bright,[3] &c.

*d* The active,[4] the winged sacrifice is the Gandharva, his Apsarases are the sacrificial fees, (called) praises, &c.

*e* Prajāpati, all-creator, the mind [1], is the Gandharva; his Apsarases are the Ṛc and Sāman verses, (called) hymns,[5] &c.

*f* The swift, all-pervading wind is the Gandharva; his Apsarases are the waters, (called) delights, &c.

*g* O lord of the world, thou who hast houses above and here, do thou give us increase of wealth, unfailing, rich in heroes, prosperity abiding through the year.[6]

*h* The supreme ruler, the overlord, death is the Gandharva; his Apsarases are the whole (world), (called) the worlds,[7] &c.

*i* With fair abode, fair wealth, doer of good deeds, holding the light, Parjanya is the Gandharva; his Apsarases are the lightnings, (called) the radiant, &c.

*k* Whose dart speeds afar, the pitiless [2], death is the Gandharva; the Apsarases are his offspring, (called) the timid, &c.

*l* The dear one, looking with desire, love is the Gandharva; his Apsarases are thoughts, (called) the burning; may he protect this our holy

[1] Cf. KS. xviii. 14; MS. ii. 12. 2; VS. xviii. 38–44. For the Brāhmaṇa see TS. iii. 4. 8; v. 4. 9. 3; 7. 4. 4. This section gives the Rāṣṭrabhṛt Mantras which are part of the Agnicayana; see ĀpÇS. xviii. 19. 16–20. 1–10; BÇS. xiv. 17; MÇS. vi. 2. 5; KÇS. xviii. 5. 16, 17. There are six sets of oblations to the male and females (*a–f*) and then five in the 'mouth' of the chariot (*g*).

[2] This may be of course concrete, but probably it is abstract as in iii. 4. 5 *c*, where the context favours the abstract sense. On the other hand iii. 4. 7 *m* may be held to favour the concrete. The adjectives apply to the Apsarases, not to the predicates.

[3] *bekúrayaḥ* is of uncertain sense; 'melodious' is equally or more probable; see *Vedic Index*, ii. 73.

[4] *bhujyúḥ* is uncertain in sense; PW. suggests 'adder' (i. e. as the flexible); ÇB. ix. 4. 1. 10 suggests 'beneficent' (see Eggeling, SBE. xliii. 232, n. 2).

[5] *váhnayaḥ* has here most probably this sense.

[6] Found above as regards c and d in iii. 3. 8 *f*.

[7] The use of the verses *h–m* is not clear; only *k* has a parallel in the other Saṅhitās (MS. ii. 12. 2 reading *amṛdayā́ḥ* first), and the five oblations in the other cases seem to be done with *g* only. Possibly, however, here there are ten, first five with *g*, and then five more, but this is hardly consistent with the fact that *h–l* are each meant for a double oblation. There is therefore the possibility that *g* and *m* are each for single oblations, and *h–l* make up eight more, giving ten (cf. ĀpÇS. xvii. 20. 5 *pañcāhutīr juhoti daça vā*).

power, our lordly power; may they protect this our holy power, our lordly power; to him hail! To them hail!

*m* O lord of the world, thou who hast houses above and here, do thou accord wide, great, protection to this holy power, this holy work.

iii. 4. 8. They[1] should be offered for one who desires the kingdom; the Rāṣṭrabhṛts are the kingdom; verily with the kingdom he wins the kingdom for him; he becomes the kingdom. They should be offered for oneself; the Rāṣṭrabhṛts are the kingdom, the people are the kingdom, cattle are the kingdom, in that he becomes the highest he is the kingdom; verily with the kingdom he wins the kingdom, he becomes the richest of his equals. They should be offered for one who desires a village; the Rāṣṭrabhṛts are the kingdom, his fellows are the kingdom; verily with the kingdom he wins for him his fellows and the kingdom; he becomes possessed of a village [1]. He offers on the dicing-place;[2] verily on the dicing-place he wins his fellows for him, and being won they wait upon him. They should be offered on the mouth of the chariot for him who desires force; the Rāṣṭrabhṛts are force, the chariot is force; verily by force he wins force for him; he becomes possessed of force. They should be offered for him who is expelled from his kingdom; to all his chariots he should say, 'Be yoked';[3] verily he yokes the kingdom for him [2]. The oblations of him whose realm is not in order are disordered; he should take off the right wheel of his chariot and offer in the box; so he puts in order his oblation, and the kingdom comes into order in accord with their coming into order. They should be offered when battle is joined; the Rāṣṭrabhṛts are the kingdom, and for the kingdom do they strive who go to battle together; he for whom first they offer prospers, and wins this battle. The kindling-wood is from the Madhuka tree [3]; the coals shrinking back make the host of his[4] foe to shrink back. They should be offered for one who is mad; for it is the Gandharva and the Apsarases who madden him who is mad; the Rāṣṭrabhṛts are the Gandharva and the Apsarases. 'To him hail! To them hail!' (with these words) he offers, and thereby he appeases them. Of Nyagrodha, Udumbara, Açvattha, or Plakṣa (wood) is the kindling-wood; these are the homes of the Gandharva and the Apsarases; verily he appeases them in their own abode [4]. They should be offered in inverse order by one who is prac-

[1] For the verses commented on see TS. iii. 4. 7. The section is summarized in BÇS. xiv. 17, 18.

[2] For Adhidevana cf. *Vedic Index*, i. 19. The use is reminiscent of the dicing at the Rājasūya.

[3] Probably passive; cf. Delbrück, *Altind. Synt.* pp. 263-265.

[4] *māndhukāḥ* is corrected by PW. to *mādhukaḥ* in accordance with the rendering of the comm. The Madhuka tree is not otherwise mentioned in the Brāhmaṇas. Bhāsk. has *bandhūkavikāra*. Note the unusual position of *asya* below.

tising witchcraft; so he fastens on his breaths from in front,[1] and then at pleasure lays him low. He offers in a natural cleft or hollow; that of this (earth) is seized by misfortune; verily on (a place) seized by misfortune he makes misfortune seize upon him. With what is harsh in speech he utters the Vaṣaṭ call; verily with the harshness of speech he cuts him down; swiftly he is ruined. If he desire of a man, 'Let me take his eating of food' [5], he should fall at length in his hall,[2] and (with the words), 'O lord of the world', gather blades of grass; the lord of the world is Prajāpati; verily by Prajāpati he takes his eating of food. 'Here do I take the eating of food of N. N., descendant of N. N.', he says; verily he takes his eating of food. With six (verses) he takes, the seasons are six; verily the seasons having taken by Prajāpati his eating of food bestow it on him [6]. If the head of a family is expelled, they should be offered for him, placing him on a mound and cooking a Brahman's mess of four Çarāvas in size; the Rāṣṭrabhṛts are pre-eminence, the mound is pre-eminence; verily by pre-eminence he makes him pre-eminent among his equals. (The offering) is of four Çarāvas in size; verily he finds support in the quarters; it is made in milk; verily he bestows brilliance upon him; he takes it out,[3] to make it cooked; it is full of butter, for purity; four descended from Ṛṣis partake of it; verily he offers in the light of the quarters.

iii. 4. 9. He[4] who desires offspring should offer (the oblations to) the minor deities; the minor deities are the metres, offspring are as it were the metres; verily by the metres he produces offspring for him. He makes Dhātṛ first; verily he produces pairing with him, Anumati gives approval to him, Rākā gives, Sinīvālī produces, and in offspring when produced by Kuhū he places speech. These (offerings) also should he make who desires cattle; the minor deities are the metres, cattle are as it were the metres [1]; verily by the metres he produces offspring for him. He makes Dhātṛ first; by him he scatters, Anumati gives approval to him, Rākā gives, Sinīvālī produces, and by Kuhū he establishes offspring when produced. These (offerings) also should he make who desires a village; the minor deities are the metres, a village is as it were the metres; verily by the metres he wins a village for him [2]. He puts Dhātṛ in the middle; verily he places him in the middle

[1] This is rather difficult. The comm. thinks (as *pratilomám* indicates) that the sense must be that he *pratikūlam* fixes the breaths. Perhaps it is best to take *pratícaḥ* as referring to his seizing the breaths from in front.

[2] *Sabhā* here evidently refers merely to the man's house; cf. Bloomfield, JAOS. xix. 18; *Vedic Index*, ii. 426, 427.

[3] With the Darvī, according to the comm.

[4] Cf. KS. xii. 8; ÇB. ix. 5. 1. 34–39; KB. xix. 7; AB. iii. 47. This section mentions the oblation to the four goddesses, Anumati, Rākā, Sinīvālī, and Kuhū, along with Dhātṛ, all here deliberately brought into conjunction with the moon, which forms part of Agni Soma ritual; see BÇS. xiv. 19; KÇS. xviii. 6. 20, 21; ĀÇS. vi. 14; ÇÇS. ix. 28. 1; Kauç. i.

of a village. These (offerings) also should he offer who is long ill; the minor deities are the metres, the metres are unfavourable to him whose illness is long; verily by the metres he makes him well. He puts Dhātṛ in the middle, it is not in order in the middle of him whose illness is long; verily thereby in the middle he puts (things) in order for him. These (offerings) also [3] should he offer to whom the sacrifice does not resort; the minor deities are the metres, the metres do not resort to him to whom the sacrifice does not resort. He puts Dhātṛ first; verily in his mouth he places the metres; the sacrifice resorts to him. These (offerings) also should he make who has sacrificed; the minor deities are the metres, the metres of him who has sacrificed are worn out as it were. He puts Dhātṛ last [4]; verily afterwards he wins for him metres unwearied; the next sacrifice resorts to him. These (offerings) should he make to whom wisdom does not resort; the minor deities are the metres, the metres do not resort to him to whom wisdom does not resort. He puts Dhātṛ first; verily in his mouth he places the metres; wisdom resorts to him. These (offerings) also should he make [5] who desires brilliance; the minor deities are the metres, brilliance is as it were the metres; verily by the metres he bestows brilliance upon him. They are made in milk; verily he bestows brilliance upon him. He puts Dhātṛ in the middle; verily he places him in the middle of brilliance. Anumati is the Gāyatrī, Rākā the Triṣṭubh, Sinīvālī the Jagatī, Kuhū the Anuṣṭubh, Dhātṛ the Vaṣaṭ call. Rākā is the first fortnight, Kuhū the second, Sinīvalī the new moon (night), Anumati the full moon (night), Dhātṛ the moon. The Vasus are eight [6], the Gāyatrī has eight syllables; the Rudras are eleven, the Triṣṭubh has eleven syllables; the Ādityas are twelve, the Jagatī has twelve syllables, the Anuṣṭubh is Prajāpati, the Vaṣaṭ call Dhātṛ. Thus indeed the minor deities are all the metres and all the gods and the Vaṣaṭ call.[1] If he were to offer them all at once, they would be likely to burn him up; he should offer first two, and a third for Dhātṛ, and then offer likewise the last two; thus they do not burn him up, and for whatever desire they are offered that he obtains by them.

iii. 4. 10. *a* O[2] Vāstoṣpati, accept us;
Be of kind entrance for us and free from ill;

[1] This is not clear: the comm. takes *devikāḥ* as the subject and the rest as predicates, but this is very strange as *vaṣaṭkāraç ca* would be necessary: possibly the second sentence is, as Weber indicates, intended to be 'the Vaṣaṭ call is all the deities', but here again this is unnatural and not borne out by the text. I suspect *dhātā* should be inserted before *vaṣaṭkārah*. To take *vaṣaṭkāraḥ* as the subject and all the rest as pred. gives better grammar (though *ca* after *devikāḥ* would be natural), but the sense is strained.

[2] Cf. MS. i. 5. 3. This section contains the Mantras and Brāhmaṇa for the offering to Vāstoṣpati, of one who is going on a journey with his *gṛha*, which the comm. on ĀpÇS. renders wife, but which no

That which we seek from thee, do thou accord us,
And health be thou for our bipeds, health for our quadrupeds.[1]
*b* O Vāstoṣpati, may we be comrades of thee
In a friendship, effectual, joyful, and proceeding well;
Aid our wishes in peace, in action;
Do ye guard us ever with blessings.[2]

In that evening and morning he offers the Agnihotra, the sacrificer thus piles up the oblation bricks [1]; the bricks of him who has established a sacred fire are the days and nights; in that he offers evening and morning, verily he obtains the days and nights, and making them into bricks piles them up. He offers ten in the same place; the Virāj has ten syllables; verily having obtained the Virāj, he makes it into a brick and piles it up; verily in the Virāj he obtains the sacrifice; the piling up must be repeated by him.[3] Therefore that is the place of sacrifice where he advances having spent ten (nights); not suitable is the place where (he spends) less time than that [2]. Now Vāstoṣpati is Rudra. If he were to go on without offering to Vāstoṣpati, the fire becoming Rudra would leap after him and slay him; he offers to Vāstoṣpati; verily with his own share he appeases him; the sacrificer does not come to ruin. If he were to offer with the chariot yoked, that would be as when one offers an oblation on a place he has left; if he were to offer without the chariot being yoked, that would be as when one offers an oblation at rest; verily no offering would be made to Vāstoṣpati [3]. The right (animal) is yoked, the left not yoked, and thus he offers to Vāstoṣpati; verily he does both, and appeases him completely. If he were to offer with one (verse) he would make (it) a ladle offering;[4] having pronounced the Puronuvākyā he offers with the Yājyā, to win the gods. If he were to load[5] (his cart) after the offering, he would make Rudra enter his house. If he were to set out without extinguishing the smouldering embers,[6] it would be like a confusion of the sacrifice or a burning. 'This is thy birthplace in season', (with these words) he places (the embers) on the kindling-sticks [4]; this is the birthplace of Agni; verily he mounts it on its own birthplace. Now they say, 'If being placed on the kindling-sticks it should be lost, his fire would be dispersed, it would have to be piled up again. 'With thy

doubt means with his whole family and household; see ĀpÇS. xi. 28; BÇS. xiv. 19; MÇS. i. 6. 3. 1; ÇÇS. ii. 16. 1–3; 17. 3. It is also to be compared with the use of the verses in the domestic ritual for house-building; see AGS. ii. 9. 9; PGS. iii. 4. 7; Kauç. xliii, &c. For the verses in §§ 4, 5 see TB. ii. 5. 8. 8.

1 Exactly as in RV. vii. 54. 1.

2 As in RV. vii. 54. 3, but with *pāhi* for *āvaḥ*.

3 The pilings are (1) *sāyámprātar*, (2) *ahorātrā́ṇi*, (3) *virā́j*.

4 One when the *tyāga* (to Agni thee!) alone is used, and therefore not one honorific to the gods.

5 i.e. the household goods (*bhaṇḍāni*).

6 i.e. the embers of the Āhavanīya are extinguished completely and then put over the Araṇis.

body, O Agni, worthy of sacrifice, come hither and mount', (with these words) he makes it mount on himself; the birthplace of fire is the sacrificer; verily on its own birthplace he causes it to mount.

iii. 4. 11 *a* Long[1] life thou givest, O Agni,
O god, to the giver,
Sage, lord of the house, the youthful.
*b* Bearing the oblations, Agni, immortal, our father,
Wide extending, widely refulgent, fair to see for us,
With good household fire, do thou shine forth food,
Mete out to uswards renown.
*c* O do thou, O Soma, will life for us,
That we may not die,
Thou that lovest praise, lord of the forest.
*d* Brahman of the gods, leader of poets,
Sage of seers, bull of wild beasts,
Eagle of vultures, axe of the forests,
Soma [1] goeth over the seive singing.
*e* With our hymns to-day we choose
The god of all, the lord of the true,
Savitṛ of true instigation.
*f* Coming with true light,[2]
Placing the mortal and the immortal,
With golden car Savitṛ
The god advanceth gazing on the worlds.
*g* That Aditi may accord
To our cattle, our men, our kine,
To our offspring, Rudra's grace.
*h* Harm us not in our children, our descendants, nor in our life,
Harm us not in our cattle, in our horses [2];
Smite not in anger our heroes, O Rudra,
With oblations let us serve thee with honour.
*i* Like watchful birds swimming in water,
Like the noises of the loud thundercloud,

[1] Cf. MS. iv. 12. 6. This section contains the Puronuvākyās and Yājyās for the Kāmyeṣṭis described in TS. i. 8. 10. 1, 2; *a* and *b* are for Agni; *c* and *d* for Soma; *e* and *f* for Savitṛ; *g* and *h* for Rudra; *i* and *k* for Bṛhaspati; *l* and *m*, and alternatively *n* and *o*, for Indra; *p* and *q* (with *r* as an alternative) for Mitra; *s* and *t* (with *u* as an alternative) for Varuṇa. The verses are nearly all Ṛgvedic; *a* = viii. 102. 1; *b* = v. 4. 2; *c* = i. 91. 6; *d* = ix. 96. 6; *e* = v. 82. 7; *g* = i. 43. 2; *h* = i. 114. 8; *i* = x. 68. 1; *k* = x. 67. 3; *l* = i. 8. 1; *m* = x. 180. 1; *n* = i. 5. 6; *o* = x. 50. 4; *p* = iii. 59. 6; *q* = iii. 59. 1; *r* = iii. 59. 2; *s* = i. 25. 1; *t* = vii. 89. 5; *u* = v. 85. 8. Cf. also MS. iv. 12. 6.

[2] This is RV. i. 35. 2 but that has *kṛṣṇéna* and *bhúvanām* (which is very similar to °*nā vi*). For *rájas* in the sense of 'light', cf. Nir. iv. 19.

Like joyous waves breaking forth from the mountains,
The praises have lauded Bṛhaspati.

*k* With comrades shouting like swans,
Casting aside his stone-made fetters,
Bṛhaspati thundered towards the cows,
And praised and sang in celebration perceiving them.

*l* Hither, O Indra, enduring wealth [3],
Victorious, bearing all,
Highest for help, do thou bring.

*m* O thou much invoked, thou dost endure the foes;
Best be thy strength, thy gift here;
Bring riches with thy right (hand), O Indra,
Thou art the lord of rich rivers.

*n* Thou were born, in full size at once,
For the drinking of (Soma) when pressed,
O Indra, O wise one, for pre-eminence.

*o* Thou art[1] mighty, O Indra, with holy power,
To be adored at every pressing;
Thou art an overthrower of men in every conflict,
And highest song [4], O lord of all the people.

*p* The fame of Mitra, supporter of the people,
Of the god is eternal,[2]
True, and most varied in fame.

*q* Mitra stirreth men, the wise one,
Mitra supporteth earth and sky;
Mitra regardeth men with unwinking (eye);
To the true one, let us offer an oblation rich in ghee.

*r* Rich in food be that mortal, O Mitra,
Who, O Āditya, seeks to follow thy law;
Aided by thee he is not slain nor oppressed;
Affliction cometh to him neither from near nor from afar.

*s* Whatever [5] law of thine, as men,
O god Varuṇa,
Day by day we transgress.

*t* Whatever wrong we mortals here do
Against the host divine,
Whatever breach of thy laws we make through lack of thought,
For that sin, O god, harm us not.

[1] Cf. Whitney, *Sansk. Gramm.* § 836 *c*. In RV. x. 50. 4 the first *bhúvaḥ* has the normal accent, and so in MS. iv. 12. 6.

[2] *sānasim* will not make sense unless a verb 'bestows' is understood: *sānasi* is an obvious correction and is read in MS. i. 5. 4; ii. 7. 6; iv. 9. 1; KS. xvi. 6; xxiii. 12. The verse occurs again in full in iv. 1. 6 *h*.

*u* As gamesters cheat in dicing,
What we know in truth or what we know not,
All that do thou, O god, loosen as it were,
And may we be dear to thee, O Varuṇa.

## PRAPĀṬHAKA V

### *Miscellaneous Supplements*

iii. 5. 1. *a* Full[1] behind, and full in front,
In the middle hath she of the full moon been victorious;
In her let the gods dwelling together
Rejoice here in the highest firmament.[2]

*b* The share that the gods dwelling together
In greatness bestowed on thee, O new moon,
(Therewith) do thou fill our sacrifice, O thou of every boon;
Grant us wealth of good heroes, O fortunate one.[3]

*c* Holder and gatherer of riches,
Clad in all rich forms,
Granting a thousandfold prosperity,
The fortunate one hath come to us with radiance accordant [1].

*d* O Agni and Soma, the first in strength,
Do ye quicken the Vasus, the Rudras, the Ādityas here;
Rejoice in him of the full moon in the midst,
Ye that are made to grow by holy power, won by good deeds,
And allot to us wealth with heroes.[5]

The Ādityas and the Aṅgirases piled up the fires, they desired to obtain the new and the full moon (offerings); the Aṅgirases offered the oblation, then the Ādityas saw these two offerings, and offered them; then they first grasped the new and full moon (offerings) [2]. He who is commencing the new and full moon (sacrifices) should first offer these two (offerings); verily straightway he commences the new and full moon (sacrifices). The theologians say, 'He indeed would begin the new and full moon (sacrifices)

[1] This section gives the ritual of the Anvārambhaṇīyeṣṭi, which is an offering before the ordinary Darçapūrṇamāsa offerings; see ĀpÇS. v. 23. 4, 5; BÇS. ii. 21; Hillebrandt, *Neu- und Vollmondsopfer*, pp. 185, 186. For §§ 4, 5 cf. ÇB. xi. 2. 4. 9, where the two offerings to Sarasvatī and Sarasvant are mentioned only to be condemned.

[2] The first half is identical with AV. vii. 80. 1, but the second half is quite different.

[3] This is AV. vii. 79. 1, which has, however, *tenā* for *sa*.

[4] The first part is like AV. vii. 79. 3 *ágan rā́trī*.

[5] This verse has no precise parallel; for the last Pāda cf. iv. 1. 7 *f*.

who should know the normal and reversed order'.[1] What follows on the new moon is the normal, what is after the full moon is the reversed order; if he were to begin the full moon (offering) first, he would offer these two (libations) in reverse order; he would waste away as the moon waned [3]; he should offer these libations to Sarasvant and Sarasvatī in front; Sarasvatī is the new moon; verily he commences them in normal order; he waxes as the moon waxes. He should offer first on eleven potsherds to Agni and Viṣṇu, to Sarasvatī an oblation, to Sarasvant on twelve potsherds. In that it is (offered) to Agni, and the mouth of the sacrifice is Agni, verily he places in front prosperity and the mouth of the sacrifice; in that it is (offered) to Viṣṇu, and Viṣṇu is the sacrifice, verily commencing the sacrifice he continues it. There is an oblation for Sarasvatī, and (an offering) on twelve potsherds for Sarasvant; Sarasvatī is the new moon, Sarasvant is the full moon; verily straightway he commences these (offerings), he prospers by them. That to Sarasvant is on twelve potsherds, for pairing, for generation. The sacrificial fee is a pair of kine, for prosperity.

iii. 5. 2. The[2] Ṛṣis could not see Indra face to face; Vasiṣṭha saw him face to face; he said, 'Holy lore shall I proclaim to you so that people will be propagated with thee as Purohita; therefore do thou proclaim me to the other Ṛṣis.' To him he proclaimed these shares in the Stoma, therefore people were propagated with Vasiṣṭha as their Purohita;[3] therefore a Vasiṣṭha should be chosen as the Brahman priest; verily he is propagated. 'Thou art the ray; for dwelling thee! Quicken the dwelling' [1], he says; the dwelling is the gods; verily to the gods he announces the sacrifice. 'Thou art advance; for right thee! Quicken right', he says; right is men; verily to men he announces the sacrifice. 'Thou art following; for sky thee! Quicken the sky', he says; verily to these worlds he announces the sacrifice. 'Thou art a prop; for rain thee! Quicken rain', he says; verily he wins rain [2]. 'Thou art blowing forward; thou art blowing after', he says, for pairing. 'Thou art the eager; for the Vasus thee! Quicken the Vasus', he says; the Vasus are eight, the Rudras eleven, the Ādityas twelve; so many are the gods; verily to them he announces the

[1] This passage clearly shows that the new moon was regarded as beginning the month, but not so clearly whether the new moon was the beginning or just before the beginning. The former view seems proved, however, by the reference in *paurṇamāsīm ālābheta.* Cf. Thibaut, *Ind. Ant.* xxiv. 88.

[2] Cf. KS. xxxvii. 17; ÇB. viii. 5. 3. 1-8; GB. ii. 2. 13, 14; PB. xv. 5. 24. For the verses commented on see TS. iv. 4. 1. This section explains the Stomabhāgas, i. e. the Mantras accompanying the laying of the bricks of the fifth layer; see BÇS. xiv. 20, according to which the numbers accord to the number of Stotras of the day out of *a–d*; the Brahman says the verses, and after the Āptoryāma ends with *e*.

[3] Cf. *Vedic Index*, ii. 7.

sacrifice. 'Thou art force; to the Pitṛs thee! Quicken the Pitṛs', he says; verily the gods and the Pitṛs he connects. 'Thou art the thread; for offspring thee! Quicken offspring' [3], he says; verily the Pitṛs and offspring he connects. 'Thou dost endure the battle; for cattle thee! Quicken cattle', he says; verily offspring and cattle he connects. 'Thou art wealthy; for the plants thee! Quicken the plants', he says; verily in the plants he makes cattle find support. 'Thou art the victorious, with ready stone; for Indra thee! Quicken Indra', he says, for victory. 'Thou art the overlord; for breath thee! Quicken breath' [4], he says; verily upon offspring he bestows breath. 'Thou art the Trivṛt, thou art the Pravṛt', he says, for pairing. 'Thou art the mounter, thou art the descender', he says, for propagating. 'Thou art the wealthy, thou art the brilliant, thou art the gainer of good', he says, for support.

iii. 5. 3. *a* By[1] Agni, the god, I win battles, with the Gāyatrī metre, the Trivṛt Stoma, the Rathantara Sāman, the Vaṣaṭ call, the thunderbolt, I trample under foot my foes born before me, I depress them, I repel them, in this home, in this world of earth; him who hateth us and him whom we hate I step over him with the stride of Viṣṇu.

*b* By Indra, the god, I win battles, with the Triṣṭubh metre, the Pañcadaça Stoma the Bṛhat Sāman, the Vaṣaṭ call, the thunderbolt [1], (I trample under foot my foes) born along (with me), &c.

*c* By the All-gods I win battles, with the Jagatī metre, the Saptadaça Stoma, the Vāmadevya Sāman, the Vaṣaṭ call, the thunderbolt, (I trample under foot my foes) born after (me), &c.

*d* In unison with Indra, may we
Withstand our foes,
Smiting the enemy irresistibly.

*e* With the brilliance that is thine, O Agni, may I become brilliant; with the radiance that is thine, O Agni, may I become radiant; with the splendour that is thine, O Agni, may I become resplendent.

iii. 5. 4. *a* The[2] gods, destroying the sacrifice, stealing the sacrifice,

[1] This section gives the verses of the Viṣṇvatikrama, which, with the Atīmokṣa in iii. 5. 4, is given a place in the ritual before i. 4. 43 *l* in BÇS. viii. 6 (cf. xiv. 20); a similar place is given by ĀpÇS. iv. 14. 9, 10 (cf. xiii. 18. 8–10). The first Mantra (taken in the comm. as *d* and *e*) is used as he reverses the Āhavanīya. *d* and *e* find places in the offering of the Çukra and Manthin cups; see Caland and Henry, *L'Agniṣṭoma*, p. 206, who (p. 296 n.) rather minimize the importance of these two Anuvākas.

[2] Cf. KS. v. 6; xxxii. 6; MS. i. 4. 8, 9. This section gives the Atīmokṣa Mantras which are placed by ĀpÇS. iv. 14. 10 and BÇS. viii. 6 after the Viṣṇvatikramas. In BÇS. xiv. 20, 21 the exact ritual is given as an offering in four parts in the Gārhapatya with *a*; then an advance with *b* to the Āgnīdhra where a similar offering is made with *c*; an advance to the Āhavanīya with *d* and an offering with *e*; and homage to the Āhavanīya with *f*. See also MÇS. i. 4. 3. 16.

That are seated on earth,
May Agni protect me from them;
May we go to those that do good deeds.

*b* We have come, O noble ones, Mitra and Varuṇa,
To the share of the nights that is yours,
Grasping the firmament, in the place of good deeds,
On the third ridge above the light of the sky.

*c* The gods, destroyers of the sacrifice, stealers of the sacrifice,
That sit in the atmosphere,
From them may Vāyu guard me;
May we go to those that do good deeds.

*d* The nights of thine, O Savitṛ [1], that go, traversed by gods,
Between sky and earth,
With all your houses and offspring,[1]
Do ye first mounting the light traverse the regions.[2]

*e* The gods, destroyers of the sacrifice, stealers of the sacrifice,
That sit in the sky,
From them may Sūrya guard me;
May we go to those that do good deeds.

*f* That highest oblation wherewith, O All-knower,
Thou didst collect milk for Indra,
Therewith, O Agni, do thou make him grow;
Bestow on him lordship over his fellows.[3]

The gods are destroyers of the sacrifice, stealers of the sacrifice [2]; they sit these worlds taking and destroying from him who gives and sacrifices. 'The gods, destroyers of the sacrifice, that sit on the earth, that (sit) in the atmosphere, that sit in the sky', he says; verily traversing the worlds, he goes to the world of heaven with his household, with his cattle. From him who has sacrificed with the Soma (sacrifice), the deities and the sacrifice depart; he should offer to Agni on five potsherds as the final act; all the deities are Agni [3], the sacrifice is fivefold; verily he wins the deities and the sacrifice. Now Agni is connected with the Gāyatrī and has the Gāyatrī as his metre; he severs him from his metre, if he offers on five potsherds; it should be made on eight potsherds; the Gāyatrī has eight syllables, Agni is connected with the Gāyatrī and has the Gāyatrī for his metre; verily he unites him with his own metre. The Yājyā and the Anuvākyā are in

[1] KS. has *vareṇyam*, which if construed as applicable to *bhāgáḥ* makes the sentence a little more smooth.

[2] KS. has *rā́trayaḥ* and ends *sahasrayajñam abhisaṁbabhūvuḥ*. It agrees in the curious construction of the next line, where *ca* is balanced by *nu* only; cf. pp. 15, n. 1; 274, n. 1. *devayā́nīḥ* is taken by the comm. as 'leading to the gods' as usual.

[3] KS. has *sujātānām*, a much less good reading, and *samabharan*.

the Pañkti metre,[1] the sacrifice is fivefold; verily thereby he does not depart from the sacrifice.

iii. 5. 5. *a* May[2] Sūrya, the god, protect me from the gods, Vāyu from the atmosphere; may Agni, the sacrificer, protect me from the (evil) eye; O strong one, O impetuous one, O instigator, O thou of all men, with these names, O Soma, we will worship thee; with these names, O Soma, we will worship thee.

*b* I from above, I from below,
I revealed the darkness with the light;
The atmosphere hath become my father;
On both sides have I seen the sun;
May I become highest of my equals [1].

*c* To the ocean, to the atmosphere, Prajāpati makes the cloud to fall; may Indra distil (it), may the Maruts cause (it) to rain.[3]

*d* Flood the earth,
Break this divine cloud;
Give to us of the divine water;
Ruling loosen the water bag.[4]

*e* The Āditya (cup) is these cattle, Agni is Rudra here, having cast plants in the fire he offers the Āditya (cup); verily he hides the cattle from Rudra, and causes the cattle to find support in the plants [2].

*f* The sage stretcheth the path of the sacrifice,
On the back of the vault, above the light of the sky,
Whereby thou carriest the offering, thou goest as messenger,
Hence wisely, thence with more gain.

*g* All the fire-sticks that are thine, O Agni,
Or on earth, on the strew, or in the sun,
Let these of thine approach the oblation of ghee,
A protection to the pious sacrificer.

*h* Invoking increase of wealth,
Rich in heroes and rich in steeds,
Bidden 'God-speed' by Bṛhaspati, with wealth
Abide thou for me, the sacrificer.

[1] See iv. 4. 7 *w*.

[2] This section gives the Mantras for the Āditya Graha in the third pressing; with *a* the Adhvaryu covers the cup with Darbha blades on his hand, with *b* he takes it up, with *f* he moves it, with *c* he shakes it with the *upāñçusavana* stone so that the drops touch the grass; *d* is used optionally for one desiring rain, *f* accompanies the actual oblation according to the comm., and *g* accompanies the casting into the fire of the Darbha; *h* is used with homage to the sacrificial post; see ĀpÇS. xiii. 9. 12–10. 3; variant uses are given in BÇS. viii. 9; xiv. 21; MÇS. ii. 5. 1. 6, 7, 10; Caland and Henry, *L'Agniṣṭoma*, pp. 331–333. Curiously enough the other texts have no parallel. For other uses of *f* and *g* see Caland and Henry, p. 406.

[3] *snautu* here is in effect causative.

[4] This is found above in ii. 4. 8 *f*.

iii. 5. 6. *a* I[1] yoke thee with milk, with ghee;
I yoke thee with water,[2] and plants;
I yoke thee with offspring;
To-day being consecrated do thou win strength for us.

*b* Let the lady of holy power advance,
Let her sit on the altar with fair colour;

*c* Then may I, full of desire,
Enter my own place, here.

*d* With fair offspring, with noble husbands,
We are come to thee,
O Agni, to thee that deceivest the foe,
The undeceivable, we that are not deceived.[3]

*e* I loosen this bond of Varuṇa [1],
Which Savitṛ, the kindly, hath bound,
And in the birthplace of the creator, in the place of good action,
I make it pleasant for me with my husband.

*f* Go forth, go up, to the lovers of holy order; may Agni lead thy head, Aditi give (thee) a middle, thou art that let loose by Rudra, Yuvā by name; harm me not.[4]

*g* For the Vasus, the Rudras, the Adityas, for the All-gods, I take you, foot-washing (waters);

*h* For the sacrifice I place you, foot-washing (waters).

[1] In this section are given various Mantras connected with the wife of the sacrificer, which really should have been given above in i. 2–4; *a* is used just before i. 2. 2 *i* to accompany the girding of the wife at the Dīkṣā; see ĀpÇS. x. 9. 16, and cf. BÇS. vi. 5; Caland and Henry, *L'Agniṣṭoma*, p. 18; *b–d* are used while the Pratiprasthātṛ makes her go into the hut after the final oblation, *c* being said by her as she goes to the Gārhapatya, where is her permanent place, and *d* muttered thereafter; see ĀpÇS. xi. 16. 9, 40, and cf. Caland and Henry, p. 14; *e* is used (before i. 4. 45. 3 according to ĀpÇS. viii. 8. 12) as she loosens her girdle; see ĀpÇS. xiii. 20. 13; *f* is used before i. 3. 13 *h* when the wife is led up by the Neṣṭṛ, and with *g* and *h*, which are really used after i. 3. 13 *k* (the first part being common) with two parts of one rite, the drawing and the depositing, the Adhvaryu puts water into her goblet, or she, according to Āp., does it herself; see ĀpÇS. xii. 5. 12–14, and cf. BÇS. vii. 3; Caland and Henry, pp. 140–142; with *i* the Neṣṭṛ causes the Udgātṛ to look at the wife, and she says *k*, denuding herself and pouring water along her limbs; see ĀpÇS. xiii. 15. 8–11; BÇS. viii. 15, and cf. Caland and Henry, pp. 371, 372.

[2] In AV. xiv. 2. 70 there is a secondary version *s. t. n. páyasā pṛthivyā́ḥ s. t. n. páyasaúṣadhīnām s. t. n. p. dhánena sā́ sáṁnaddhā sanuhi vā́jam emám*; *apáḥ* is very curious with instr. all round, and MGS. i. 11. 6 has *adbhiḥ*. In AV. it is used in the marriage ritual.

[3] This and the next verse occur in i. 1. 10 *f* and *g*.

[4] This is difficult and not very intelligible, especially with *dadatām*. The comm. takes it as 'go to take the Pannejanī waters, rise up (quickly); may the instigator (*vāmīḥ*) of the sacrifice, Agni, fasten you in front, Aditi accord you a road in the middle'; *yuvā́* is either *yuvatiḥ* or 'freed from attackers'. I have accepted Caland and Henry's for want of a better version.

*i* In the sight of thee that art all, that hast all, that hast manly power [2], O Agni, in the lovers, may I deposit all seed.[1]

*k* The sacrifice hath come to the gods, the goddesses have left the sacrifice for the gods, to the sacrificer that poureth blessings, accompanied by the cry 'Hail!', standing in the waters, do ye follow the Gandharva, in the rush of the wind, food that is praised.[2]

iii. 5. 7. The[3] Vaṣaṭ call cleft the head of the Gāyatrī; its sap fell away, it entered the earth, it became the Khadira; he, whose dipping-spoon is make of Khadira wood, cuts off with the sap of the metres; his oblations are full of sap. Soma was in the third sky from hence: the Gāyatrī fetched it, a leaf of it was cut off, that became the Parṇa, that is why the Parṇa is so called. He whose ladle is made of Parṇa wood [1] has his oblations acceptable; the gods rejoice in his oblation. The gods discussed regarding holy power; the Parṇa overheard it; he whose ladle is made of Parṇa wood is styled famous; he hears no evil bruit.[4] The Parṇa is holy power, the Maruts are the people, the people are food, the Açvattha is connected with the Maruts; he whose ladle is made of Parṇa wood, and his spoon (*upabhṛt*) is of Açvattha, by holy power wins food, and the holy class [2] puts over the people. The Parṇa is the royalty, the Açvattha is the people; in that the ladle is made of Parṇa wood and the spoon of Açvattha, verily he puts the royalty over the people. Prajāpati sacrificed; where the oblation found support, thence sprung the Vikañkata; there he created offspring; the oblation of him whose Dhruvā is made of Vikañkata wood finds rest; verily he is propagated. That is the form of the offering-spoons; on him whose spoons are so formed all forms of cattle attend, nothing unshapely is born in him.

iii. 5. 8. *a* Thou[5] art taken with a support; for Prajāpati thee, for him full of

[1] Caland and Henry make the woman the subject, and take *ánu* as meaning in 'the manner of' and *dhiṣīya* as 'receive'; if the man speaks then it must be 'place', and *vāmír ánu* may mean 'in', but it is very doubtful. The comm. takes the Adhvaryu as the subject following Āp. and *dhiṣīya* as *patnyāṁ sthāpayeya*.

[2] This line is, as Caland and Henry say, really hopeless: *idáḥ* they render as if *idé* were meant, against the Pada, and needlessly.

[3] Cf. for § 1, KS. xxx. 10; KapS. xlvi. 8; MS. iv. 1. 1; TB. iii. 2. 1. 1; ÇB. xi. 7. 2. 8 and for § 3, ÇB. ii. 2. 4. 10; vi. 6. 3. 1. This section deals with the proper wood for the several ladles in the new and full moon offerings. They are only referred to in BÇS. xiv. 22 as being mentioned in the TS.

[4] The comm. takes *suçrávā vai nắma* as referring to the tree, but probably wrongly; *nắma* here may be merely 'indeed' but not necessarily; rather the sense is 'he is called well famed' as opposed to the 'evil bruit' referred to. For the trees see *Vedic Index*, s.vv.

[5] Cf. KS. xxix. 5; KapS. xlv. 6; MS. i. 3. 35. For the Brāhmaṇa see TS. iii. 5. 9. This section gives the Dadhi Graha, which is performed before the first pressing and after the preparation of the water for the Soma rite; with *a* he draws the Dadhi, the last three phrases accompanying the Upasthāna; with *b* he leaves the Havirdhāna, and offers with *c* in the Āhavanīya,

light, thee full of light I take; for Dakṣa who increases cleverness, (thee) that are acceptable to the gods, thee for those whose tongue is Agni, who are righteous, whose highest is Indra, whose king is Varuṇa, whose friend is Vāta, whose breath is Parjanya, for sky thee, for atmosphere thee, for earth thee!

*b* Smite away, O Indra, the mind of him who hateth us,
Who desireth to oppress us,
Smite him away who practiseth evil against us.

*c* For expiration thee, for inspiration thee, for cross-breathing thee; for being thee, for not being thee; for the waters thee, for the plants; for all beings thee; whence offspring arose unhurt, for that thee, for Prajāpati, of bounteous gifts, full of light, (thee) full of light I offer.

iii. 5. 9. To[1] that deity whom the Adhvaryu and the sacrificer overlook do they fall victims; he should draw the cup of curd for Prajāpati, all the gods are Prajāpati; verily they make reparation to the gods. This is the foremost of cups; verily he for whom it is drawn attains a foremost place. This cup is the form of all the deities; on him for whom it is drawn all forms of cattle attend. 'Thou are taken with a support [1]; for Prajāpati thee, for him full of light, (thee) full of light I take', he says; verily he makes him a light of his equals. 'For those whose tongue is Agni, who are righteous', he says; so many are the deities; verily for all of them he draws it. 'Smite away, O Indra, the mind of him who hateth us', he says, for the smiting away of foes. 'For expiration thee, for inspiration thee', he says; verily he bestows the breaths on the sacrificer. 'For that thee, for Prajāpati, of bounteous gifts, full of light, (thee) full of light I offer' [2], he says; all the deities are Prajāpati; verily for all the deities he offers it. He should draw the cup of butter[2] for one who desires brilliance; butter is brilliance; verily he becomes brilliant; he should draw the cup of Soma for one who desires splendour; Soma is splendour; verily he becomes resplendent; he should draw the cup of curd for one who desires cattle; curd is strength, cattle are strength; verily by strength he wins him strength and cattle.

iii. 5. 10. *a* All[3] turn their minds towards thee
When these twice or thrice become helpers;

south of the Pṛṣṭhyā facing towards the east; see BÇS. vii. 4; ĀpÇS. xii. 7. 5–7; MÇS. ii. 3. 2. 29–32; Caland and Henry, *L'Agniṣṭoma*, pp. 148, 189.

[1] For the verses commented on and the parallel passages see iii. 5. 8.

[2] For the Ājya and Soma Grahas see ĀpÇS. xii. 7. 8–16; Caland and Henry, *L'Agniṣṭoma*, p. 149.

[3] This section deals with a part of the Gavām Ayana Sattra, the Atigrāhya cups and the Prāṇa cups. There are five of the former, and *a* is said as they are all drawn from the middle bowl, the other four, one

Mix with the sweet what is sweeter than sweet,
I have won with the mead the mead.[1]

*b* Thou art taken with a support; to Prajāpati I take thee acceptably; this is thy birthplace; for Prajāpati thee!

He draws the Prāṇa cups; so much is there as are these cups, these Stomas, these metres, these Pṛṣṭha (Stotras), these quarters; whatever there is [1] that he wins. The highest Brahmans have proclaimed these before; they have therefore won all the quarters.[2] He for whom these are drawn attains supremacy, he conquers the quarters. Five are drawn, the quarters are five; verily they prosper in all the quarters. Nine each are drawn; nine are the vital airs in man; verily upon the sacrificers he bestows the vital airs. At the beginning and at the end they are drawn; the Prāṇa cups are the vital airs [2]; verily they begin with the vital airs, and end with the vital airs. Now offspring leave their vital airs in that the Vāmadevya (Sāman) departs from its norm;[3] on the tenth day the Vāmadevya departs from its norm; in that they are drawn on the tenth day, offspring leave not their vital airs.

iii. 5. 11. *a* Bring[4] forward with meditation divine
The god, who knoweth all;

in each quarter, having been drawn into one bowl and added to that in the middle, and *b* accompanies the usual drawing and setting down; the rite is on the second last day of the sacrifices; see ĀpÇS. xxi. 21. 14–22. 4; BÇS. xiv. 22. The Prāṇa Grahas occur either on the first or last days or the tenth day; the Mantras used are those in TS. iv. 3. 2 according to the comm., following BÇS. xiv. 22, and the mode of procedure is as in the case of the Pṛçni Grahas (TS. iii. 3. 5); nine shoots are used in each; a different account is given in ĀpÇS. xxi. 13. 6–20, where there are ten Mantras and the nine refer to the parts of the Mantras, or there are nine Mantras and where an elaborate interchange of the portions of Soma meted out with the Mantras in iii. 3. 5 and in iv. 3. 2 is ordered.

[1] This is RV. x. 120. 3, which, however, has *sám adáḥ sv* and *yodhīḥ*. *yodhi* may be an aor. from *yudh* or a second impr. from *yu* (irregular) or a third pass. aor., but in all probability it is only a blunder. Cf. AĀ. i. 3. 4.

[2] The aorists here are very strange, as the true sense can only be given by a distinct effort. With *purá*, however, the idiom is not rare in the Brāhmaṇa style; see Delbrück, *Altind. Synt.* p. 286.

[3] i.e. the Ṛc used is vii. 1. 1 and not as normally iv. 31. 1.

[4] Cf. KS. xv. 12; MS. iv. 10. 2–4; 13. 1. These verses form a supplement to TB. iii. 6. 1, giving some of the Mantras of the Hotṛ in the animal sacrifice; according to ÇÇS. iii. 13. 17; 14. 4–14 *a–h* are used for the carrying forward of the fire to the high altar; *i–n* are used for the kindling of the fire by attrition; *o* for the birth of fire, *p* for its being held in the hand, *q* and *r* for its being carried forward, while *s–u* accompany the conjunction of the two fires; the comm. here gives *o* and *p* for the birth of fire, and *q–v* for its union with the old fire; cf. also AB. ii. 28; KB. ix. 2; ĀÇS. ii. 16; MÇS. v. 2. 8. 5, 6. The verses are all Ṛgvedic, viz. *a–c* = x. 176. 2–4; *d* = iii. 29. 4; *e* = vi. 15. 16; *f* = iii. 29. 8; *g*, *h* = ii. 9. 1, 2; *i* = i. 24. 3; *k* = i. 22. 13; *l–n* = vi. 16. 13–15; *o* = i. 74. 3; *p–r* = vi. 16. 40–42; *s* = i. 12. 16; *t* = viii. 43. 14; *u* = viii. 84. 8; *v* = i. 164. 50.

May he duly bear our sacrifices.

*b* He, the Hotṛ, is led forward for the sacrifice,
The servant of the gods;
Like a covered chariot glowing
He himself knoweth health.[1]

*c* This Agni rescueth
Us from the immortal race,
He that is stronger than strength,
The god made for life.[2]

*d* In the place of Iḍā we set thee down,
On the navel of the earth,
O Agni, all-knower,
To bear the oblation [1].

*e* O Agni, of kindly aspect, do thou with the All-gods
Sit first on the birthplace made of wool,
Nest-like, rich in ghee, for Savitṛ
Do thou lead well the sacrifice, for the sacrificer.[3]

*f* Sit thou, O Hotṛ, in thine own world, wise,
Place thou the sacrifice in the birthplace of good deeds;
Eager for the gods, do thou sacrifice to them with oblation;
O Agni, bestow great strength on the sacrificer.

*g* The Hotṛ hath sat him down in the place of the Hotṛ, wise,
Glittering, shining, skilful,
With vows and foresight undeceived, most wealthy,
Bearing a thousand, pure-tongued Agni.[4]

*h* Thou art the envoy, thou [2] our guardian,
Thou, O bull, leadest us to better fortune;
O Agni, be thou the guardian of our offspring, our descendants
In their bodies, unfailing and radiant.

*i* To thee, O god Savitṛ,
Lord of things delightful,
We come for fortune, O thou of constant help.[5]

*k* May the great ones, sky and earth,
Mingle for us this sacrifice,
May they sustain us with support.[6]

[1] *yóḥ* is mysterious and uncertain: *pṛthakkartā* in the comm. is not helpful. And what is the metaphor? Possibly a covered chariot secures the health of the passengers!

[2] The comm. ingeniously takes *jánmanaḥ* as 'from birth' and *amṛ́tāt* becomes equivalent to an instr.

[3] Savitṛ as the sacrificer is a possible conception; possibly Savitṛ is the object, and *yájamānāya* is an ethical dative.

[4] *ádabdhavratapramatiḥ* is rendered by Macdonell, *Ved. Gramm.* p. 143, 'superior minded owing to unbroken observances', which is possibly the better version. *adabhavratah* may be restored; cf. Oldenberg, *Ṛgveda-Noten*, i. 193.

[5] *sádāvan* is read in the TS. as in RV. Pada.

[6] Found above in iii. 3. 10 *h*, also in full. Cf. p. 288, n. 3.

*l* Thee, O Agni, from the lotus
Atharvan passed out,
From the head of every priest.[1]

*m* Thee [3] the sage, Dadhyañc,
Son of Atharvan, doth kindle,
Slayer of Vṛtra, destroyer of forts.

*n* Thee Pāthya Vṛṣan doth kindle,
Best slayer of foes,
Winner of booty in every conflict.

*o* Let men say too,
'Agni hath been born, slayer of Vṛtra,
Winning booty in every conflict.'

*p* Whom, like a quoit in their hands,
Like a child at birth, they bear,
Agni, fair sacrificer of the folk.[2]

*q* Bring forward the god, best finder of riches,
For offering to the gods;
May he sit down in his own birthplace [4].

*r* In the all-knower cause to rest
The dear guest on birth,
In a pleasant place, the lord of the house.

*s* By Agni is Agni kindled,
The wise, the young, the lord of the house,
The bearer of the oblation, with ladle in his mouth.[3]

*t* Thou, O Agni, by Agni,
The sage by the sage, the good by the good,
The comrade by the comrade, art kindled.

*u* Him they make bright, the wise,
Victorious in the contests,
Strong in his abodes.

*v* By the sacrifice the gods sacrificed the sacrifice;
These were the first ordinances;
These mighty powers frequent the vault
Where are the ancient Sādhya gods.

[1] *l–n* and *f* and *g* recur in iv. 1. 3 *g–l*. For *c* here cf. Eggeling, SBE. xli. 216, 217.

[2] Lanman's suggestion (*Noun Infl.* p. 543) of *hástena* is rejected by Oldenberg, i. 377, by taking *khādínam* as an acc. of *khādi*, which is very probable (Lanman, p. 378), though ApÇS. xiii. 13. 7 has *hastena dhāryamāṇāya*.

[3] *s* and *t* are found in i. 4. 46 *l* and *m* also in full. Cf. p. 287, n. 6.